

## Identification of Translation Strategies Application by Tourism Practitioner for Cultural-Specific Item

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**Abstract.** Bali relies on culture as one of its tourism attractions. Therefore, tourism practitioners are demanded to have strategies in translating cultural-specific items. On the other side, although the topic of translation has received considerable amount of interest, strategies of tourism practitioner in translating cultural-specific items is rarely researched. Therefore, this research focuses on strategies executed by tourism practitioners in cultural language translation as well as the aspects that influence the selection of translation strategies. This research involves 74 respondents of tourism practitioners in Bali Indonesia who are asked to translate 28 cultural-specific items in context. The collected data are analyzed by using Baker theories of translation (1992). From the analysis, it is found that loanword or loanword with explanation was used dominantly with 57.77%. The second dominant translation strategy was paraphrasing by using unrelated words with 22.78%. The third dominant translation strategy was using a more general word with 8.49%. Next dominant translation strategy was cultural substitution with 6.61%. The fifth dominant translation strategy was paraphrasing by using related word with 2.41%. Finally, the least dominant translation strategy was negligence or omission with 1.16%. In terms of reasons, communicativeness, guest cognition, cultural awareness, cultural complexity and guest's personality are found to be the ones which influence the selection of translation strategies.

**Keywords:** cultural-specific items; tourism practitioner; translation strategies

## Identifikasi Penerapan Strategi Penerjemahan oleh Praktisi Pariwisata untuk Benda Khusus Budaya

**Abstrak.** Bali mengandalkan budaya sebagai salah satu daya tarik wisatanya. Oleh karena itu, praktisi pariwisata dituntut untuk memiliki strategi dalam menerjemahkan item-item budaya tertentu. Di sisi lain, meskipun topik terjemahan telah menerima banyak minat, strategi praktisi pariwisata dalam menerjemahkan item budaya tertentu jarang diteliti. Oleh karena itu, penelitian ini berfokus pada strategi yang dilakukan oleh praktisi pariwisata dalam penerjemahan bahasa budaya serta aspek-aspek yang mempengaruhi pemilihan strategi penerjemahan. Penelitian ini melibatkan 74 responden praktisi pariwisata di Bali Indonesia yang diminta untuk menerjemahkan 28 item budaya tertentu dalam konteks. Data yang terkumpul dianalisis dengan menggunakan teori penerjemahan Baker (1992). Dari hasil analisis diketahui bahwa kata serapan atau kata serapan dengan penjelasan digunakan secara dominan sebanyak 57,77%. Strategi penerjemahan dominan kedua adalah parafrase dengan menggunakan kata-kata yang tidak berhubungan sebanyak 22,78%. Strategi penerjemahan dominan ketiga menggunakan kata yang lebih umum sebanyak 8,49%. Strategi penerjemahan dominan berikutnya adalah substitusi budaya sebanyak 6,61%. Strategi penerjemahan dominan kelima adalah parafrase dengan menggunakan kata terkait sebanyak 2,41%. Terakhir, strategi penerjemahan yang paling tidak dominan adalah negligence atau omission sebanyak 1,16%. Dari segi alasan, komunikatif, kognisi tamu, kesadaran budaya, kompleksitas budaya dan kepribadian tamu diketahui menjadi faktor-faktor yang mempengaruhi pemilihan strategi penerjemahan.

**Kata kunci:** item budaya tertentu; praktisi pariwisata; strategi terjemahan

## INTRODUCTION

Studies regarding translation have been receiving considerable amount of interest. Some of these studies discussed various strategies for translating various literatures and its accuracy and efficiency (Stepanova, 2017; Banks, 2020). Meanwhile, some other researchers discussed technical matters and linguistic challenges that arise during the translation process from one language to another (Locher, 2020; Zagot, et.al. 2014; Messerli; 2019; Peddersen, 2019). These studies provide valuable insight and lesson on the process of translation. Another interesting topic comes from Kefala (2021) who investigated the pragmatic aspect of tourism brochure which explains the cross-cultural communication through written text in attempt to promote tourism destination. This study seems to suggest that tourism industry is closely connected with the world of translation because it involves people from multi-ethnicities, multi-cultures and multi languages. However, most of these studies tend to focus on the works that were translated by expert translators. Despite numerous issues of translation studies, tourism practitioners rarely become the research object. In fact, tourism practitioners often face the contextual condition where they have to explain tourism attractions that do not even have equivalent words in the target language.

Some experts have observed that culture and translation are two different aspects that intertwined to each other (Bassnet, 2002; Karamanian, 2002; Nedergaard-Larsen, 1993; Newmark, 1991; Nida, 1964; River, 1981). Translation involves two or more languages which obviously own their cultural identity. With this, there are loaded of cultural specific expressions which are difficult to be dealt with in the field of translation. Culture represents value, belief and emotion of specific society which sometimes is too vague to be understood (Chahrour, 2018) and

therefore spark some challenges for translator to transfer its meaning to target language. Additionally, the contrastive culture between the source language and target language makes it especially hard to find the equation between both languages. This is called as cultural unassimilability (Bhabha, 1994) or untranslatability (Benjamin, 1992). In fact, low translatability in cultural-specific terms has been long acknowledged by even professional translators (Horbacauskiene, et.al., 2016). Thus, bridging the lexical gaps between these cultures inequalities and come up with best possible solution in translating cultural-specific items could be a weighty insistence for translator.

Translation process is not as simple as putting a sentence into another language (Ardi, 2015) and require complex competence which is referred as super competence (Pym, 2003 p. 487). Despite this complexity, proficient mastery on some competences is essential for professional. One of which is cultural competence. Dwyer (2017 p.17.) states that mediating non-equivalent cultures between both languages could risk some niceties. Cultural contact and conflict often occur in the process of translation, which further should be negotiated (Sun, 2016). Therefore, translating sometimes could be a process hybridizing meaning and signs. Qi (2009) extends that process of translation involves translator to transfer their cultural knowledge from the original value to the newly understandable constructed terms in target language. Thus, cultural awareness is needed so that the context, value, and identity in source language are not vanished in the target language, yet create understandable and acceptable reception for the user of target language. This awareness covers intercultural communication process, factual knowledge of relevant cultures and familiarity with how respective values, beliefs, stereotypes, etc. usually are represented (Kelly 2005; Yarosh, 2015).

Thus, it requires a translator to understand both cultures maximally (Rivers, 1981).

Meanwhile, Nida (1964) stated that linguistic understanding has an equally vital role to understand cultural differences between the source language and the target language. Good language mastery is fundamental in delivering meaning of words in contextual way so that the conversation can be received and understood well. Understanding culture will help in deciphering the meaning of a particular culture, and understanding linguistics will help in the process of delivering ideas, so that these two aspects work collaboratively in order to make a good and successful process of language transfer.

On the other hand, Bali is popular as one of tourism destination in Indonesia. As one of tourism destination, the local government regulation has mandated Bali as cultural tourist destination through Perda Bali no 2 tahun 2012 (Local Regulation of Bali number 2 year 2012). This decision is considered appropriate since Bali has a variety of distinctive cultures that cannot be seen in other tourism destination. Consequently, this distinctiveness often give rise to new languages which are equally unique and do not even have their foreign equivalents. However, in an effort to maximize Balinese culture as a tourism asset, selection of strategies to explain these cultural-specific items in a most receivable and understandable way is crucial. It is clear that the language of this unique culture requires appropriate translation process so that there is no misconception in cultural understanding. However, as what have been stated above, perfect equivalence between original language and target language could be hard to be achieved (Bassnet, 2012).

In the tourism industry, process of cultural interaction is a common thing. Tourism is not all about pleasure, trade and profit but also about cultural sensitivity. This will help the guest to

comprehend cultural differences, which often occurs in the tourism industry (Viken, et.al., 2021). To do this, a guest needs to understand the meanings of cultural specific items. Hence, ideally, the professionalism of tourism practitioners in explaining cultural attraction is crucial.

Practically, tourism practitioners are exposed with the case of cultural explanation. Various approaches have been taken so that this language transfer process can provide guests with the right understanding. Therefore, knowing the types of translation techniques that are often used by tourism practitioners is important in understanding how they apply this in real-life context to the guest. Thus, this research focuses more on two aspects which are

1. Investigating strategies used by tourism practitioners in translating cultural-specific items
2. Finding out the reasons of tourism practitioner in using certain strategies for translating cultural-specific items

## **METHODS**

This research is a qualitative study which tries to investigate the type of translation strategies commonly used in the tourism industry. A qualitative study is perceived to be able in exploring social and human phenomenon by building a holistic picture, analyzing texts and reporting views of informant in detail (Creswell, 1994). For this specific study, the main data were derived textually from the result of translation tests for the tourism practitioners. Additionally, a semi-structured interview was conducted to obtain the intended data.

This study took place in Bali, one of tourism destination in Indonesia. Bali has been awarded by traveling site "Trip Advisor" as the First Rank of Traveler Choice Award in 2021. This is due to breath-taking natural and cultural attraction, supported by range accommodation choice. Furthermore, Bali

upholds culture as the main attraction of their tourism. With this decision, tourism practitioners are not only demanded to have deep understanding on their local culture but are able to explain it in the target language.

Different from other researches, the main focus of this study is mainly tourism practitioners in Bali consisting of 74 people. These 74 respondents come from various tourism industry backgrounds, ranging from travel agent, hotel officer, freelance tour guide to government organization. To ensure their expertise, these tourism practitioners should have at least two-year experience in their respective area. By that way, the data would be gotten based on their experience in explaining cultural-specific items. The details of participants are presented in Table 1

**Table 1 Demographic Details of Research Participant (N = 74)**

Properties	Details	Number	Percentage (%)
Gender	Male	45	60.81
	Female	29	39.19
Year of Experience	2-4 Years	32	43.24
	4-6 Years	28	37.84
	More than 6 years	14	18.92
Job Areas	Travel Agent	11	14.86
	Hotel	25	33.78
	Accommodation		
	Tourism Board (Government)	5	6.76
	Freelance Tour Guide	33	44.59

The targeted main data in this research is the application of translation strategies by these tourism practitioners in translating their cultural-specific items. To do that, 28 sentences, which contain 28 Balinese words, were arranged for this research. These terms were chosen by considering the theory of Kluckhohn, et.al. (1953) who emphasizes on elements of culture such as language, knowledge system, organizational system, technological system, economy, religion and art. The terms were chosen based on the consultation with a tourism practitioner and a cultural expert to ensure

the terms chosen represent frequently used Balinese cultural terms in tourism aspect.

These terms are rearranged in 28 sentences that would be translated by the tourism practitioners. These sentences would be passed as test to find the common translation practice for Balinese tourism practitioner.

In an attempt to have deeper understanding on the phenomenon, a semi-structured interview was done to the respondents. The questions designed are mostly about the motive in choosing the translation strategies for certain cultural-specific items. The interview was recorded and some notes were taken during the process. This interview was conducted in Bahasa Indonesia as it is easier for the respondent to answer in their first language.

For the data analysis, the data of translated sentences were collected and categorized into 8 (eight) categories of translation by Bakers (1992). The frequencies of the translation strategies implemented for each word were counted then converted into percentage. To complement these data, the qualitative data from interview were also analyzed to gain deeper understanding on the reasons behind translation strategies selection. The recorded data then were transcribed. The transcription, result of interview and note taken during the research were combined to reflect the holistic picture of this phenomenon.

## RESULTS AND DISCUSSION

### Translation Strategy of Tourism Practitioner

This research involves 74 respondents who translate 28 terms in sentence. Therefore, there are exactly 2072 translated sentences collected as the data of this study. Although the submitted data are complete, some tourism practitioners do not translate several sentences. The data of accepted answers are as follows

**Table 2. Collected Data**

Collected Data	Quantity	Percentage (%)
Translated Sentences	2056	99.23
Empty translation	16	0.77
Total	2072	100

From these 2072 sentences, there were 16 responses which completely empty or not

answering the questions given and 2056 sentences were translated. These 2056 data were categorized into 8 group based on Bakers (1992) which could be seen as follows.

**Table 3. Strategies Used by Tourism Practitioner**

Strategies	Quantity	Percentage (%)
Translation by a more general word	176	8,49%
Translation by a more neutral / less expressive word	0	0,00%
Translation by cultural substitution	137	6,61%
Translation using loan word or loan word plus explanation	1197	57,77%
Translation by paraphrase using related word	50	2,41%
Translation by paraphrase using unrelated words	472	22,78%
Translation by omission	24	1,16%
Translation by illustration	0	0,00%

The data indicate that among 8 strategies popularized by Baker (1992), only six strategies that are applied by tourism practitioners in translating cultural-specific items. The most common practice applied by tourism practitioners is translating by loanword or loanword and explanation with 57.77% translated cultural-specific items. Then, it is followed by other strategies like translation by paraphrase by using unrelated words (22.78%), translation by a more general word (8.49%), translation by cultural substitution (6.61%), translation by paraphrase using related word (2.41%) and translation by omission (1.16%). The fact that majority of tourism practitioners use loanword actually challenge the findings of Shiryayeva, et.al. (2014) who

believes that loanwords in cultural-specific items should be avoided. Contrastively, based on the semi-structured interview, maintaining this cultural value seems to be crucial for tourism practitioners. Hence, loanword becomes a popular choice for tourism practitioners in explaining cultural-specific items.

**Translation Using Loan Word or Loan Word plus Explanation**

There are many loan words are found in the translation. From 1197 translated term, only 135 of them are not explained again. Meanwhile the other 1062 sentences are explained by using unrelated word. The examples of these translated sentences are as follows

**Table 4. Example of Translation Using Loan Word or Loan Word plus Explanation Strategy Application**

No	Terms	Meaning	Sentence in Bahasa Indonesia	Translated Sentence
1	<i>Joged Bumbung</i>	Balinese dance performance art which is usually accompanied by bamboo musical instruments with the characteristic of having an audience who is invited to dance together (Dibia, 1978 p.16)	<i>Untuk membuka acara, akan ada acara <b>Joged Bumbung</b></i>	To open our ceremony, there is <b>Joged Bumbung Dance</b> (Respondent 34 question 20)
2	<i>Awig-Awig</i>	Written or unwritten rules of <i>banjar</i> , village, or other Balinese local organization which is the result of its member colloquy (Dinas	<i>Setiap desa memiliki <b>awig-awig</b> untuk <b>warganya</b></i>	Every village has <b>local regulation called Awig-Awig</b> for their people

Pendidikan Dasar Provinsi Dati I Bali ,  
1991 p.45)

(Respondent 32, question  
2)

From the data above, it is noted that most of the tourism practitioners prefer to apply loan word and then explain it (see data number 2). This is because the tourism practitioners want to retain the spirit of the culture in the original language as well as making guests understand what is meant by that particular specific term

On the other hand, it also could be seen that in some cultural-specific items, although with small number of users, the loan word is used as translation strategy without further explanation on the meaning of the term (see data number 1). Some of these practitioners argued that it

is hard to explain these cultural-specific items. Some other people think that the cultural-specific items have been well known among guests. Consequently, this particular item does not need further explanation to make it understandable.

#### Translation by Paraphrase Using Unrelated Words

This translation strategy is the second strategy with the greatest number of users with 22.78%. The example of the strategy application is as follows.

**Table 5. Example of Translation Using Unrelated Words Strategy Application**

No	Terms	Meaning	Sentence in Bahasa Indonesia	Translated Sentence
1	<i>Ngejot</i>	Bringing something to other people, usually food (Dinas Pendidikan Dasar Provinsi Dati I Bali, 1991 p.291)	<i>Pada hari Raya tertentu, orang Bali terbiasa ngejot kepada warga sekitar</i>	On some big days, Balinese people usually <b>sharing food</b> in their neighbourhood. (Respondent 27, question 4)
2	<i>Megibung</i>	Eating together in a small group food (Dinas Pendidikan Dasar Provinsi Dati I Bali, 1991 p.228)	<i>Setelah upacara, orang Bali sering megibung</i>	After the ceremony, Balinese people often <b>sit around the food and eat the food together on top of banana leaf</b> . (Respondent 48, question 13)

From these examples, it could be seen that the explanation, which use this strategy, are ranging from short to long explanation. While both use the same strategy, they apply it differently. On one side, tourism practitioners argued that shorter explanation is more effective because the explanation is right to the point. Moreover, shorter explanation usually is easier to be implemented. However, practitioners who apply longer explanation highlighting the importance

of complete information to understand the deeper meaning of each culture fully. Thus, they believe the long information is necessary in tourism industry.

#### Translation by More General Word

This translation strategy is used in 8.49% of translated text, which makes this strategy as the third strategy with the most users. The example of the application of this strategy is as follows

**Table 6. Example of Translation by a More General Word Strategy Application**

No	Terms	Meaning	Sentence in Bahasa Indonesia	Translated Sentence
1	<i>Dana Punia</i>	One of the teachings of Hinduism in the form of sacred donations. (Suardana, 2016)	<i>Dana punia yang terkumpul cukup banyak</i>	The <b>charity</b> is already enough (Respondent 7, Question 11)
2	<i>Dokar</i>	Traditional transportation with two wheels which use horses to move, driven by humans. (Dinas Pendidikan Dasar Provinsi Dati I Bali, 1991 p.169)	<i>Anda bisa mengelilingi desa dengan menggunakan Dokar</i>	You can go around the village with our <b>traditional vehicle</b> (Respondent 13, Question 7)

These translated texts use more general word to explain cultural-specific items. While cultural-specific items refer to particularly specific items or culture, the translated term use a more general word. For example, the first data shows that *Dana Punia* refers to donation that is sacred. Meanwhile, in the translated text, this tourism practitioner only put word “charity” which is a more general term than sacred donation. The second data put *Dokar* as the cultural-specific items. However, the translated text only mentions Balinese traditional vehicle. Although *Dokar* can be categorized as such, but the type of cultural Balinese vehicle is not only limited to *Dokar*, which make the translated text is more general than the specific cultural-specific items.

Some tourism practitioners argued that mentioning a more general term is a practical way to not losing the meaning of specific cultural-specific items but is also understandable for the guests. Although

the specific information is not mentioned, the essence of this cultural-specific item is already touched with a more general word. Some other practitioners also argued that this strategy is a way to avoid confusion for guests. These particular practitioners perceived that more detailed information could raise more confusing question regarding the term. Meanwhile, some tourism practitioners have little understanding on the terms. Thus, using a more general word is a way for this tourism practitioner to avoid misinforming the guests

**Translation by Cultural Substitution**

Translating by cultural substitution is the fourth most favoured translation strategy with 6.61% users. To help the understanding of this cultural substitution strategy, the meaning of translated term in target language is also mentioned. The example of translation by cultural substitution can be seen as follows.

**Table 7. Example of Translation by Cultural Substitution Strategy Application**

No	Terms	Meaning	Sentence in Bahasa Indonesia	Translated Sentence	Meaning of Term in Target Language
1	<i>Tuak</i>	Alcoholic drink made from natural fermentation of the sugary liquid obtained by incising the unopened flower bud of the coconut tree or palm tree. (Basa Bali Wiki)	<i>Orang Bali sangat menyukai Tuak ketika berkumpul</i>	Balinese people like to drink <b>Balinese wine</b> in gathering (Respondent 4, Question 9)	Alcoholic drink made by fermentation of fruit juice. The fruit is usually grape, but sometimes it can be apple, blueberries or strawberries. (Australian Wine Discovered, 2017)
2	<i>Pemangku</i>	A holy person who is responsible as a servant of God, as well as a public servant in religious ceremony. (Basa Bali Wiki)	<i>Upacara di pura dipandu oleh pemangku</i>	Our <b>Balinese Priest</b> usually lead the temple ceremony (Respondent 57, Question 19)	A person who is qualified to perform religious duties and ceremonies in the Roman Catholic, Anglican and Orthodox Churches (Oxford Learners Dictionaries)

These examples above show that the tourism practitioners chose a culturally substituted vocabulary, which actually has similar characteristics as the Balinese cultural-specific items although it is not equivalent. The first data showed that both terms are alcoholic drink made from fermentation. However, both has different ingredient. The second data show that both are holy person in charge of religious ceremony. However, both are for different religion.

Another phenomenon that happens is positioning adjective of origin in front of the translated cultural-specific items. Many tourism practitioners put the word “Balinese” to show the cultural identity as well as showing that the cultural-specific items have distinctive attribute from the cultural substitution term in target language.

Some of the tourism practitioner believes that this type of strategies is more efficient because they do not have to explain cultural-specific items completely. Instead, choosing the culturally substituted vocabulary which has nearly equivalent meaning in the target language will help the guest to understand the term faster. This strategy takes advantage of the familiarity of target language vocabulary to reach the maximum understanding of guest about Balinese cultural-specific items.

### Translation by Paraphrase Using Related Word

This strategy was used in 2.41% translated text which makes this strategy was the second least popular strategy among the utilized strategy. The example of the utilization of this strategy is as follows.

**Table 8. Example of Translation using Related Word Strategy Application**

No	Terms	Meaning	Sentence in Bahasa Indonesia	Translated Sentence
1	<i>Joged Bumbung</i>	Balinese dance performance art which is usually accompanied by bamboo musical instruments with the characteristic of having an audience who is invited to dance together (Dibia, 1978 p. 16)	<i>Untuk membuka acara, akan ada acara <b>Joged Bumbung</b></i>	To open this event, there will be a <b>dance accompanied by bamboo instrument</b> (Respondent 33, Question 20)
2	<i>Sekeha Teruna-Teruni</i>	<i>Sekeha</i> means association or organization. <i>Truna</i> means male teenager while <i>truni</i> means female teenager. Thus, this phrase means organization or association for male and female teenager (Basa Bali Wiki).	<i>Setiap Sore <b>sekeha teruna teruni</b> berkumpul untuk rapat</i>	Every night the <b>Balinese youth organization</b> have meeting (Respondent 19, question 5)

This strategy employs each word contained in the cultural-specific items and translates it literally to target language. Some tourism practitioner argued that using this strategy is easy because they can literally translate the word by understanding the meaning of each word. In fact, the meaning of some Balinese terms can indeed be done by interpreting the words separately before forming a complete understanding on that specific term.

Both data above shows the example of the application of this strategy.

In the first example, *Joged Bumbung* etymologically consists of two words *Joged* which means dance and *Bumbung* which means Balinese musical instrument made from bamboo. Meanwhile, in the table this term is referred as “dance accompanied by bamboo instrument”. This translated term is close with the definition of cultural-specific items in the original language.

### Translation by Omission

Among the utilized strategy, this strategy has the least amount of implementation with only 1.16 users. The examples of



these translation found in the data are as follows

**Table 9. Example of Translation by Omission Strategy Application**

No	Terms	Meaning	Sentence in Bahasa Indonesia	Translated Sentence
1	<i>Wuku</i>	Balinese week which consist of 30 names (Dinas Pendidikan Dasar Provinsi Dati I Bali, 1991 p.765)	<i>Galungan jatuh pada <u>Wuku</u> Dunggulan</i>	Galungan falls on Dunggulan (Respondent 31, question 26)
2	<i>Pasraman</i>	A form of school education which aims to teach religious theory of Hindu and balance the theory gained from school and practice of Hindu contextually. (Sudarsana,2016 p.219)	<i>Di <u>pasraman</u> setiap hari minggu, kami belajar membaca Weda</i>	Every Sunday, we learn to read Veda (Respondent 19, question 27)

From the data above, it could be seen that the cultural-specific items is not translated in the target language. The tourism practitioners stated that in some cases, these cultural-specific items are not the main information, thus the translated sentences do not include the cultural-specific items. Meanwhile, some tourism practitioners are not confident enough or have low understanding on the specific term. Therefore, omitting this particular term could be a selected option for this problem.

**Reasons Influencing Translation Strategy Application**

After conducting a semi-constructed interview, several reasons eventually influence the decision making of translation strategies selection. A great number of tourism practitioners seems to think that any explanation or translation that they do should be communicative, fun, attractive and able to maintain guest attention to their explanation. Tourism practitioners point out that tourism industry is about entertainment and pleasure. Thus, any explanation should not be monotonous which somehow could affect guest level of pleasure. This actually affirm the ideas of Sdobnikov (2016, p. 98) which emphasize the importance of communicativeness in translation. Translation should be human-oriented process which aimed at helping people to understand the explanation.

This quote from tourism practitioner could portray this phenomenon.

“.. I have to pay attention to my guest too. I really tried to connect with my guest with the way I communicate so that my explanation will not only be clear but also attractive.  
(Respondent 3, occupation freelance guide, author’s translation)

Additionally, there seems a consensus among the tourism practitioners that the main point of employing translation strategies is to support guest comprehension on the cultural-specific items in target language. As tourism practitioners, they believe that it is their duty to explain the cultural-specific items in most comprehensible way, although finding the equivalent terms in the target language is probably not easy. Thus, translation strategy is implemented with the target of total cognition of tourism regarding cultural-specific items. This statement was in line with what have been proposed by Nababan (2012) and Hardiyanti, et.al (2021) who claimed that quality of translation should not be far away from the accuracy or depicting specific items without distorting it. These comments below could illustrate this phenomenon.

“When I go to one cultural site or see one cultural event with my guest, the night before I learn about that particular culture. That way, I

can explain this attraction completely to my guest.” (Respondent 45, occupation freelance guide, author’s translation)

Another tourism practitioner supports this idea by commenting

“While explaining, my goal is to deliver what I understand from cultural terms, so the guest who listens will understand the culture” (Respondent 17, occupation hotel accommodation employee, author’s translation)

Although both respondents noted the importance of guest cognition of certain cultural-specific items, there are disparate ideas between both tourism practitioners. While both agreed that guests understanding are crucial, they have different views on what needs to be understood by the guest. One tourism practitioner believes that they only need to deliver the cultural-specific items from what they understand. Meanwhile, another respondent highlights what needs to be understood by guest.

These disparities bring another factor that could influence the different implementation of strategies, which is the knowledge of tourism practitioner regarding these cultural-specific items. Knowledge of tourism practitioner is crucial since they can determine people decision on the translation strategies selected in explaining the cultural-specific items. A comment below may sum up this point of view.

“If I know the meaning of specific culture, I can explain it well, If not, I tend to be more quiet.” (Respondent 20, occupation government tourism board, author’s translation)”

This idea is again explained further by some tourism practitioner whose comment is noted as follow.

“I am afraid that I have to explain something that I do not know completely. When, this thing happens, I usually avoid it. If I have to explain these cultural terms, I just explain in general and move on to another thing that I know. I’m afraid if I dwell too much, I can give wrong information to the guests” (Respondent 19, occupation travel agent, author’s translation)

The difficulties of this translation could be due to the complexity of culture itself. Each country possesses their unique cultures which characterize that specific tourism destination. In other words, the culture between one area to other area could be completely different. This brings an issue where translator finds difficulties to find identical terms in the target language. Additionally, the fact that one cultural term which is similar phonologically or morphologically could have different meaning in two different destinations. Sometimes, the way to conduct same cultural event could be different from one area to another area. This uniqueness is narrated well by one of tourism practitioner below.

“...the most challenging aspect is how to explain this culture so the guest will understand it. We have different custom, belief, social system and way of live. What we have in here must be completely different from what our guests have in their origin country” (Respondent 15, occupation freelance guide, author’s translation)

In addition, this is added by the comments of one tourism practitioner which can be seen as follows.

“.. I have to be careful while explaining. The name of the culture may be similar, but the way to conduct this culture could be

different from one place to other place. “

(Respondent 9, occupation freelance guide, author’s translation)

Another factor that may influence selection of translation strategies is the receiver of information. Several tourism practitioners believe the way they behave and communicate depend on the characteristic of the guests. Guest comes with their respective purposes and attributes. Thus, it makes the tourism practitioner should adapt fast with this situation. This comment below explained the condition.

“We have a lot of guests with different characteristics. Some guests have high curiosity about our culture. Therefore, I have to be ready to explain them our culture as clear as possible. Some of them come just for fun. Short explanation and it will be okay...” (Respondent 71, occupation freelance guide, author’s translation)

This idea is supported by another interviewee who comments on their experience in explaining cultural-specific items

“My guests are different from each other. I have a guest who frequently comes to Bali and first timer. I met young guest and mature guests. I serve a cheerful and talk active guest, in the other occasion, my guest is quiet. Each of them is unique and somehow affects my way of communication.” (Respondent 28, occupation freelance guide, author’s translation)

All in all, this explanation above narrates the process of translation strategies selection for tourism practitioners. Clearly, while all interviewee believes that they have to choose the translation strategies that could potentially

maximize guest understanding on the specific culture, the process of which is somehow complex. Tourism practitioners not only are demanded to have adequate comprehension of culture but also finding the best way to deliver their explanation based on the characteristics of guests.

## CONCLUSION

Tourism practitioners are exposed to the translation process because they work in a multicultural, multi-national and multi-ethnic environment. Consequently, they are required to be multilingual people who have the ability to use various languages. Bali tourism practitioner is not exceptional, especially because Bali and tourism will coexist with each other.

With the implementation of Perda Bali no 2 tahun 2012 (Local regulation of Bali no 2 year 2012), which specifically regulated that Bali’s tourism is based on culture, culture become a valuable commodity and main tourism attraction. With that, Balinese tourism practitioner needs to have proper knowledge not only on the culture but also on how to translate this culture to decrease the translation lost and maximize guests’ comprehension on specific culture. For that purpose, undoubtedly, every tourism practitioner has their own way of explaining this cultural-specific items which become the focus of this research.

Basing from the theory of Bakkers (1992), it was found that from eight strategies, only 6 strategies that are implemented. There are (1) translating by loanword or loanword plus explanation (57.77%); (2) translation by paraphrase by using unrelated words (22.78%); (3) translation by a more general word (8.49%); (4) translation by cultural substitution (6.61%); (5) translation by paraphrase using a related word (2.41%) and translation by omission (1.16%). Meanwhile the other two strategies are not used in their translation text. Further, tourism practitioners express their reasons in choosing the strategies. While everyone

relatively agrees that every strategy they use is mainly to help the guest understand the cultural-specific items, maintaining communicativeness serve as equally important factors that needs to be focused on. There are also several aspects found which determine tourism practitioner translation strategies selection. They are: cultural awareness of tourism practitioner, cultural differences between each object and guest personality and characteristics.

Needless to say, this research asserts the importance of balance in communication within intercultural context. In tourism aspect, a tourism practitioner needs to balance between communicativeness and clarity of the explanation. Tourism practitioner not only needs to think how to explain specific cultural-specific items to achieve maximum comprehension of the information receiver, but also how to maintain this conversation or guest attention. Additionally, tourism practitioner also needs to have good understanding on both linguistic aspect as well as cultural awareness from both countries. The balance between these two aspects will shape tourism practitioners decision in order to find out the best strategies for achieving guests' maximum cognition on cultural-specific items. Finally, this research is a relatively new study since the focus is shifted to tourism practitioner which is rarely researched by the previous studies. Thus, this research has several limitations. There are a lot of cultural-specific items existed in Balinese culture which make the data of this research is relatively small. Furthermore, due to pandemic circumstances, this research is not done contextually in real world, but instead executed like a written test which also limits this research. But then, this research could be initial reflection which exposes the frequently practiced strategies of tourism practitioner while translating cultural-specific items as well as giving an insight on why this particular strategy is selected. All in all,

more refined studies with wider cultural-specific items and wider sample are expected to appear in the future to unveil other linguistic phenomenon in the field of tourism and translation.

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