



An analysis of the equivalence in translating Korean religious culture-laden words into Indonesian in the webtoon *Kyunwoo and the Goddess*

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ABSTRACT

The translation process is often faced with obstacles in translating the source language into the target language, especially in translating cultural words that are prone to non-equivalence and can lead to mistranslation. In the *Kyunwoo dan Sang Dewi* (견우와 선녀/*gyeonu wa Seonnyeo*) webtoon, there are many religious-cultural words that are very familiar with Korean culture. This thesis discusses an analysis of the equivalence of religious-cultural word translation in the *Kyunwoo dan Sang Dewi* (견우와 선녀/*gyeonu wa Seonnyeo*) webtoon which aims to determine the equivalence of religious-cultural word translation from Korean into Indonesian and the translation procedures used in translating the religious-cultural words. The method used in this study is a qualitative descriptive method. The theory used in this research is the meaning component theory and the translation procedure theory by Newmark. The results of this study indicate that there are 27 religious-cultural words in the first 66 episodes of the *Kyunwoo dan Sang Dewi* (견우와 선녀/*gyeonu wa Seonnyeo*) webtoon, 22 words are equivalent and 5 words are not equivalent with the translation. The translation procedure used in translating religious-cultural word are cultural equivalent, descriptive equivalent, functional equivalent, literal translation, modulation, transposition, transference, synonyms, and couplets.

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1. INTRODUCTION

The process of translation is frequently confronted with challenges when transferring meaning from the source language (SL) into the target language (TL), particularly in translating culture-laden words (CLWs), which are prone to equivalence loss and may result in untranslatability. Newmark (1988, p. 95) defines culture-laden words as lexical items tied to a particular culture that cannot be translated literally. This difficulty arises because the TL may not have an equivalent cultural reference that aligns with the meaning of the SL item. According to Catford (1965, p. 264), translation difficulties may stem from two types of untranslatability: linguistic untranslatability and cultural untranslatability. Linguistic untranslatability occurs when no equivalent expression is available in the TL to match the SL's lexical or syntactic structure. Cultural untranslatability, on the other hand, occurs when words, expressions, or concepts in the SL refer to cultural phenomena that do not exist in the TL's cultural context.

Nida (1966, p. 91) identifies five major sources of difficulty in translation: differences in ecology, social culture, religious culture, material culture, and language. Similarly, Newmark (1988, p. 95) categorizes culture-laden words into five types: (1) ecology, (2) material culture, (3) social culture, (4) organizations, customs, activities, procedures, and concepts, including political, religious, and artistic elements, and (5) gestures and habits.

Translation plays a crucial role in conveying literary knowledge to literature enthusiasts and serves as a bridge connecting different social groups. Literature itself is an expression of ideas, opinions, thoughts, experiences, and imagination presented in written form. Culture-laden words in the religious domain refer to lexical items associated with religion and belief systems. Differences in religious traditions between countries may complicate the translation of such terms, particularly those that carry specific theological or cultural connotations.

South Korea is home to a wide array of religious and spiritual beliefs, including Shamanism, Buddhism, Confucianism, Taoism, Islam, Christianity, and Catholicism. According to the *Guide to Korean Culture* (2014), Shamanism is considered a traditional Korean religion centered on belief in benevolent and malevolent spirits, which can be influenced only through shamans. Shamanism has become a cultural symbol and is deeply rooted in Korean heritage. Its elements are frequently found in Korean literary works, both fictional and non-fictional, and are no longer considered unusual themes. Elements of Shamanism are also featured in the digital comic *Kyunwoo and the Goddess* (견우와 선녀) by An Su Min, a South Korean webtoon translated into Indonesian. This digital comic is deeply intertwined with Korean culture, especially in the domain of religious culture, as it explores the role of Shamanism within contemporary Korean society.

Previous studies on translation equivalence and cultural words have shown diverse approaches in handling culture-specific items across different contexts and text types. Research by Fitriani and Pratama (2021), Robingah and Ali (2021), and Rahayu (2021) explored cultural terms in Indonesian novels, highlighting how translation strategies—such as adaptation, borrowing, and descriptive translation—were used to maintain equivalence between source and target texts. Similarly, Lapasau and Setiawati (2022), Nirwana (2019), and Pratama et al. (2021) analyzed translations of *Laskar Pelangi* and tourism promotional texts, revealing that the effectiveness of strategies largely depends on the translator's ability to balance accuracy with cultural readability. Rosa, et al., (2020) further emphasized how student translators employ various strategies to address equivalence-related challenges, indicating that training plays a significant role in shaping translation competence.

Several earlier studies also examined cultural equivalence in diverse literary contexts. Fauzia (2018) investigated the comic *Selamat Pagi Urbaz* and its German translation, focusing on how

local cultural meanings are preserved and made accessible to foreign readers. Similarly, Zulkarnaen (2018) explored the equivalence of material culture vocabulary from Japanese into Indonesian in the novel *Oda Nobunaga*, highlighting the significance of historical and daily cultural references. Pitaloka et al. (2018) analyzed culture-laden words translated from Indonesian into English in *Child of All Nations*, emphasizing strategies that convey both meaning and cultural nuance. Research within webtoon media has also gained attention. Sari (2022) examined idioms in the Korean webtoon *Touch Touch You*, while Hapsari and Dewi (2021) studied the translation of profanity in *Yakhan Yeongung*, both stressing the importance of cultural sensitivity and the translator's orientation toward the source and target audiences.

Other studies focused on specific linguistic or cultural domains. Kanan et al. (2022) investigated kinship terms in Malay-English translations, underscoring the complexity of applying equivalence theory when cultural norms differ significantly. Putri et al. (2023) analyzed culture-specific items and translation ideology in the *Sarimin* webtoon, while Vula and Tyfeka (2024) addressed the broader challenges of translating idioms across cultural boundaries. In non-literary contexts, Salsabila and Jumanto (2020), Rodiyah (2020), and Frihatmawati et al. (2023) explored cultural expressions in inflight magazines, online news media, and phrasebooks, stressing the importance of functional equivalence in practical communication. Taken together, these studies demonstrate that translating cultural elements requires both linguistic transfer and negotiation of cultural meaning. However, much of the existing research has concentrated on general cultural expressions, idioms, or profanity, with limited exploration of religious culture-laden words, particularly in translations from Korean into Indonesian.

This study seeks to fill that gap by analyzing the equivalence in translating religious culture-laden words from Korean into Indonesian in the webtoon *Kyunwoo and the Goddess*. The research aims not only to identify the types of religious culture-laden words that appear in the text but also to examine the translation strategies employed and the degree of semantic equivalence achieved in the target language.

2. THEORETICAL FRAMEWORK

2.1. Translation of Culture-Specific Terms

Translation, as a branch of applied linguistics, is commonly defined as the process of transferring meaning from a source language (SL) to a target language (TL) while maintaining the intention of the original text. Newmark (1988) emphasizes translation as conveying meaning, Catford (1965) views it as replacing textual material across languages, and Nida and Taber (1982) describe it as reproducing the closest natural equivalent in both meaning and style. Central to translation is equivalence, which ensures that the TL text communicates the content and intent of the SL as naturally as possible, making the translation appear seamless. According to Nida and Taber (1982), the process consists of three stages: analysis (examining grammar, meaning, and combinations in the SL), transfer (mentally shifting the analyzed material into the TL), and restructuring (reorganizing the message to ensure clarity for TL readers). Nida further distinguishes between formal equivalence, which prioritizes similarity in form and content, and dynamic equivalence, which prioritizes naturalness and reader response; the latter is considered the essence of translation, as it seeks to evoke in TL audiences the same effect as in SL audiences (Nida, 1966; Simatupang, 1999 in Fauzia, 2018).

Nida and Taber (1982) define translation as reproducing in the target language the closest natural equivalent of the source message, prioritizing meaning and then style. Nida (1966)

distinguishes between formal equivalence, which emphasizes similarity in form and content, and dynamic equivalence, which focuses on conveying the most natural meaning within the linguistic, cultural, and historical context. Dynamic equivalence prioritizes meaning over form to ensure the target audience responds as the original audience did. Similarly, Simatupang (1999, in Fauzia 2018) views dynamic equivalence as the essence of translation, aiming for the same audience response in both languages.

Nida (1966) identifies five factors that pose challenges in translation—ecology, social culture, religious culture, material culture, and language—while Newmark (1988) defines culture-specific terms as ways of life unique to a community and categorizes them into ecology (e.g., *komodo*, 단풍), material culture (e.g., *hanbok*), social culture (e.g., *taekwondo*), organizations including political, administrative, artistic, and religious institutions (e.g., 승려), and gestures or habits (e.g., bowing, *gotong royong*). Similarly, Lee (2005) describes culture-specific terms as vocabulary reflecting the unique history, society, and linguistic practices of a community, further classifying them into proper nouns, culturally related vocabulary (e.g., food, clothing, religion), event- or person-related vocabulary, idioms, and units of measurement. Within these frameworks, religious terms are variably placed: under religious culture (Nida, 1966), organizational and institutional categories (Newmark, 1988), or culturally related vocabulary (Lee, 2015). Broadly, religious terms may therefore be defined as words or expressions that embody religious elements or terminology.

2.2 Translation Procedures

Translation procedures are strategies that translators use to solve problems in the translation process and achieve equivalence between the source language (SL) and the target language (TL). According to Newmark (1988), these procedures are applied at the level of sentences or smaller linguistic units and are influenced by contextual factors. The procedures include, (1) literal translation, (2) transference, (3) naturalization, (4) cultural equivalent, (5) functional equivalent, (6) descriptive equivalent, (7) synonymy, (8) through-translation, (9) shift or transposition, and (10) modulation. Each of these methods provides different ways to handle cultural and linguistic differences, such as borrowing words directly, adapting them to TL conventions, replacing them with cultural or functional equivalents, or restructuring grammatical forms to fit the TL.

Moreover, Newmark (1988) also mentioned some procedures that offer more flexible approaches to ensure clarity and cultural accuracy in translation. These include (1) recognized translation, (2) translation labels, (3) compensation, (4) reduction and expansion, (5) paraphrase, (6) couplets, and (7) the use of notes, additions, or glosses. Such methods allow translators to address gaps in meaning, cultural concepts, or stylistic features by elaborating, combining strategies, or adding explanations. Ultimately, the choice of procedure depends on the nature of the text, the cultural context, and the need to balance accuracy with readability for the target audience.

2.3 Semantics and Componential Analysis of Meaning

Semantics, as explained by Lehrer (1974), is the study of meaning and constitutes a crucial branch of linguistics. Kim and Lee (2015) define semantics as the relationship between sound as form and meaning as content. Translation is inherently linked to semantics because it requires understanding and transferring meaning from the Source Text (ST) to the Target Text (TT). Leech (1981) categorizes meaning into several types, one of which is conceptual or denotative meaning, which refers to the basic and dictionary meaning of a word, independent of context. This conceptual meaning, also discussed by Chaer (2014), serves as a foundation in translation and is essential for

analyzing the equivalence of culturally specific or religious terms across languages. Given this central role of meaning, an analytical tool is required to systematically capture the similarities and differences between linguistic items in the source and target languages. One of the most widely recognized approaches is componential analysis, which dissects word meanings into smaller semantic units that can be objectively compared.

Componential analysis of meaning, as introduced by Nida (1975) and further elaborated by Leech (1981), involves breaking down word meaning into minimal semantic components, also known as semantic features. By comparing these components—often represented with binary symbols (+, −, ±)—translators can identify similarities and differences between words in the source and target languages. This method is particularly useful for examining culture-bound words or near-synonyms, as it reveals subtle distinctions that may not be immediately apparent. In this study, componential analysis was applied to religious terms in the Korean webtoon *Kyunwoo dan Sang Dewi* and its Indonesian translation, using authoritative monolingual dictionaries from both languages. Through this comparison, equivalence was assessed based on the degree of overlap in semantic features.

3. RESEARCH METHODOLOGY

In this study, componential analysis is employed to examine the equivalence of culture-bound religious terms found in the webtoon *Kyunwoo dan Sang Dewi* and their translations in Indonesian, also titled *Kyunwoo dan Sang Dewi*. The research began by identifying the conceptual meanings of the culture-bound religious terms in both the source text (ST) and the target text (TT). To obtain these meanings, the researcher referred to the Standard Korean Language Dictionary managed by the National Institute of the Korean Language for the ST and the Kamus Besar Bahasa Indonesia (KBBI) managed by the Agency for Language Development and Cultivation for the TT. These dictionaries were selected because both are authoritative references compiled and supervised by language experts under the auspices of their respective national institutions.

After retrieving the definitions from both languages, the researcher delineated the conceptual meaning components derived from the dictionaries and compared them through componential analysis. Each meaning component was marked with a plus (+), minus (−), or plus–minus (±). If, upon comparison, the two terms exhibit a high degree of correspondence in these markers, it can be concluded that the culture-bound term and its translation achieve equivalence, as they share the closest or even identical meanings.

4. RESULTS AND DISCUSSION

Data were collected through a literature review of the first 66 episodes of the webtoon *Kyunwoo dan Sang Dewi*. From these 66 episodes, 27 culture-bound religious terms were identified. Some of the terms are subsequently recorded into a table below.

Table 1. Culture-Bound Religious Terms in the Webtoon *Kyunwoo dan Sang Dewi*

Data	SL	TL	Episode
1	마을의 무당 천지선녀의 하루가 시작된다. <i>Maetul-ui mudang Cheonjiseonnyeoui haru-ga sijakdoenda.</i>	Keseharian Park Sung Ah sebagai “Dewi Langit dan Bumi,” sang dukun di wilayah tempatnya tinggal pun dimulai.	1

5	<p>복채는 섭섭지 않게 넣었으니 좋은 부적 하나만 부탁드립니다. <i>Bokchaeneun seopseopji anke neoesseuni joeun bujeok hanaman butakdeurimnida.</i></p>	<p>Saya sudah menyiapkan imbalan yang tidak mengecewakan, jadi tolong berikan jimat yang bagus.</p>	2
7	<p>개? 그 지박령? <i>Gyae? Geu jibakryeong?</i></p>	<p>Dia? Hantu tanah itu?</p>	3
8	<p>분명히 예지몽이었는데... <i>Bunmyeonghi yejimongieonneunde...</i></p>	<p>Sudah jelas ini wangsit...</p>	6
9	<p>내가 모시는 신이 내 그릇에 비해 너무 커서 그래- <i>Naega mosineun sini nae geureuse bihae neomu keoseo geurae-</i></p>	<p>Dewa yang merasukiku kekuatannya terlalu besar untuk tubuhku, jadinya begitu.</p>	10
10	<p>액땀 부족한 이정도면 됐고 <i>Aekttaem bujeogeun ijeongdomyeon dwaetgo</i></p>	<p>Jimat pengusir iblis cukup segini.</p>	12
13	<p>...천신님 제발 <i>Cheonsinnim jebal</i></p>	<p>Dewa dewi di langit tolong</p>	15
16	<p>어려서부터 신기가 있던 나를 거둬서 보살펴 주시고 내림굿까지 해 주신 분이야. <i>Eoryeoseobuteo singgi-ga itdeon nareul geodwoseo bosalpyeo jusigo naerimgutkkaji hae jusin buniya.</i></p>	<p>Sejak kecil aku sudah memiliki ‘bakat’, dan beliaulah yang merawat dan bahkan melakukan naerimgut untukku.</p>	16
17	<p>신내림 받은 지 얼마 안 됐을 때 <i>Sinnaerim badeun ji eolma an dwaesseul ttae</i></p>	<p>Waktu aku baru dinobatkan menjadi dukun</p>	16
19	<p>결국 내가 신병*으로 쓰러지고... <i>Gyeolguk naega sinbyeong-euro sseureojigo...</i></p>	<p>Akhirnya aku pingsan karena shinbyeong*</p>	30
20	<p>*신병: 무당이 될 사람이 걸리게 되는 병 <i>Gyeolguk naega sinbyeong-euro sseureojigo...</i></p>	<p>*shinbyeong: penyakit yang dialami oleh orang yang akan menjadi dukun</p>	
	<p>여기는... 천지선녀 범당으로 가는 길인데...</p>	<p>Ini, kan... jalan menuju tempat praktik dewi langit dan bumi...</p>	33

	<i>Yeogineun... Cheonjiseonnyeo</i>		
	<i>beopdang-euro ganeun girinde...</i>		
	푸닥거리라도 한 번 해야		
27	되나...	Apa aku harus melakukan	66
	<i>Pudakkeorirado han beon haeya</i>	pengusiran setan, ya...	
	<i>doena...</i>		

Subsequently, the collected data were analyzed for equivalence using the theory of componential analysis of meaning. In addition, the translation procedures employed by the translator in rendering **culture-bound religious terms** (hereafter abbreviated as CBRTs) were also examined, with reference to Newmark's (1988) theory of translation procedures, to determine how equivalence was achieved. The following section presents the author's analytical findings on the equivalence of CBRTs and the translation procedures applied to CBRTs in the webtoon *Kyunwoo* and *Sang Dewi*.

4.1. Equivalence of Culturally Religious Terms in the Webtoon 'Kyunwoo and Sang Dewi'

After analyzing the 27 culture-bound religious terms identified in the webtoon *Kyunwoo dan Sang Dewi* using the componential analysis of meaning, the author found that 22 CBRTs are equivalent to their translations, while 5 CBRTs are not equivalent to their translations. Thus, a translation is considered non-equivalent when it fails to meet the principles of equivalence, either formally or dynamically. In terms of formal equivalence, non-equivalence occurs when the form and content of the source text are not sufficiently preserved. In terms of dynamic equivalence, it arises when the intended meaning and communicative effect are not successfully conveyed to the target audience. For example, in data 14, the term *성불시키다* (*seongbul-sikida*) means "to enable a spirit to attain enlightenment or Buddhahood" (a Buddhist concept), not "memusnahkan (to annihilate)." The target language omits the Buddhist-religious aspect and replaces it with a destructive meaning. This indicates a failure to maintain the balance between form and meaning (Nida & Taber, 1982).

4.2. Classification of Translation Procedures for Culture-Bound Religious Terms in the Webtoon *Kyunwoo dan Sang Dewi*

Based on the analysis of the culture-bound religious terms found in the webtoon *Kyunwoo dan Sang Dewi*, it was found that the translator employed 9 out of the 17 translation procedures proposed by Newmark (1988). The procedures identified include cultural equivalent, descriptive equivalent, functional equivalent, literal translation, modulation, shift or transposition, transference, synonymy, and couplets. The following table presents a summary of the translation procedures used by the translator to render culture-bound religious terms in the webtoon *Kyunwoo dan Sang Dewi*.

Table 2. Translation Procedures for Culture-Bound Religious Terms in *Kyunwoo and the Goddess*

No.	Translation Procedures	Number	Episode	Culture-Bound Religious Terms (CBRTs)
1	Literal Translation	2 words	1, 10	선녀님(<i>Seonnyeonim</i>), 신(<i>shin</i>)

2	Transference	4 words	16, 30, 34, 51	내림굿 (<i>Naeringut</i>), 신병 (<i>Sinbyeong</i>), 무복 (<i>Mubok</i>), 시험운 (<i>Siheomun</i>)
3	Naturalization	-		
4	Cultural Equivalent	4 words	1, 3, 6, 21	무당 (<i>mudang</i>), 지박령 (<i>jibaknyeong</i>), 예지몽 (<i>yejimong</i>), 무속인 (<i>musogin</i>)
5	Functional Equivalent	4 words	1, 2, 16, 38	제사 (<i>jesa</i>), 부적 (<i>bujeok</i>), 악령 (<i>agnyeong</i>), 불공 (<i>bulgong</i>)
6	Descriptive Equivalent	5 words	1, 2, 16, 33, 66	죄 (<i>joe</i>), 미신 (<i>misin</i>), 천신님 (<i>cheonsinnim</i>), 법당 (<i>beopdang</i>), 푸닥거리 (<i>pudakkeori</i>)
7	Synonym	1 words	47	관상 (<i>gwansang</i>)
8	Through-Translation	-		
9	Shift or Transposition	1 word	14	점집 (<i>jeomjip</i>)
10	Modulation	1 word	12	액땀 (<i>aetdaem</i>)
11	Recognized Translation	-		
12	Translation Label	-		
13	Compensation	-		
14	Reduction and Expansion	-		
15	Paraphrase	-		
16	Couplets	5 words	12, 16, 21, 34, 45	굿 (<i>gut</i>), 신어머니 (<i>sineomeoni</i>), 신내림 (<i>sinnaerim</i>), 보살님 (<i>bosalnim</i>), 복채 (<i>bokchae</i>)
17	Addition of Explanatory Information	-		

The types of couplets observed in this study are transference combined with additional information, transference combined with descriptive equivalent, transposition combined with modulation, cultural equivalent combined with descriptive equivalent, and transposition combined with functional equivalent.

4.2.1. Literal Translation

To determine the equivalence between *선녀* (*seonnyeo*) and its translation “goddess,” we can refer to the componential analysis table of Data 4 shown below.

Table 3. Componential Analysis

Semantic Components	SL	TL
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	선녀님/ <i>seonnyeonim</i>	Dewi
Beautiful woman	+	+
Something exalted or worshipped	+	+
Term of address for a female <i>mudang</i> (shaman)	+	-

The componential analysis table of Data 4 shows that the meaning of the source language (SL) term translated into the target language (TL) is an equivalent translation. The words 선녀 (*seonnyeo*) and “goddess” are considered equivalent because the author assesses that both words carry a similar meaning. Both 선녀 (*seonnyeo*) and “goddess” refer to a female entity who is beautiful and revered or exalted by humans.

Data 4

SL: 선녀님~
seonnyeonim~

TL: Dewi

Although in the source text (ST) context, 선녀님 (*seonnyeonim*) is a term of address for a female 무당 (*mudang*, shaman), there is no other significant change in meaning. Therefore, the author considers “goddess” to be the closest and most natural translation for 선녀님 (*seonnyeonim*), leading to the conclusion that this translation is equivalent.

In translating the ST, the translator employed the literal translation procedure. The word 선녀님 (*seonnyeonim*) was translated literally into Indonesian. This can be seen from the fact that one of the semantic components of 선녀님 (*seonnyeonim*) that it is a term of address for a female 무당, is not reflected in the translation. This occurs because, in the TL, the term for addressing a paranormal figure differs, so the translator chose the word “dewi” (“goddess”), a literal translation, as the closest and most natural equivalent to the SL term. This finding resonates with previous studies (e.g., Fitriani & Pratama, 2021; Rahayu, 2021; Robingah & Ali, 2021; Lapasau & Setiawati, 2022; Pitaloka et al., 2018), which highlight that literal translation can produce an acceptable equivalent when the SL and TL terms share similar semantic features, even if some cultural nuances are reduced.

4.2.2. Transference

To determine the equivalence between 내림굿 (*naerimgut*) and its translation “naerimgut,” we can refer to the componential analysis table of Data 16 shown below.

Table 4. Componential Analysis of Data 16

Semantic Components	SL	TL
	내림굿 <i>naerimgut</i>	naerimgut
Ritual	+	-
The process of inaugurating someone as a <i>mudang</i> or <i>paksu</i>	+	-
Performed by a spiritual mother	+	-

The componential analysis table of Data 16 shows that the meaning of the source language (SL) term translated into the target language (TL) is not an equivalent translation. The author considers this translation nonequivalent because no clear information or meaning can be derived from the TL word. The word *naerimgut* is a loanword from the SL, and readers who have never learned about Korea would not understand the meaning of this word. Consequently, a shift in meaning occurs, which may confuse readers when reading the target text (TT). Therefore, the author regards this translation as nonequivalent because its meaning cannot be understood.

Data 16

- SL: 어려서부터 신기가 있던 나를 거둬서 보살펴 주시고 내림굿까지 해 주신 분이야.
eoryeoseobuteo singiga itdeon nareul geodwoseo bosalpyeo jusigo naerimgutkkaji hae jusin buniya.
- TL: Sejak kecil aku sudah memiliki ‘bakat’, dan beliaulah yang merawat dan bahkan melakukan **naerimgut** untukku.

In translating 내림굿 (*naerimgut*), the translator used the transference procedure. The word *naerimgut* in the TL is a loanword, specifically, a romanized form of the Hangeul 내림굿 (*naerimgut*) from the SL.

According to the author, the term 내림굿 (*naerimgut*) would be better translated using the descriptive equivalent procedure as “upacara penobatan menjadi dukun” (“a ritual of inauguration into a shaman”). By using the descriptive equivalent procedure, the word 내림굿 (*naerimgut*) can be clarified with a more specific explanation in the TL because there is no direct lexical equivalent for 내림굿 in the TL. A specific explanation is therefore necessary.

In addition to the descriptive equivalent procedure, the translator could also use the couplets (combination) procedure by combining transference with addition of extra information, resulting in “*naerimgut*” accompanied by a footnote explaining that 내림굿 (*naerimgut*) refers to “a ritual of inauguration or induction of someone into becoming a *mudang* or *paksu*.” The author considers these two translation procedures as the most appropriate and natural ways to convey the meaning of 내림굿 (*naerimgut*) without altering its sense.

4.2.3. Cultural Equivalent

To determine the equivalence between the word 무당 (*mudang*) and its translation “sang dukun,” we can refer to the componential analysis table of Data 1 shown below.

Table 5. Componential Analysis of Data 1

Komponen Makna	SL	TL
	무당/ <i>mudang</i>	Sang Dukun
Profession related to spirits	+	+
Possesses the ability to perform rituals and exorcise evil spirits	+	+
Specifically for women	+	-

The componential analysis table of Data 1 shows that the meaning of the source language (SL) term translated into the target language (TL) is equivalent. Although there is a difference in that 무당 (*mudang*) in the SL specifically refers to a woman, while *dukun* in the TL is a universal term that can refer to either a man or a woman, this difference does not alter the core meaning of the word. Therefore, the translation can be considered equivalent.

Data 1

SL: 마을의 무당 천지선녀의 하루가 시작된다.

maeur-e mudang cheonjiseonnyeo-e haruga sijagdwenda.

TL: Keseharian Park Sung Ah sebagai “Dewi Langit dan Bumi,” sang dukun di wilayah tempatnya tinggal pun dimulai.

The word 무당 (*mudang*) was translated into the TL using the **cultural equivalent** procedure to achieve translation equivalence. The translator selected a cultural equivalent that is appropriate and fits the culture-bound term in the SL, namely *dukun*. Just as 무당 (*mudang*) is part of Korea’s folk religion, *dukun* is part of Indonesia’s folk religion, and the way a *dukun* works is quite similar to that of a 무당 (*mudang*), involving communication with spirits and possessing supernatural abilities.

By applying cultural equivalence between the SL and the TL, it can be concluded that “**sang dukun**” is the most accurate and closest translation to convey the meaning of 무당 (*mudang*).

4.1.2. Functional Equivalent

To determine the equivalence between 제사 (*jesa*) and its translation “upacara ritual,” we can refer to the componential analysis table of Data 3 shown below.

Table 6. Componential Analysis of Data 3

Semantic Components	SL	TL
	제사/ <i>jesa</i>	Upacara Ritual
Ceremonial activity	+	+
Offering food to the spirits or souls of the deceased	+	-
Commemorating someone’s death	+	-

The componential analysis table of Data 3 shows that the meaning of the source language (SL) term translated into the target language (TL) is **not equivalent**, because the author considers the term “*upacara ritual*” (“ritual ceremony”) to be too broad in meaning. A ritual ceremony can refer to many different events—such as a ritual for harvest, marriage, death, rainmaking, and so on. Because of this broadness, although the word *ritual* refers to a procedure within a religious or spiritual ceremony, readers may not be able to imagine what specific type of ceremony is meant in the sentence.

Data 3

SL: 우선 누이들의 원한을 달래 줄 제사를 지내야 할 것이야.

useon nuideul-e wonhaneul dallae jul jesareul jinaeya hal geosiya.

TL: Pertama-tama, kalian harus menggelar **upacara ritual** untuk meredakan dendam para saudara perempuan anak ini.

Meanwhile, in the source text (ST), the word 제사 (*jesa*) refers specifically to a ceremony performed to commemorate someone’s death by offering dishes or food to the spirit of the deceased. In translating the ST, the translator used the **functional equivalent** procedure. This is evident from how the translator generalized the culture-bound word 제사 (*jesa*) into the more general cultural term “*upacara ritual*” (“ritual ceremony”), which has a broad and neutral meaning.

According to the author, 제사 (*jesa*) would be better translated using the **descriptive equivalent** procedure as “*upacara peringatan kematian*” or “*ritual peringatan kematian*” (“death-commemoration ceremony” or “death-commemoration ritual”). By applying a descriptive equivalent, the word 제사 (*jesa*) can be explained with a more specific description in the TL because there is no single lexical equivalent available. The author concludes that the translator’s rendition is still too broad and does not specifically capture the meaning of 제사 (*jesa*), and that translating it as “*upacara peringatan kematian*” or “*ritual peringatan kematian*” would be the closest and most natural choice without altering the meaning of the term.

4.1.3. Descriptive Equivalent

To determine the equivalence between the word 죄 (*jwe*) and its translation “karma dosa,” we can refer to the componential analysis table of Data 2 shown below..

Table 7. Componential Analysis of Data 2

Semantic Components	SL	TL
	죄/ <i>jwe</i>	Karma Dosa
Wrongful act that deviates from conscience or reason	+	+
Violation of something	+	+
There is a reward or punishment that must be received if one commits it	+	+

Data 2

SL: 본래 부모의 죄는 자식이 물려받는 법.
bonlae bumou-e jweneun jasigi mullyeobanneun beob.

TL: **Karma dosa** orang tua diwariskan pada sang anak.

The componential analysis table of Data 2 shows that the meaning of the source language (SL) term translated into the target language (TL) is equivalent. When analyzing the context of both texts, the main idea conveyed in the sentence is that the sins of the parents are passed down to their children. The phrase 부모의 죄 (*bumoui jwe*) can be interpreted as “the parents’ sins or wrongdoings.” In translating the source text (ST), the translator used the descriptive equivalent procedure by adding the word “*karma*” in the target text (TT). Technically, the word 죄 (*jwe*) could be translated simply as “*sin*”, but the translator added the

word “*karma*” to describe the cultural concept embedded in the original term. The addition of the word “*karma*” before “*sin*” draws on the concept of karma, which implies that every action will inevitably have a consequence, whether good or bad, it will eventually return to the doer. By adding “*karma*” in the translation, readers can better understand the context of the sentence, that the sin being passed down is viewed as the karmic result of the parents’ sins inherited by their children. Therefore, considering the context, the words 죄 (*jwe*) and “*karma dosa*” are regarded as equivalent.

4.1.4. Synonymy

To determine the equivalence between the word 관상 (*gwansang*) and its translation “*nasib*,” we can refer to the componential analysis table of Data 25 shown below.

Table 8. Componential Analysis of Data 25

Semantic Components	SL	TL
	관상/ <i>gwansang</i>	Nasib
Belief that there is a connection between a person’s face and their fate	+	-
Activity of assessing fate, personality, lifespan, and so on merely by observing a person’s face	+	-

Data 25

- SL: ...몰랐는데 관상이 너무 좋으시네요???
- ...mollaneunde gwansang-i neomu joheusineyo???
- TL: ...nasib bapak kelihatannya bagus???

Based on the componential analysis table of Data 25, the author concludes that the meaning of the source language (SL) term translated into the target language (TL) is **not equivalent**. The word 관상 (*gwansang*) was translated as *nasib* (“fate”), which in Indonesian refers to destiny or something determined by God. However, the meaning of 관상 (*gwansang*) refers to a method of divination performed by examining a person’s face to predict their fate.

By translating it as *nasib*, the specific cultural meaning contained in 관상 (*gwansang*) is lost. Therefore, the author considers this translation to be nonequivalent. In translating 관상 (*gwansang*), the translator applied the **synonymy** procedure, selecting a word in the TL that is close in meaning, *Nasib* to render the SL term.

According to the author, 관상 (*gwansang*) would be better translated using the **descriptive equivalent** procedure as “*ramalan wajah*” (“face divination”). Through the descriptive equivalent procedure, 관상 (*gwansang*) can be explained more specifically in the TL, resulting in a translation that is closer and more natural without altering the original meaning of the term. This finding resonates with Fatmawati, et al. (2023) which shows that in the context of cultural phrases, the descriptive equivalent is more effective because it helps TL readers understand the unique cultural context.

4.1.5. Shift or Transposition

To determine the equivalence between the word 점집 (*jeomjib*) and its translation “dukun,” we can refer to the componential analysis table of Data 12 shown below.

Table 9. Componential Analysis of Data 12

Semantic Components	SL	TL
	점집/ <i>jeomjib</i>	Dukun
Refers to a place	+	±
Visited by people to seek fortune-telling	+	+

Data 12

- SL: 아무래도 이번에 간 점집이 괜찮은 것 같아서 엄마가 더 비싸고 좋은 걸로 써달라고 부탁했어!
amuraedo ibeone gan jeomjib-i gwaenchaneun geot gataseo eommaga deo bissago joheun geollo sseodallago butaghaesseo!
- TL: Sepertinya dukun yang kali ini lumayan bagus, jadi ibu minta buat jimat yang lebih mahal dan bagus!

The componential analysis table of Data 10 shows that the meaning of the source language (SL) term translated into the target language (TL) is equivalent. In the TL, the meaning contained in the phrase “*jimat pengusir iblis*” (“*talisman for driving away evil spirits*”) is very specific, referring only to driving away demons and evil spirits. It does not explicitly include the nuance of warding off bad luck or misfortune. However, it should be noted that in ancient Korean belief, all misfortune and illness were thought to be caused by evil spirits. Therefore, it was believed that to avoid misfortune or illness, one needed to drive out the evil spirits attacking them, and if someone was ill, they first needed to expel the evil spirit causing the sickness to be cured. Because of this cultural context, even though the term 액땜 부적 (*aeaktaem bujeog*) loses the explicit nuance of “warding off bad luck,” in context, driving away evil spirits is also understood as driving away misfortune. Thus, the two terms can be regarded as equivalent. The word 액땜 부적 (*aeaktaem bujeog*) was translated as “*jimat pengusir iblis*” using the modulation translation procedure. Through modulation, the translator provides a semantically different equivalent, but in the given context, the SL and TL terms convey the same meaning.

4.1.6. Modulation

To determine the equivalence between the word 신 (*shin*) and its translation “dewa,” we can refer to the componential analysis table of Data 10 shown below.

Table 10. Componential Analysis of Data 10

Semantic Components	SL	TL
	액땜부적/ <i>Aetdaem bujeok</i>	Jimat Pengusir Iblis

Talisman that can ward off bad luck or misfortune	+	-
Can also be used to drive away evil spirits	+	+

Data 10

- SL: 액땀 부적은 이정도면 됐고
aeaktaem bujeogeun ijeongdomyeon dwaettgo
TL: Jimat pengusir iblis cukup segini.

The componential analysis table of Data 10 shows that the meaning of the source language (SL) term translated into the target language (TL) is **equivalent**. In the TL, the meaning contained in the phrase “*jimat pengusir iblis*” (“talismans for driving away evil spirits”) is very specific, referring only to driving away demons and evil spirits. It does not explicitly include the nuance of warding off bad luck or misfortune. However, it should be noted that in ancient Korean belief, all misfortune and illness were thought to be caused by evil spirits. Therefore, it was believed that to avoid misfortune or illness, one needed to drive out the evil spirits attacking them, and if someone was ill, they first needed to expel the evil spirit causing the sickness in order to be cured. Because of this cultural context, even though the term 액땀 부적 (*aeaktaem bujeog*) loses the explicit nuance of “warding off bad luck,” in context, driving away evil spirits is also understood as driving away misfortune. Thus, the two terms can be regarded as **equivalent**. The word 액땀 부적 (*aeaktaem bujeog*) was translated as “*jimat pengusir iblis*” using the **modulation** translation procedure. Through modulation, the translator provides a semantically different equivalent, but in the given context, the SL and TL terms convey the same meaning.

4.1.7. Couplets**4.1.7.1. Combination of Transference and Addition of Extra Information**

To determine the equivalence between the word 굿 (*gut*) and its translation “gut,” we can refer to the componential analysis table of Data 11 shown below.

Table 11. Componential Analysis of Data 11

Semantic Components	SL	TL
	굿/ <i>gut</i>	gut* *ritual pengusiran iblis
Ritual performed by a <i>mudang</i> (shaman)	+	+
Encounter between humans and deities	+	+
To alter and control a person’s fortune	+	+
To drive away evil spirits	+	+

Data 11

- SL: 맘 같아선 밤마다 숙소에서 굿이라도 하고 싶지만...
mam gataseon bammada sugso-eseo gus-irado hago sipjiman...
- TL: Kalau bisa sih, aku maunya melakukan **gut*** di penginapan setiap malam...
 *ritual pengusiran iblis

The componential analysis table of Data 11 shows that the meaning of the source language (SL) term translated into the target language (TL) is equivalent. In translating the word 굿 (*gut*) into “*gut*” in the TL, the translator used the couplets (combination) procedure, combining two translation procedures: transference and addition of extra information. The word “*gut*” in the TL is a loanword, a romanized form of the Hangeul 굿 (*gut*) from the SL. The translator also added extra information in the form of a footnote explaining the meaning of 굿 (*gut*) so that readers could understand the term. The footnote provided was “*ritual pengusiran iblis*” (“a ritual for exorcising evil spirits”), which specifically describes the purpose of one type of 굿 (*gut*) and aligns with the context intended in the sentence of the webtoon. Thus, the translation is considered equivalent because the combination of transference and added explanation allows the cultural meaning of 굿 (*gut*) to be conveyed accurately and naturally to the readers. This finding is in line with previous studies (e.g., Salsabila & Jumanto, 2020; Pratama et al., 2021; Frihatmawati et al., 2023; Rodiyah, 2020; Rosa et al., 2020), which emphasize that combining borrowing with explicitation or descriptive explanation is an effective strategy to preserve cultural authenticity while ensuring comprehensibility in the TL.

4.1.7.2. Combination of Transference and Descriptive Equivalent

To determine the equivalence between the word 신어머니 (*shin-eomeoni*) and its translation “*shin-eomeoni*” in the target language, we can refer to the componential analysis table of Data 15 shown below.

Table 12. Componential Analysis of Data 15

	SL	TL
	신어머니*	shin-eomeoni*
Semantic Components	*신어머니: 내림굿 해 준 무당 <i>Sineomeoni: Naerimgut hae jun mudang</i>	*shin-eomeoni: dukun yang melakukan ritual naerimgut (inisiasi dukun baru)
Female shaman	+	+
Has a spiritual apprentice to whom the deity’s power is passed down	+	+
Qualified to perform the <i>naerimgut</i> ritual	+	+

Data 15

- SL: 아니- 내 신어머니

*신어머니: 내림굿 해 준 무당

ani-nae shin-omeoni

**shin-omeoni: naerimgut hae jun mudang*

TL: Bukan... ibu angkatku, *shin-omeoni**

**shin-omeoni*: a shaman who performs the *naerimgut* ritual (initiation of a new shaman)

The componential analysis table of Data 15 shows that the meaning of the source language (SL) term translated into the target language (TL) is equivalent. In translating the word 신어머니 (*shin-omeoni*), the translator applied the couplets (combination) procedure by combining two translation procedures: transference and descriptive equivalent. The word “*shin-omeoni*” in the TL is a loanword, a romanized form of the Hangeul 신어머니 (*shin-omeoni*) in the SL. The translator also employed a descriptive equivalent by adding the phrase “*ibu angkatku*” (“my foster mother”) before the loanword to convey the cultural and contextual meaning embedded in the SL. Although there is a footnote in the TL explaining this cultural term, it is not considered an application of the “addition of extra information” procedure, because that footnote was originally written by the author of the source text (ST) and the translator merely rendered it literally. Thus, by using the combination of transference and descriptive equivalent, the translation is regarded as equivalent and successfully conveys the intended meaning of 신어머니.

4.1.7.3. Combination of Transposition and Modulation

To determine the equivalence between the word 신내림 (*shinnaerim*) and its translation “dinobatkan menjadi dukun,” we can refer to the componential analysis table of Data 17 shown below.

Table 13. Componential Analysis of Data 17

Semantic Components	SL	TL
	신내림/ <i>sinnaerim</i>	dinobatkan menjadi dukun
State in which the body is possessed by a deity	+	-
Experienced by a candidate or someone destined to become a <i>mudang</i> or <i>paksu</i>	+	±
The process of inaugurating someone as a <i>mudang</i> or <i>paksu</i>	+	+

Data 17

SL: 신내림 받은 지 얼마 안 됐을 때
shinnaerim banneunji eolma an dwesseul ttae

TL: Waktu aku baru dinobatkan menjadi dukun

Based on the componential analysis table of Data 17, the author concludes that the meaning of the source language (SL) term translated into the target language (TL) constitutes an **equivalent**

translation. The SL term is rendered as “*dinobatkan menjadi dukun*” (“being inaugurated as a shaman”), which represents the goal or outcome of the event 신내림 (*shinnaerim*), even though the phrase does not explicitly describe the process involved in the event itself. Nevertheless, considering the contextual usage of the term, namely, in recalling the moment when the main character experienced 신내림 (*shinnaerim*), the phrase “*dinobatkan menjadi dukun*” can be regarded as the closest equivalent. This is because, at the moment of experiencing 신내림 (*shinnaerim*), the individual is undergoing the 신내림 ritual, which is the ritual performed to inaugurate someone as a *mudang* or *paksu*. In translating 신내림 (*shinnaerim*), the translator employed the **couplets** (combination) procedure by integrating **transposition** and **modulation**. Transposition was applied by converting the SL term 신내림 (*shinnaerim*), which is a noun, into a noun phrase in the TL. Modulation was applied by shifting the perspective and providing a semantically different expression which, within the given context, conveys the same intended meaning—namely, recalling the moment of experiencing 신내림, which signifies the process by which the main character was inaugurated as a *mudang*. This finding aligns with previous studies (e.g., Robingah & Ali, 2021; Rahayu, 2021; Fauzia, 2018; Zulkarnaen, 2018; Pitaloka et al., 2018), which highlight that achieving equivalence in culture-laden terms often requires combining translation procedures and applying semantic shifts to maintain cultural meaning and ensure comprehensibility in the target language.

4.1.7.4. Combination of Cultural Equivalent and Descriptive Equivalent

To determine the equivalence between the word 보살님 (*bosalnim*) and its translation “nona dukun,” we can refer to the componential analysis table of Data 21 shown below.

Table 14. Componential Analysis of Data 21

Semantic Components	SL	TL
	보살님/ <i>bosallim</i>	Nona Dukun
Possesses spiritual power from Buddha or a deity	+	+
An ideal human figure in Buddhism	+	-
A term of address for a female shaman	+	+

Data 21

SL: 어유 감사합니다 보살님~
eoyu kamsahamnida bosalnim~

TL: Terima kasih banyak, nona dukun~

Based on the componential analysis table of Data 21, it can be concluded that the translation above is an equivalent translation. The terms 보살님 (*bosalnim*) and “nona dukun” are considered equivalent because both share similar meanings—both serve as forms of address for a female shaman and refer to someone who possesses spiritual power from a deity. Aligned with Ali (2021), applying natural equivalence to translate cultural terms in the target language ensures cultural terms are accurately represented in the translation. The term 보살님 (*bosalnim*) denotes a *bosal* or a female shaman. In translating the source text (ST), the translator employed the couplets procedure

by combining cultural equivalent and descriptive equivalent. The word *보살님* (*bosalnim*) was matched with *dukun* in the target culture, which shares similar characteristics with *보살님*. Additionally, the translator applied a descriptive equivalent by adding the word “*nona*” (“miss”/“lady”) before the word “*dukun*.” This combination allows the translation to convey both the cultural role and the respectful nuance inherent in the original term.

4.1.7.5. Combination of Transposition and Functional Equivalent

Untuk mengetahui kesepadanan *복채*/*bokchae* dan ‘dibayar’ sebagai terjemahannya, kita dapat melihat tabel analisis komponen makna data 24 di bawah ini.

Table 15. Componential Analysis of Data 24

Semantic Components	SL	TL
	<i>복채</i> / <i>bokchae</i>	Dibayar
The result received by a fortune-teller or shaman	+	±
The price that must be paid in exchange for the divination provided by the fortune-teller	+	±

Data 24

- SL: *복채* 받았는데?
bokchae badattneunde?
TL: Dibayar, kok?

The componential analysis table of Data 24 demonstrates that the meaning of the source language (SL) term translated into the target language (TL) constitutes an equivalent translation. The term *복채* (*bokchae*) specifically refers to the payment or remuneration received by a fortune-teller or shaman after performing a divination or conducting a ritual, whereas the term “*dibayar*” (“is paid”) used in the TL is more general and universal, and can refer to any form of payment received by anyone after providing a service. In translating the source text (ST), the translator employed the couplets procedure by combining transposition with functional equivalence. The application of transposition is evident in the grammatical shift from the SL noun *복채* (*bokchae*) to the TL passive verb “*dibayar*,” thereby altering the syntactic structure to achieve a natural and contextually appropriate rendering. Meanwhile, the functional equivalent is reflected in the translator’s decision to generalize the culturally specific term *복채* (*bokchae*) into the more universal term “*dibayar*,” which fulfills a similar function within the TL. Through this combination of procedures, the translation effectively conveys the intended meaning while maintaining equivalence in the given context. This finding supports Newmark’s (1988) argument that the translation of cultural words often requires a combination of procedures to retain meaning. It also resonates with Nida and Taber’s (1969) principle of dynamic equivalence, as well as Fauzia’s (2018) findings that functional equivalents are frequently used in translating culture-specific terms for better accessibility in the TL.

4. CONCLUSION

Based on the explanation above, out of the 27 culture-bound religious terms identified by the author in the webtoon “*Kyunwoo dan Sang Dewi*,” 22 were found to be equivalent, while 5 were found to be nonequivalent to their translations. These findings were obtained by analyzing the 27 items using Nida’s (1966) concept of dynamic equivalence, which emphasizes that equivalence must convey a meaning that is as close and as natural as possible to the meaning of the source language (SL), particularly within the context of the SL’s language, culture, and history.

Furthermore, based on the author’s analysis of the 27 translated culture-bound religious terms regarding the translation procedures applied by the translator, using the framework of translation procedures proposed by Newmark (1988), it can be concluded that from the 17 translation procedures described by Newmark (1988) for translating culture-specific terms, the procedures identified in this study are cultural equivalent, descriptive equivalent, functional equivalent, literal translation, modulation, transposition, transference, synonymy, and combination (couplets).

The most frequently used procedures were descriptive equivalent and combination (couplets), each applied to 5 culture-bound religious terms. Within the combination (couplets) procedure, the author identified several variations of combined procedures, namely: transference with addition of extra information, transference with descriptive equivalent, transposition with modulation, cultural equivalent with descriptive equivalent, and transposition with functional equivalent.

These results highlight how various translation strategies were utilized to achieve renderings that are as accurate and contextually appropriate as possible for culture-bound religious terms in the target language.

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