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# The Utilization Balinese Cultural Terms by EFL Students in Their English Writing

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**Abstract**—This study investigates the utilization of Balinese cultural terms in the writing of the English as Foreign Language (EFL) students. It is intended to identify how the lexicons containing local values are used considering the translation procedures in the student's mind. This qualitative research was conducted with ATLAS.ti software to visually present the connectedness of each lexicon with one another and to report the procedures of translation the students chose. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they apply transference, literal translation, functional equivalent, descriptive equivalent, and the combination of two and three procedures namely couplet and triplet to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when the students use the terms in local language for their foreign language writing. The students borrow the local lexicons and give additional explanation to clarify their values. This finding indicates that having the concept of translation, particularly the procedures of translation, can assist the EFL students to broaden their knowledge on the existence of Balinese cultural terms as well as to utilize them by applying translation procedures to clarify the meaning of the terms in their writing to create a communicative writing.

*Index Terms*— Balinese cultural terms, procedures of translation, EFL writing

## 1. Introduction

As a productive skill, writing in English as Foreign Language (EFL) is considered a challenging task for both students and teachers. For a significant improvement, this skill requires the students to be able to develop their cognitive analysis and linguistic mastery (Ridha, 2012; Marue & Pantas, 2019; Rubab, 2020). Having these strengths, it is believed that the students will be confidently present an interesting and communicative writing. It must be realized that for their future career, the language skill including writing is not only beneficial in the academic field but also for any kind of jobs (Alharbi, 2017). In Indonesian context, teachers can obviously perceive that writing has its own challenges (Widiati & Cahyono, 2006; Megawati & Anugerahwati, 2012; Ariyanti, 2016; Napitupulu, 2017; Hidayati, 2018). The EFL writing activity involves the issues of accuracy and fluency demonstrated in the students' writing (Widiati & Cahyono, 2006), the external factor including the learning environment, the internal factor coming from the learners themselves (Hidayati, 2018) and the patience of teachers to give appropriate time for every writing instruction. The two skills in writing covering technical aspects and idea presentation might challenge the students to develop their writing ability since the thought expressed in their works do not

only reflect the academic skill but also to be used by the readers as a means of gaining information about many different issues like economy and globalization of intercultural interaction, and the like (Alharbi, 2017).

This study discusses a fascinating phenomenon taking place when the EFL students must use cultural terms in their writing. Here, cultural terms refer to the local and religious values found in the students' native language, i.e. Balinese. The "what and how" aspects are explored regarding types of cultural terms the students use and how they adopt the procedures of translation when inserting the local terms in their English writing. The involved participants in this study are the undergraduate students. They are the English department students at one private University in Bali, Indonesia. In the context of English teaching and learning in Bali, the process and the results of writing activity in the classroom can be prospectively used to promote the richness of Balinese culture.

The presentation of cultural issues in writing may reflect the values that one can explore to make meaning on people's life. It is intended to identify how such lexicons are used considering the translation procedures in the student's mind. This study assumes that while the students are expressing their ideas, they are applying procedures of translation to make the terms acceptable and does not ruin the readability of the text, particularly when the readers do not understand the cultural concepts reflected by the terms used in the students' writing. Writing can be utilized to explore the students' experiences and feelings on the how they have to promote their local culture. In their pieces of English writing, the native language may influence the students when they have to introduce and utilize the cultural terms in their native language. Such a phenomenon is the unaware influence in the process of language mastery (Budiharto, 2019).

Many studies have investigated EFL classroom teaching and learning activities focusing on writing and how the students-teachers are struggling to gain the improvement. As far as it is concerned, however, there has not been a specific discussion to explore the mapping of strategies that the students apply when they must use cultural terms of a local language in their writing. It is this study that tries to investigate the application of translation procedures used by the students whenever local terms must be utilized in their writing. By mapping and discuss each of the translation procedure used to explain the concepts of the terms, it is expected that the study could contribute to two benefits, i.e. EFL writing model of development and contextual application of cultural terms translation.

## II. LITERATURE REVIEW

Prior to developing the present study as well as to enrich the presentation of results, this section reviews several related studies, which are considered fundamental to lead to the validity of the research. The closest related topics are (1) interference of first language (L1) in English writing, (2) translation in EFL classroom management, and (3) translation procedures of cultural terms.

### A. *The interference of L1 in EFL Writing*

Dealing with the efforts of EFL students in developing their writing skill, the previous studies reported that the learners' first language (L1) influenced the mastery of foreign language. The findings demonstrated that the first language comprehension and understanding gave impacts to foreign language learning including writing (Ridha, 2012; Budiharto, 2019; Mohammed, 2021). When assigned to write in English, it was found that the learners were interfered by their first language ranging from lexical to grammatical level (Ridha, 2012). Within the design of error analysis research, several studies found the influences of L1 in EFL writing, as for example found in Ridha's research (2012) that reports the grammatical errors made by the EFL learners are tense, articles, pronouns, singular and plural forms, and prepositions. The similar results are also found by Mohammed (2021). The errors from lexical level to grammatical levels like articles, tenses, pronouns, prepositions are completed with the misunderstanding of negative and interrogative constructions. All of these grammatical features are found to be problems in writing (Mohammed, 2021). Such findings indicate that the interference of L1 may not be irrefutable in writing.

In Arabic context, both positive and negative influences were identified in the EFL writing activities. The influences were considered to be general conditions while the application of grammatical structures was the particular

aspect that could be narrowed down into several items for the learners and teachers' attention (Mohammed, 2021). Tense errors became the major aspects in grammar that influenced the process of mastering the language, especially English (Ridha, 2012). Ridha (2012) emphasized that the EFL learners were still influenced by their mother tongue in producing their writing to share ideas. The grammatical errors and mechanical errors were the most frequent conditions leading to recommendation for the teachers and students to gain better writing skill. Having similar finding in the case of learning English for the students whose mother language is Arabic, Mohammed (2021) also found that Arabic influences the students' EFL writing in terms of grammatical aspects like articles, tenses, pronouns, prepositions, as well as negative and interrogative constructions.

Meanwhile, in Indonesian context writing is also a very challenging activity in EFL classroom (Budiharto, 2019; Marue & Pantas, 2019). The Indonesian EFL students depend much on their native language when they have to make a composition in English (Budiharto, 2019). He conducted an exploratory research aiming at investigating the interference of the learners' native language on their writing and identifying the frequent errors from the grammatical point of view. The study was also conducted to report whether the Indonesian language as the students' mother tongue influenced them to write the assigned topics. Seen from Budiharto's research finding, the grammar and the lexical items with their meaning are the major problems. This finding is in line with the typical difficulties that the Indonesian EFL students are usually dealing with, i.e. mastering grammar, enhancing vocabulary, presenting appropriate diction, correcting spelling and developing the ideas (Marue & Pantas, 2019).

### *B. Translation in EFL Class*

As firstly reviewed by Calis & Dikilitas (2012) before presenting their research results on the role of translation in EFL class, in the process of learning translation tasks could promote learners' receptive skills and productive skills. Translation may play a role as a means of delivering a pedagogical task that occurs in the EFL environment. As a medium of learning, translation can be utilized and explored. Meanwhile, writing can be used as a means of widening the scope of learning. It is not only for language knowledge but also for learning strategies as the trend in China (You, 2004). Translation may help the students to convey meaning of their writing particularly accuracy in writing. It is interesting to dive deeper on the research of how translation is used as a learning strategy. Translation is still adopted as the learning strategy in writing class (Kuluşakh, Boynukara & Genç, 2018). The role of teacher is challenged to connect translation and the enhancement of writing as a gained skill in EFL class (Mbeudeu, 2017). Motivated to find out the role of translation in EFL learning, Calis & Dikilitas (2012) conducted a research with the conclusion that translation can be utilized as part of learning activity. Translation activity is believed to be a means of developing their skill.

Calis & Dikilitas (2012) analysed the elementary learners' reaction on the application of translation in the process of the second language (L2) learning practice. Having the idea to investigate the role of translation in EFL classroom, the study involved the English learners who learnt grammar with the exercises based on the principles of translation that were used to support the L2 learning technique. The perception of the students was gained through a questionnaire as well as interview questions. Positive ideas were given by the participants to support the use of translation as a practice. More specifically, they believed that the use of translation could help the students to improve their reading ability and to memorize various vocabularies. They also reported that translation assisted them in their learning process by applying translation as strategies supported by bilingual dictionaries. Little has been said about the methodology in which translation practice can be turned into a systematic pedagogical tool. This study attempts to apply translation teaching and learning practice in classroom and reveals how this application could influence learners' views about use of translation for this purpose (Calis & Dikilitas, 2012).

Meanwhile, Mbeudeu (2017) investigated how English as a Foreign Language (EFL) teaching and learning process, particularly in Cameroon, must be at the end aimed at acquiring a linguistic including sociolinguistic competence as well as a communicative skill through the appropriate methods and learning strategies. Despite the debates on the most suitable methodology to be adopted in the classroom, Mbeudeu (2017) tried to deepen the understanding on the application of the so-criticised

Grammar Translation Method for the teaching and learning of EFL in Cameroon. It focused on the use of translation-based activities to improve the accuracy of learners' writing practices and how the Anglophone and Francophone teachers of EFL in Cameroon felt about the method. The method was believed to help the students overcome their accuracy in writing as well as to achieve another skill, that is translation. However, the study also found that the application of translation method must be controlled by the teachers themselves. There were steps of gradual discard when the students were starting their higher level, that is when they gained their progress in the lower level.

Another relevant study to be used as a reference of the present research was conducted by Kuluşaklı, Boynukara, & Genç (2018). The research was undertaken to explore the contribution of translation to as a learning strategy in EFL learning. The investigation involved the Turkish EFL learners to identify the type of translation related strategies utilized by the learners and to report the effects of application of translation as a part of the learners' learning process. Several ways could be used in EFL learning activities involving cognitive strategies to help the student to improve their English language skills. Translation was believed to be one of the cognitive strategies in foreign language learning. Despite the negative attitudes towards the use of translation in teaching a language, there was still optimism given on the significant role of translation to develop the language teaching and learning activities.

### *C. Translation of Cultural Terms*

With regard to the translation of cultural terms and how translation activities challenge the translators, Newmark (1988) identified the categories of cultural terms, namely ecology, material culture, social culture, social organization including political and administrative, as well as gestures and habits. Newmark's concept of cultural terms is specifically adopted in this study, focusing on ecology and social culture since the terms used by the students under investigation are plants for ceremony and how they are related to people's life. The application of Newmark's categories on cultural terms and the procedures of translation have been adopted in many researches on translation (Daghoughi & Hashemian, 2016; Sembiring & Panggabean, 2018; Halim & Asmarani, 2019; Istiqomah & Gunawan, 2019; Aljabri, 2020). Since this study relates to how the EFL students present the Balinese cultural terms in their English writing, the mapping of translation strategies on cultural terms translation is needed.

Adopting Newmark's classification of cultural terms and procedures of translation, Halim & Asmarani, 2019 found that several category of cultural terms can have different procedures of translation. The applied procedures of translation are borrowing, calque, literal translation, equivalence, modulation, transposition, and adaptation following Vinay and Dalbernet (in Venuti, 2000). Halim & Asmarani (2019) found that borrowing is one of the predominant procedures applied for the translation of cultural terms that lead to sense of foreignizing the terms as reported in Istiqomah & Gunawan (2019). Foreignization taking place in the translation of cultural terms used for literary works is considered as the translator's way of taking the readers closer to the cultural atmosphere of the original story. The adoption of several procedures in translating the cultural terms was also discovered by Sembiring & Panggabean (2018). It was found that several procedures may be adopted to overcome the problem of translation. Functional equivalent was frequently applied to bridge the gap that no exact concept of culture is found in different languages, thus the translation of cultural words ended up with neutralizing or generalizing the SL word by applying functional equivalent. Furthermore, Sembiring & Panggabean (2018) gave an insight that if the equivalent is not found, the creation of new procedure is possible that is adding a familiar culture-bound term.

Simply put, Aljabri (2020) preferred to define the process of translating cultural terms in a literary work as conservation that leads to the tendency of recreating the SL culture in the context of English-Arabic translation. The conservation strategy realized through orthographic translation and linguistic translation dominates the translation that leads the readers to recognize the SL culture while reading the result of translation. Meanwhile, in the case of Persian-English translation, Daghighi & Hashemian (2016) found that functional equivalent is the most predominant procedure over other fourteen Newmark's procedures of translation. Daghighi's analysis indicated that in translating cultural terms, functional equivalent can be considered as the strategy that is effective to reach the comprehensibility of translation result by the choice of nonculture-specific items in the translation.

## III. METHODS

This study employed a qualitative descriptive method that is formally presented by ATLAS.ti mapping when the classified data were inputted in the software. Sixteen English department students at the second semester of the academic year 2020-2021 in the Faculty of Foreign Languages Universitas Maharaswati

Denpasar, Bali Indonesia were involved in this study. The involved students were firstly selected based on their writing skill showing the range of good to excellent performance. As one of the focuses in Writing for Social Discourse course, the students were expected to be able to improve their writing, particularly to write a descriptive writing as one text genre with the specific topic on culture and environmental issues. To be able to discuss the topic cohesively and develop the issues comprehensively, the students were taken to a field study activity. They went to a village named Demulih, which is a village in one of the regencies in Bali. Considering that the village has many potential cultural capitals including the landscape and natural resources of plant for ceremonies, the customary rules about the sacred hill surrounding the village, the temples and ceremonies, not to mention the cultural and art activities, the site was chosen for the students to look for fascinating themes and cultural terms they must use in their writing. Besides, this village was actually the researchers' research site to implement the current Indonesian government policy of freedom learning activities outside of the classroom that is virally known as *Kampus Merdeka* (this term can be literally translated as campus for *kampus* and freedom for *merdeka*).

In line with the focus of this study that is to identify how the students cope with their difficulty in the utilization of the Balinese terms in their writing, this study is digging deeper on the qualitative analysis of the procedures of translation that is believed to exist in the students' mind. In mapping the terms, several steps are taken following the steps of interactive model in analyzing data from Miles, Huberman, & Saldana (2013). ATLAS.ti, which is a software used for qualitative data analysis was chosen to assist the researchers in mapping the connectedness of the local terms mentioned by the students in their writing. Following Miles et al's procedures of qualitative data analysis, this study designed the phases in analyzing data as follows:

### 1. Data Reduction

The identification was started with reading the students' work. The task of writing was given by considering the characteristics of the course to make them able to write social phenomenon in English. They had to be able to express their ideas in the form of writing an English descriptive text about a village named Demulih, which was located in eastern part of Bali island. Data reduction was conducted to meet the validity of the analyzed data. It was done to anticipate double data input in the classification.

### 2. Data Display

This step was realizing through highlighting the terms inputted in the ATLAS.ti as shown in figure 1. This was the step of classifying the terms found in the students' writing. The mapping of the cultural terms was firstly done that was followed by the classification of the procedures of translation. The terms and their translation were carefully classified. All students' writings were thoroughly observed to be able to map the types of translation procedure applied by the students.

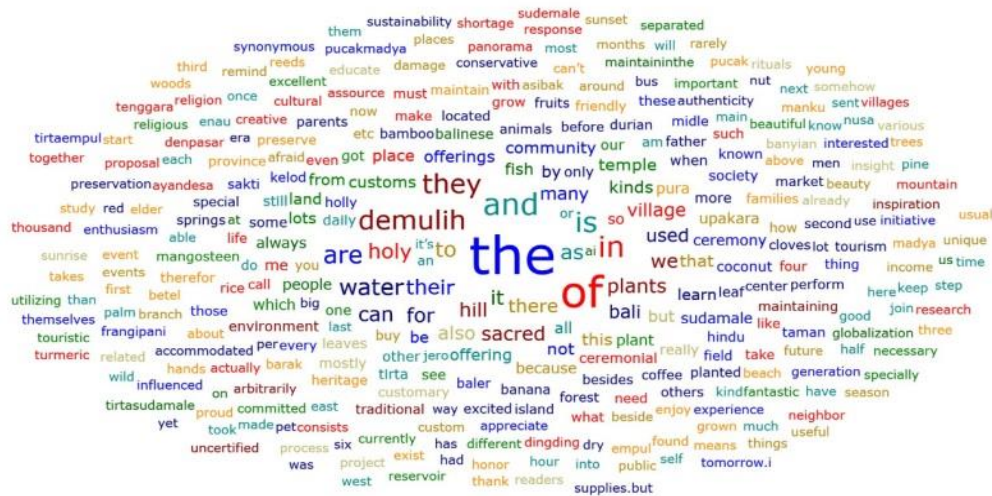


Figure 1 Word Cloud of the Data Gathered from ATLAS.ti

### 3. Conclusions: Drawing/Verifying



Verification was done by drawing a conclusion about the applied procedures of translation. After identifying the procedures of translation, the conclusion was made to show that when the students were assigned to write a composition in English with cultural terms in their writing, translation procedures were utilized. They were helped by this utilization. The strategies that the students applied involved the procedures of translation that was intended to make the readers recognize the values and concepts of the cultural terms.

#### IV. RESULTS AND DISCUSSION

With the assumption that when the students were asked to write in English with the specific topic of cultural events in which a lot of cultural terms were used, the students apply translation procedures to explain the meaning of the terms, to give explanation in their writing as well as the make their writing meaningful and the existence of the cultural terms understandable. To gain all these objectives, the students chose many ways in making their writing communicative and how they presented the used terms became effective. In this case translation played its role. Then it was a worthy work to come to the investigation on how the EFL students presented the terms to make the readers understand their writing because the students needed to include cultural terms in Balinese, their local language.

This study assumes that when it comes to write a particular theme on cultural issues, the EFL students usually face difficulties on utilizing the cultural terms. They have to decide whether they borrow the terms, give literal translation, or provide explanation to clarify the meaning and values of the terms they utilize. Given the application of translation procedures in the process of writing, the EFL students choose different types of cultural terms need to be included in their writing. Thus, it is clear that this study is not intended to specifically discuss the grammar-translation methods in EFL teaching activities nor the specific discussion on the quality of a translation work. Instead, it is to report the translation procedures included in the process of their writing. Whether they realize it or not, what the students have in mind are actually the translation procedures as usually applied to translate the specific terms in the whole process of translation activity.

As it has been posed earlier, this study found that when writing texts on particular culture, the EFL students applied translation procedures in their mind to clarify the meaning of the cultural terms used in their writing. The translation procedures were applied to make the meaning of the cultural concepts clear. In their writing process, the students must be smart to transfer the meaning contained in the terms that present the local and cultural values.

TABLE 1  
TRANSLATION PROCEDURES USED IN THE EFL STUDENTS' WRITING

Translation Procedure	Occurrence	Percentage
Transference	103	36.27
Literal translation	16	5.63
Functional equivalent	9	3.17
Descriptive equivalent	52	18.31
Couplet	18	6.34
Triplet	86	30.28
Total	284	100.00

Table 1 presents the total number of terms utilized by the students. The sixteen involved students utilized the cultural terms showing events and activity, plants for ceremony, sacred places, and other related environmental issues. Transference takes the highest applied procedure percentage that is 103 terms (36,27%), literal translation is applied to translate 16 terms (5,63%), functional equivalent is applied to translate 9 terms (3,17%), descriptive equivalent is used transfer the meaning of 52 terms (18,31%), couplet shows the use of two procedures at the same time, which is found in 18 terms (6,34%) while triplet is applied to translate 86 terms (30,28%). The presentation of finding and its interpretation is given in the next section to show the examples of the cultural terms that the students use in their writing. A specific discussion is given to the procedures of translation. The discussion includes transference, literal translation, functional equivalence, descriptive equivalent, couplet and triplet.

To map how the procedures of translation like, for example, transference that dominates the transfer of meaning as shown in table 1, this study tries to map the density of the terms resulted in the application of translation procedure. The mapping is done by means of ATLAS.ti to visually show what terms are translated and the number of their occurrence. The application of translation procedures show that translation helps the students when they have to use local terms in their English writing. The highest frequency of transference indicates that the local terms are irreplaceable and their originality needs to be presented.

## A. Translation of Cultural Terms in EFL Writing

### 1. Transference

Transference is the process of transferring an SL word to a TL text (Newmark, 1988). It is the way of translator transfer the meaning by borrowing the source Language lexicon into the Target Language context. This study recorded 103 data of transference procedure to render the meaning of Balinese cultural terms. The students applied transference the very specific term whose equivalent or more general term in English is not found. Take for example, the term *daksina*, which means one of the most important kinds of offerings, consisting of a bucket shaped basket (*kakul* or *wakul*) made of coconut or *lontar* leaves which is used to put a whole shaved coconut, uncooked rice, egg, decorative leaves (*plawa*), fruit, ingredients of the betel chew and other foods. The *daksina* represents the world and all of the foods available in it. The water of the world is in the coconut. The container of a *daksina* is called *wakul*. The terms *wakul* and *kakul* are used interchangeably in various localities (<https://dictionary.basabali.org/Daksina>).

An interesting phenomenon to be noted is that the students will directly transfer the terms if they cannot find the terms in English. The word *daksina* is rendered as *daksina* itself in the students' writing because they may not be able to figure out the equivalent meaning of *daksina*, moreover there is no equivalent word to represent *daksina* in English unless it is borrowed and explained with the elements containing in the *daksina* to make the reader imagine the figure and understand the meaning of this ritual lexicon. Another example is the word *caru*. They did not translate the word into the English equivalent. As explained in <https://dictionary.basabali.org/Caru>, *caru* is a purification ceremony for land with blood sacrifice of one or more animals. In other word, *caru* is Hindu's a sacrifice ceremony. *Caru* is borrowed into the target language that is English because the students thought *caru* is specific terminology in Hindu ritual so they did not translate it in English. They students still used the word *caru* in their sentences. Both examples show that transference procedure is applied in order to stay with the originality of the ritual lexicon as well as to promote the word to the readers so they have new word in ritual terminology.

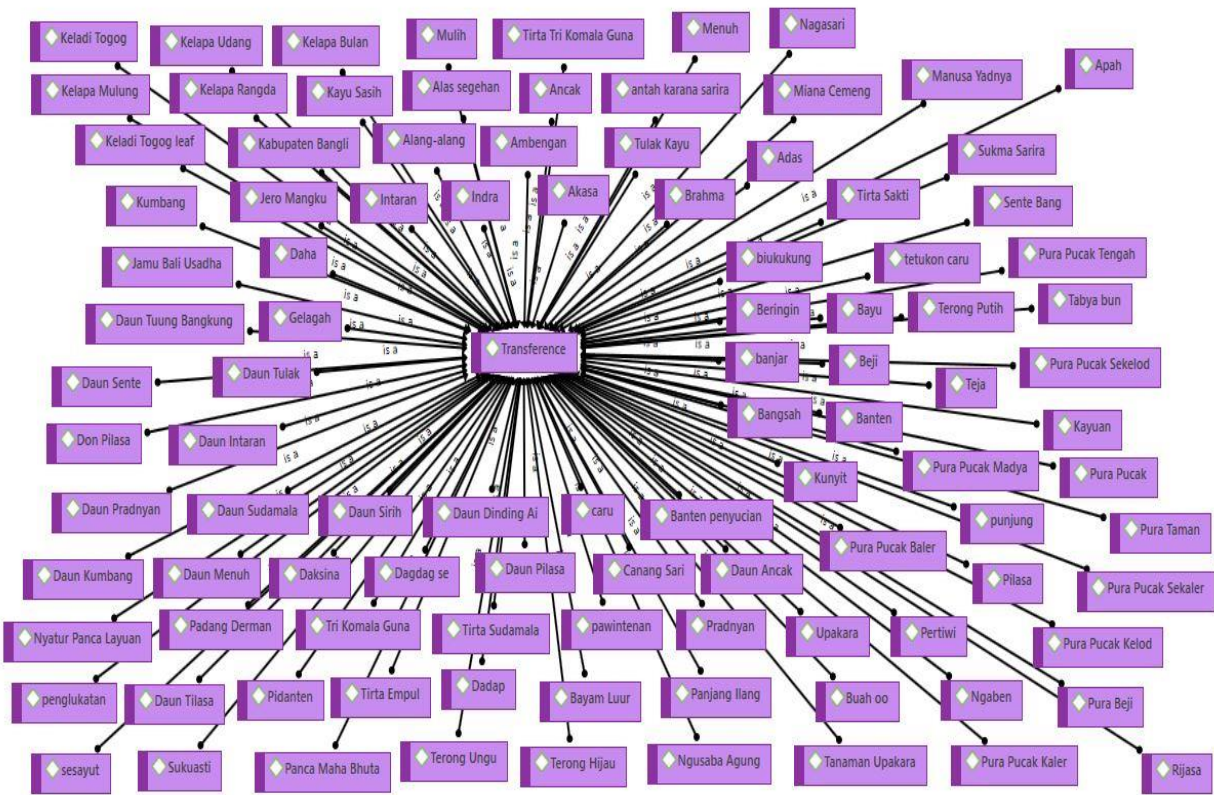


Figure 2 ATLAS.ti's Mapping of Transference Applied by the Students

Figure 2 indicates that the transference procedure is shown in a dense connection. Comparing to others, transference takes the highest frequency when the students need to mention the name of the leaves for ceremony and the tendency of mentioning the name of the plants. The application of transference as one strategy makes the students maintain the meaning. The interference of local language, which is the students' first language that occurs through the application of the translation procedures is part of the transfer of meaning from the local language into English. This shows the supportive role of translation in learning language especially in writing activity. The present study gives an understanding that translation is a substantial way during the language learning process, particularly to solve with the use of local language terms in the learners' writing.

## 2. Literal Translation

Literal translation in the students' writing is found to be applied when the students utilize the cultural terms that they think are familiar and have the general meaning, or not too specific. Of 285 data, thirteen data show the application of literal translation when the students use the terms in their writing. This transfer is categorized as literal translation when there is a tendency of finding "the nearest TL equivalent" although the clear concept of Newmark's literal translation is that SL grammatical constructions are converted to their nearest TL equivalents. The concept of having the closet equivalent is adopted in the translation of the term and does not focus on the grammatical construction of both SL and TL terms because the translation is seen from the semantic point of view, which is more on the lexical equivalent. The classification and the specific features of the terms focuses on the effort of trying to explain the SL

meaning literally since most of the terms classified in this translation procedure is general terms whose equivalents in English is very obvious.

The application of literal translation is shown in figure 3. It shows that the number of terms translated through literal translation is not as many as the terms transferred into the target language using literal transference. Figure 3 demonstrates the literal translation is applied to describe several plants needed for religious ceremony like *alang-alang* that is called as cogon grass and reed by different students. The student tried to guess the equivalent of the plants needed for ceremony. The other examples are *gelagah* (*wild cane*) banana (*pisang*), *beringin* (*banyan leaf*), coconut (*kelapa*), *enau* (palm leaf), kunyit (*turmeric*) frangipani that is meant for the equivalent for *kamboja*. In the translation of the plants typically needed for ceremonies, the students use literal translation and do not choose to directly transfer the terms because they are mostly the plants found in many areas and they have their equivalent in different languages. The students translate the word *gelagah* with the English translation *wild cane* and put the equivalent in parentheses to introduce the meaning in English. They did it differently. Some students use the English word followed by the Indonesian equivalent inside the parentheses or vice versa.

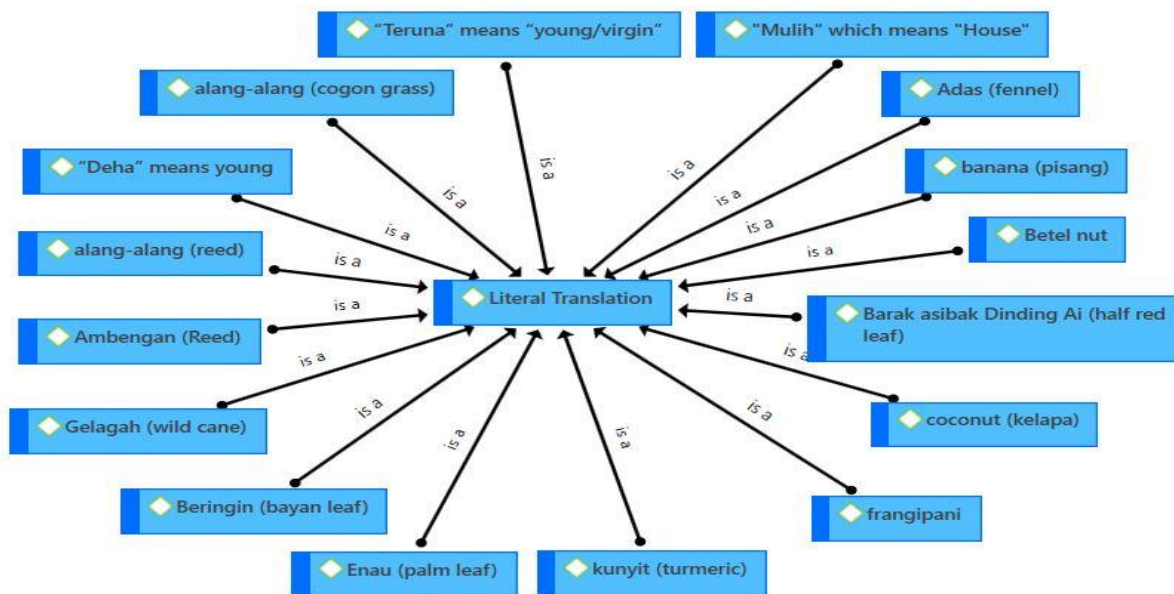


Figure 3 ATLAS.ti's Mapping of Literal Translation Applied by the Students

Figure 3 also shows the translation of other classification of cultural terms to explain the meaning of very specific concept found in the site research. The terms *teruna* and *daha* are also shown in figure 3 to add the utilization of the terms presenting the concept of culture. To explain the terms, the students have their own way by writing the term *teruna* meaning young/virgin and the word *daha* that means young. The two terms having the same concept of "young" are transferred using the closest natural equivalent. Both terms refer to the same association to explain the terms that are used in the students' writing. The application of literal translation is chosen by the students to translate the terms that are not too specific functioned as the identity of the local names for plants used in the religious ceremony.

### 3. Functional Equivalence

Functional equivalence means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. Functional equivalent is a common procedure applied for cultural words that requires the use of a culture free word, sometimes with a new specific word. Thus, the equivalent

neutralizes or generalizes the SL word. This study found only 9 data related to words and phrases rendered by using functional equivalence procedure. For example, the word *banten* (offering) in Bali means a symbol of the implementation of Hindu rituals as a form of gratitude before Ida Sang Hyang Widhi Wasa/God Almighty. *Banten* as *Yadnya* in the implementation of ritual ceremonies of Hinduism is classified into their respective functions called *Panca Yadnya*, which consists of *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya* and *Bhuta Yadnya*. Thus, based on the function of the word *banten*, the students use the word to represent Balinese offering.

The second example showing the application of functional equivalent is the word *Jro Mangku*. The students present the term as *saint* to refer to the *temple priest*. *Jro Mangku* is the one who leads the ceremony. He/she has the responsibility to purify certain ceremonies and to carry out ceremonies in holy places or temples (<https://dictionary.basabali.org/Mangku>). The term *saint* seems to neutralize the term to promote the values of the Hindu's cultural term and the leader in the social organization related to ceremony.

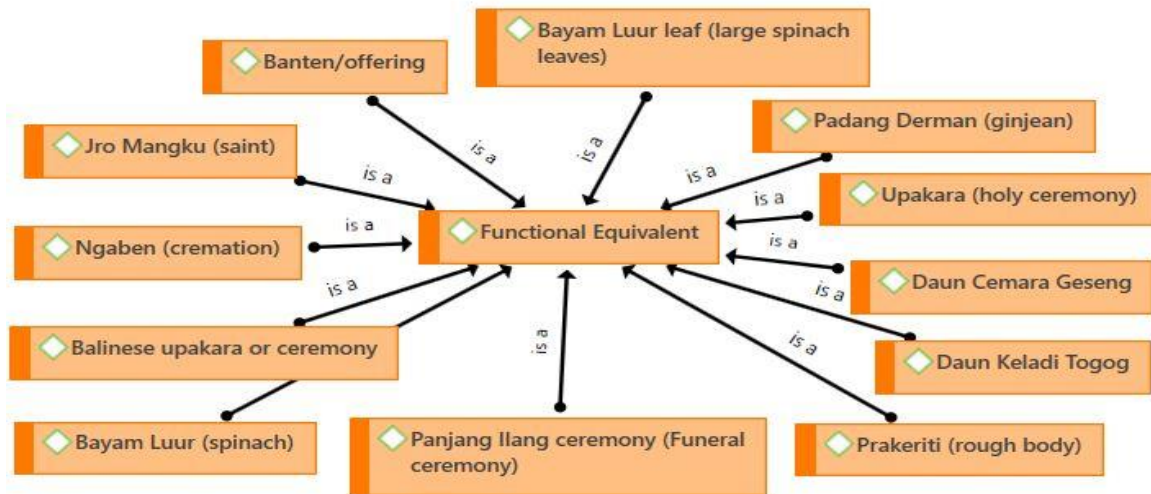


Figure 4 ATLAS.ti's Mapping of Functional Equivalent Applied by the Students

Figure 4 demonstrates that functional equivalent is used to neutralize the Balinese term *upakara*. It is translated into ceremony. The term *upakara* or is translated into two terms like 'only' ceremony and holy ceremony, the term *ngaben* with cremation. Here, the application of the translation procedure is very clear that shows the concept of functional equivalent to be applied when the use of a culture free word, sometimes with a new specific word is made. It indicates the way of neutralizing or generalizing the SL terms, Basically, the phrase *holy ceremony* represents the word *upakara*, yet it is not specific because many holy ceremonies are conducted by Balinese Hindu people. When the students choose to give the translation like *holy Hindus ceremony*, it would be more natural in meaning. The students may interpret the word *upakara* as a holy ceremony because the context of their writing presents the information and description about the cultural values of Balinese life. The application of functional equivalent helps the student to be easier to get the equivalent and the students tend to choose it. Then, it is very clear that the students can utilize this translation procedure to help them to express their ideas.

#### 4. Descriptive Equivalence

In the application of descriptive procedure, the meaning of the cultural terms is explained in several words (Newmark, 1988). There are 52 data shown as the application of descriptive equivalence procedure. This procedure is used by the students to explain the cultural terms which have no equivalent words in English and may be difficult for them to find the exact translation of those terms. For instance, *mebanten saiban* is translated by giving the essential meaning of the words like *small upakara (ceremony) that Balinese do after cooking*. The students use description to render the meaning of *mebanten saiban*. Another descriptive procedure is in the term *Manusa Yadnya*. For non-Balinese natives, they will have no idea with this term unless there is equivalent word to represent the meaning. Unfortunately, the students who are natives also found difficulty to translate *Manusa Yadnya*. Then, by describing the meaning of *Manusa Yadnya* based on their understanding since they were born as Balinese and from their reference, *Manusa Yadnya* is rendered into a holy sacrifice offered for the perfection of human life.

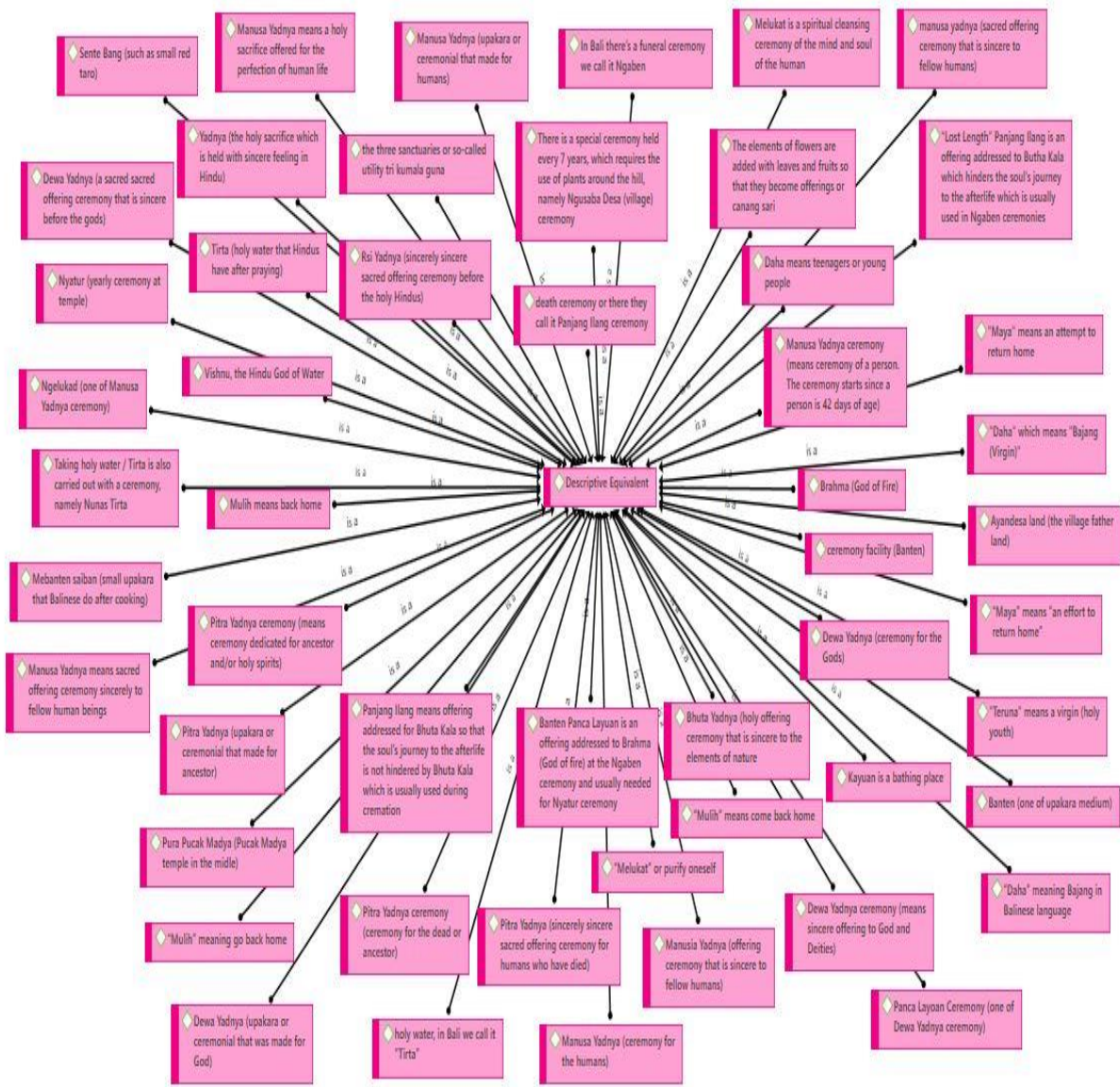


Figure 5 ATLAS.ti's Mapping of Descriptive Equivalent

Figure 5 shows the mapping of descriptive equivalent procedure in which 52 terms are descriptively explained by the English students. In the boxes of ATLAS.ti's mapping, the typical way of describing the terms is demonstrated. Several other examples that show the application of descriptive equivalence indicate the tendency that students need to explain the concept contained in the terms. For instance, the term *nunas tirta* is a cultural activity explained by the student as taking holy water/tirta is also carried out with a ceremony. The render of information is not perfectly done by the students since the sense of *nunas tirta* is not just "to take." It is more appropriate to say it with "to ask for." As part of a holy ceremony in Bali, Balinese people usually do *nunas tirta* (*nunas* means ask for, *tirta* is holy water) to make every ceremony successfully conducted and the people involved in every ritual are blessed by God. Another example that demonstrates the application of descriptive equivalent for a cultural activity conducting by Balinese people is *Pitra Yadnya* ceremony that refers to a ceremony dedicated for ancestor and/or holy spirits. The examples show that the translation of for certain rituals having specific concept and intention is realized through descriptive equivalence.

### 5. Couplet

This procedure occurs when the translator combines two different procedures (Newmark, 1988). In other words, it can be said that due to the lack of translator capability in translating cultural terms specifically ritual Hindus lexicons, so the translator here, i.e. the students try to find the equivalent words by indirectly combining two different procedures. It can be seen in the example of *rijasa leaf*. This phrase includes in couplet because it combines two procedures, transference and literal translation. *Rijasa* includes as transference procedure because it is naturally from Balinese word, and *leaf* is literally translated as it is. The other example is *Ngaben ceremony* which is also combining both transference and literal translation. *Ngaben* actually has meaning as Balinese cremation ceremony, but the students put ceremony to emphasize the meaning of *Ngaben*.

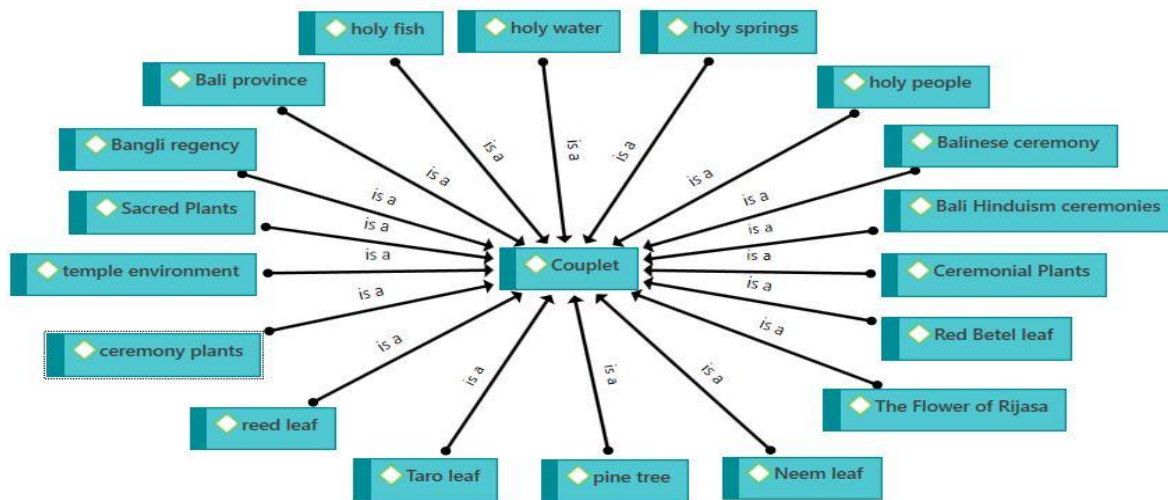


Figure 6 ATLAS.ti's Mapping of Couplet Applied by the Students

The application of couplet is shown in figure 6 to help the EFL students use the cultural terms in their writing without leaving any questions for the readers concerning the existence of the terms. As can be seen in figure 6, couplet, which is the combination of two procedures of translation is adopted by the students who need to use them to translate phrases like *tanaman upakara* (literally means plants for ceremony) that becomes ceremony plants and \*ceremonial plants (the inappropriate translation is also

found when the student think of functioning ceremony as the adjective). Couplet consists of literal translation and shift. In the translation of phrases, the students combine literal translation with shift that shows different construction of noun phrases in Indonesian, particularly the position of head of the phrase and its modifier. In Indonesian the head of the noun phrase is usually modified with post-modifiers. The head is followed by its modifying elements. This different presentation in a noun phrase of Indonesian and English is realized through the so-called shift in translation.

### 6. Triplet

This procedure occurs when the translator combines two different procedures (Newmark, 1988b). In other word, it can be said that due to the lack of translator capability in translating cultural terms specifically ritual Hindus lexicons, so the translator here that is the students try to find the equivalent words by indirectly combining two different procedures. It can be seen in the example of *rijasa leaf*. This phrase includes in couplet because it combines two procedures, transference and literal translation. *Rijasa* includes as transference procedure because it is naturally from Balinese word, and *leaf* is literally translated as it is. The other example is *Ngaben ceremony* which is also combining both transference and literal translation. *Ngaben* actually has meaning as Balinese cremation ceremony, but the students put ceremony to emphasize the meaning of *Ngaben*.

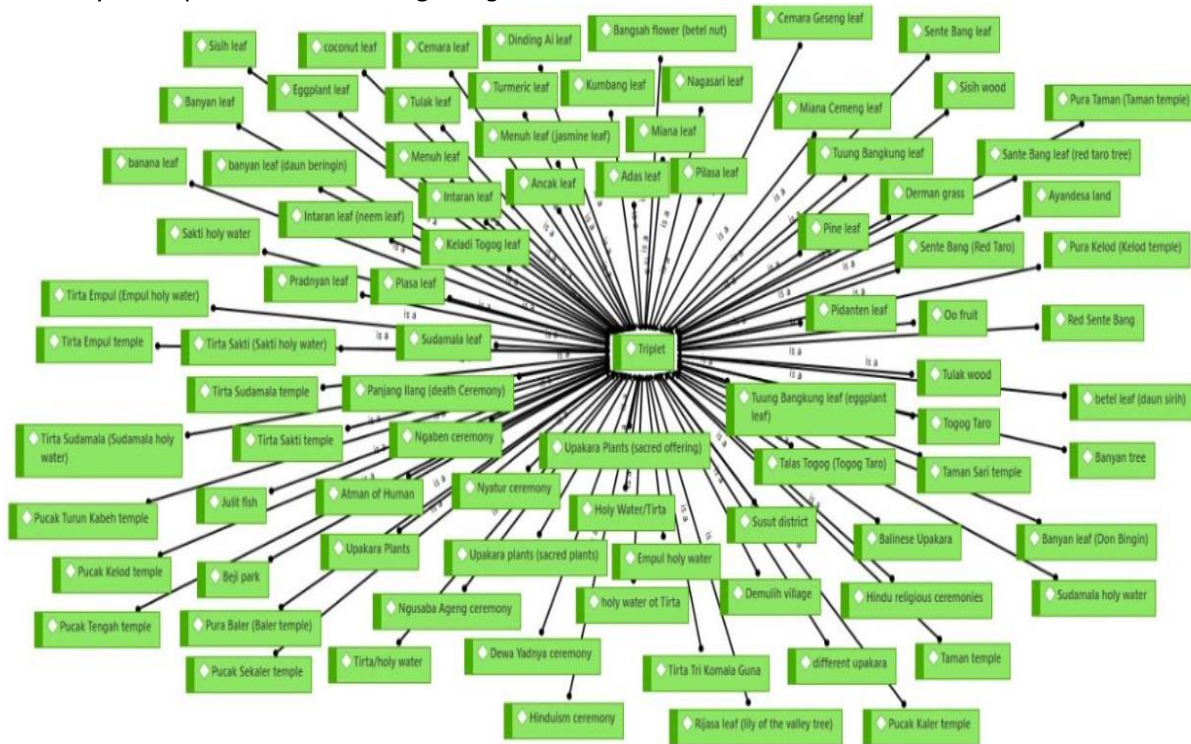


Figure 7 ATLAS.ti' s Mapping of Triplet Applied by the Students

Figure 7 presents the mapping of triplet as the procedure of translation. Observing the utilization of triplet as the procedure of translation shows that triplet is applied when the students deal with the cultural terms in the form of phrases. Triplet is the combination of three procedures of translation that is mostly used to translate the terms showing names of ceremonies, manes of places with its identification and names of plants with its classification. The examples of these three categories are the insertion of



several terms related to ceremony, namely *Ngusaba Ageng ceremony*, *Ngaben ceremony*, *Tirta Empul* (Empul holy water), *Tirta Sakti* (Sakti holy water), and *Pidanten leaf*, *Pradnyan leaf*.

In their writing for social discourse, the EFL students involved in this research are expected to be able to create comprehensive works on different theme including a piece of descriptive creative text about the cultural events, activities, values, and to relate them with environmental issues related to preservation of culture. To make the process of writing more interesting, the study is initially conducted by taking the students to field study. The selection of topics is based on the culture of the place where the English teaching and learning is conducted. The site chosen for the field study meets the objective of learning, i.e. to make the students able to explore cultural-environmental issues in their writing. When assigning the students to do their task, several procedures are designed to make them understand what to write and to develop in their writing.

When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they apply borrowing, literal translation, and additional information to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when the students use the terms in local language for their foreign language writing. The students borrow the local lexicons and give additional explanation to clarify their values. This finding indicates that having the concept of translation, particularly translation methods, can assist the EFL students to broaden their knowledge on the existence of Balinese cultural terms as well as to create a communicative writing.

#### IV. CONCLUSION

The utilization of cultural terms in the English writing of the EFL students involves the application of translation strategies to give a clear understanding to what the terms mean. The use of lexicons representing cultural concepts and local names related to cultural activities involves the application of translation procedures in the student's mind. By applying qualitative research assisted by ATLAS.ti software, this study is able to more obviously present the connectedness of each lexicon translated in the same procedure that the students chose to complete their English writing. This study offers a new way of presenting the result of translation analysis with also different texts that connect to practical setting that is English language learning. In completing their writing assignment, the involved EFL students were still influenced by the concept of translation when they must insert the Balinese lexicons in their writing. With the translation procedures in mind, they apply transference, literal translation, functional equivalent, descriptive equivalent, and the other two combinations with the so-called couplet and triplet. Couplet is the combination of two procedures of translation while triplet is the application of three strategies used to translate the cultural terms.

The students chose the translation procedures to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study concludes that the application of translation procedures is needed when the students use the terms in local language for their foreign language writing. The most predominant way to deal with specific cultural terms related to name of plants for ceremonies are transference while to introduce the concept of ceremonies and activities they can to give more general and neutral explanation as well as to describe them by adopting functional equivalent and descriptive equivalent. This result shows that having the concept of translation, particularly translation methods helps the EFL students to enhance their knowledge on Balinese cultural terms as well as to create a communicative writing. This result indicates the assistance of translation in writing class of EFL students when they are assigned to write about specific information containing cultural terms.

## Acknowledgements

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<https://dictionary.basabali.org/Mangku>



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## **2. Bukti Konfirmasi Review dan Hasil Review Pertama (1 Juli 2022)**

# JLTR22-061004-review result

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Inbox



**jltr <jltr@academypublication.com>** Fri, Jul 1, 2022, 10:15 AM

to me

Dear author,

Please see attached the review result.

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JLTR- Journal of Language Teaching and Research  
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Dear author,

Thanks for your submission.

This is a really interesting paper; and it would be very informative to the researchers who are interested in this field.

However, the language is really awkward; it really needs to be improved. There are a lot of grammatical errors/incorrect usages/spelling errors in the paper.

For example:

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the students **will be** confidently **present** an interesting and communicative writing.

since the **thought** expressed in their works **do** not only reflect the academic skill but also to be used by the readers as a means of

**they** are applying procedures of translation to make the terms acceptable and **does** not ruin the readability of the text,

Writing can be utilized to explore the students' experiences and feelings on **the how** they have to promote their local culture.

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Therefore, we are sorry to say that we have to reject the paper for publication.

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If you really can't find a native English speaker, you may try the paid language proofreading /editing service provided by an agent. Most probably, there is such an agent in your region.

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If the language is not significantly improved in the new submission, **this paper will be put on the blacklist** and will never be considered for publication in our journal.

### **3 Bukti Konfirmasi Submit Revisi Pertama, Respon dan Artikel yang di Resubmit**

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## Resubmit Manuscript JLTR22-061004



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<agung\_srijayantini@unmas.ac.id>

Fri, Jul 22, 2022,  
11:19 AM

to jltr

Dear editor,

As I got the email on 1 July regarding the review result, I would like to resubmit the manuscript since it had been revised in terms of language and grammar. I also checked the content and did some editing. To make some revisions, I used the agent as suggested. In my paper, I used AJE (American Journal Expert) to check the paper and prior to submission I again checked the grammar using a grammar checker to refine the attached article.

Thank you and I look forward to hearing from you regarding the next process. Hopefully, it meets the expectations and there will be an opportunity of publication.

Best regards,

Agung Sri Jayantini



# The Utilization of Balinese Cultural Terms by EFL Students in Their English Writing

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**Abstract**—This study investigates the utilization of Balinese cultural terms in the writing of English as a foreign language (EFL) students. It is intended to identify how the lexicons containing local values are used considering the translation procedures in the student's mind. This qualitative research was conducted with ATLAS.ti software to visually present the connectedness of each lexicon with one another and to report the procedures of translation the students chose. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they applied transference, literal translation, functional equivalent, descriptive equivalent, and the combination of two and three procedures, namely, couplet and triplet, to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when students use local language terms in their foreign language writing. The students borrowed the local lexicons and gave an additional explanation to clarify their values. This finding indicates that having the concept of translation, and particularly the procedures of translation, can assist EFL students in broadening their knowledge of the existence of Balinese cultural terms as well as utilizing them by applying translation procedures to clarify the meaning of the terms in their writing to create communicative writing.

**Index Terms**— *Balinese cultural terms, procedures of translation, EFL writing*

## I. Introduction

As a productive skill, writing in English as a foreign language (EFL) is considered a challenging task for both students and teachers. For significant improvement, this skill requires students to be able to develop their cognitive analysis and linguistic mastery (Ridha, 2012; Marue & Pantas, 2019; Rubab, 2020). With these strengths, it is believed that students will be able to confidently present interesting and communicative writing. For their future career, language skills, including writing, are beneficial not only in the academic field but also for any kind of job (Alharbi, 2017). In the Indonesian context, teachers can obviously perceive that writing has its own challenges (Widiati & Cahyono, 2006; Megawati & Anugerahwati, 2012; Ariyanti, 2016; Napitupulu, 2017; Hidayati, 2018). EFL writing activity involves the issues of accuracy and fluency demonstrated in the students' writing (Widiati & Cahyono, 2006), the external factor including the learning environment, the internal factor coming from the learners themselves (Hidayati, 2018) and the patience of teachers to give appropriate time for every writing instruction. The two skills in writing covering technical aspects and idea presentation might challenge the students to develop their writing ability, since the thoughts expressed in their works not only reflect academic skill but also can be used by their readers as a means of gaining information about many different issues, such as the economy and globalization of intercultural interaction (Alharbi, 2017).

This study discusses a fascinating phenomenon that takes place when EFL students must use cultural terms in their writing. Here, cultural terms refer to the local and religious values found in the students'

native language, i.e., Balinese. The “what and how” aspects are explored regarding the types of cultural terms the students use and how they adopt the procedures of translation when inserting the local terms into their English writing. The participants involved in this study were undergraduate students. They are English department students at one private university in Bali, Indonesia. In the context of English teaching and learning in Bali, the process and results of writing activity in the classroom can be prospectively used to promote the richness of Balinese culture.

The presentation of cultural issues in writing may reflect the values that one can explore to create meaning in people’s lives. This study intends to identify how such lexicons are used considering the translation procedures in the student’s mind. This study assumes that while the students are expressing their ideas, they are applying translation procedures to make the terms acceptable and do not ruin the readability of the text, particularly when the readers do not understand the cultural concepts reflected by the terms used in the students’ writing. Writing can be utilized to explore the students’ experiences and feelings on how they must promote their local culture. In their English writing, the native language may influence the students when they must introduce and utilize the cultural terms in their native language. Such a phenomenon is the hidden influence in the process of language mastery (Budiharto, 2019).

Many studies have investigated EFL classroom teaching and learning activities that focus on writing and how the student–teachers are struggling to gain improvement. As far as this is concerned, however, there has not been a specific discussion to explore the mapping of strategies that the students apply when they must use cultural terms of a local language in their writing. This study attempts to investigate the application of the translation procedures used by students whenever local terms must be utilized in their writing. By mapping and discussing each of the translation procedures used to explain the concepts of the terms, it is expected that the study could contribute to two benefits, i.e., development of the EFL writing model and contextual application of cultural terms translation.

## II. LITERATURE REVIEW

Prior to developing the present study as well as to enrich the presentation of the results, this section reviews several related studies that are considered fundamental to the validity of the research. The closest related topics are (1) the interference of the first language (L1) in English writing, (2) translation in EFL classroom management, and (3) translation procedures of cultural terms.

### *D. The Interference of L1 in EFL Writing*

Dealing with the efforts of EFL students in developing their writing skills, previous studies reported that learners’ first language (L1) influenced their mastery of foreign language. The findings demonstrated that first language comprehension and understanding impacted foreign language learning, including writing (Ridha, 2012; Budiharto, 2019; Mohammed, 2021). When assigned to write in English, it was found that the learners were interfered with by their first language, ranging from the lexical to the grammatical level (Ridha, 2012). Within the design of error analysis research, several studies found the influences of L1 in EFL writing, as for example found in Ridha’s research (2012), which reports that the grammatical errors made by EFL learners involve tenses, articles, pronouns, singular and plural forms, and prepositions. Similar results were also found by Mohammed (2021). The errors from the lexical and grammatical levels, such as articles, tenses, pronouns, and prepositions, are completed with the misunderstanding of negative and interrogative constructions. All of these grammatical features are found to be problems in writing (Mohammed, 2021). Such findings indicate that the interference of L1 may not be irrefutable in writing.

In the Arabic context, both positive and negative influences were identified in EFL writing activities. The influences were considered general conditions, while the application of grammatical structures was the particular aspect that could be narrowed down into several items for the learners’ and teachers’ attention (Mohammed, 2021). Tense errors became the major aspects in grammar that influenced the process of mastering the language, especially English (Ridha, 2012). Ridha (2012) emphasized that EFL learners were still influenced by their mother tongue in producing their writing to share ideas. Grammatical errors and mechanical errors were the most frequent conditions leading to recommendations for teachers and students to gain better writing skills. With similar findings in the case of learning English for students whose mother language is Arabic, Mohammed (2021) also found that Arabic influences students’ EFL

writing in terms of grammatical aspects such as articles, tenses, pronouns, prepositions, and negative and interrogative constructions.

In the Indonesian context, writing is also a very challenging activity in EFL classrooms (Budiharto, 2019; Marue & Pantas, 2019). Indonesian EFL students depend greatly on their native language when they have to make a composition in English (Budiharto, 2019). He conducted exploratory research aimed at investigating the interference of the learners' native language on their writing and identifying frequent errors from the grammatical point of view. The study was also conducted to report whether the Indonesian language, as the students' mother tongue, influenced them to write the assigned topics. As seen from Budiharto's research finding, the grammar and meaning of lexical items are the major problems. This finding is in line with the typical difficulties that Indonesian EFL students usually encounter, i.e., mastering grammar, enhancing vocabulary, presenting appropriate diction, correcting spelling and developing ideas (Marue & Pantas, 2019).

#### *E. Translation in EFL Class*

As first reviewed by Calis & Dikilitas (2012) before presenting their research results on the role of translation in EFL class, the process of learning translation tasks can promote learners' receptive skills and productive skills. Translation may play a role as a means of delivering a pedagogical task that occurs in the EFL environment. As a medium of learning, translation can be utilized and explored. Meanwhile, writing can be used as a means of widening the scope of learning. This trend is not only for language knowledge but also for learning strategies in China (You, 2004). Translation may help students convey the meaning of their writing with particular accuracy in their writing. It is interesting to dive deeper on the research of how translation is used as a learning strategy. Translation is still adopted as a learning strategy in writing class (Kuluşakh, Boynuvara & Genç, 2018). Teachers are challenged to connect translation and the enhancement of writing as a gained skill in EFL classes (Mbeudeu, 2017). Motivated to determine the role of translation in EFL learning, Calis & Dikilitas (2012) conducted research and concluded that translation can be utilized as part of learning activities. Translation activity is believed to be a means of developing their skills.

Calis & Dikilitas (2012) analysed elementary learners' reaction to the application of translation in the process of second language (L2) learning practice. With the idea to investigate the role of translation in EFL classrooms, the study involved English learners who learned grammar with exercises based on the principles of translation that were used to support the L2 learning technique. The perception of the students was gained through a questionnaire as well as interview questions. Positive ideas were given by the participants to support the use of translation as a practice. More specifically, they believed that the use of translation could help the students improve their reading ability and memorize various vocabularies. They also reported that translation assisted them in their learning process by applying translation as a strategy supported by bilingual dictionaries. Little has been said about the methodology in which translation practice can be turned into a systematic pedagogical tool. This study attempts to apply translation teaching and learning practice in the classroom and reveals how this application can influence learners' views about the use of translation for this purpose (Calis & Dikilitas, 2012).

Meanwhile, Mbeudeu (2017) investigated how English as a foreign language (EFL) teaching and learning process, particularly in Cameroon, ultimately must be aimed at acquiring a linguistic skill, including sociolinguistic competence, and a communicative skill through the appropriate methods and learning strategies. Despite the debates on the most suitable methodology in the classroom, Mbeudeu (2017) tried to deepen the understanding of the application of the much-criticized grammar translation method for the teaching and learning of EFL in Cameroon. It focused on the use of translation-based activities to improve the accuracy of learners' writing practices and how the Anglophone and Francophone teachers of EFL in Cameroon felt about the method. The method was believed to help the students improve their accuracy in writing as well as achieve another skill, that is, translation. However, the study also found that the application of the translation method must be controlled by the teachers themselves.

There were steps of gradual discard when the students were starting their higher level, that is, when they gained their progress in the lower level.

Another relevant study to the present research was conducted by Kuluşaklı, Boynukara, & Genç (2018). The research was undertaken to explore the contribution of translation as a learning strategy in EFL learning. The investigation involved Turkish EFL learners to identify the type of translation-related strategies utilized by the learners and to report the effects of the application of translation as a part of the learners' learning process. Several methods can be used in EFL learning activities involving cognitive strategies to help students improve their English language skills. Translation was believed to be one of the cognitive strategies in foreign language learning. Despite the negative attitudes towards the use of translation in teaching a language, there was still optimism about the significant role of translation in developing language teaching and learning activities.

#### *F. Translation of Cultural Terms*

With regard to the translation of cultural terms and how translation activities challenge the translators, Newmark (1988) identified the categories of cultural terms, namely, ecology, material culture, social culture, social organization including political and administrative, and gestures and habits. Newmark's concept of cultural terms is specifically adopted in this study, focusing on ecology and social culture since the terms used by the students under investigation are plants for ceremonies and how they are related to people's lives. The application of Newmark's categories on cultural terms and the procedures of translation have been adopted in many studies on translation (Daghoughi & Hashemian, 2016; Sembiring & Panggabean, 2018; Halim & Asmarani, 2019; Istiqomah & Gunawan, 2019; Aljabri, 2020). Since this study relates to how EFL students present Balinese cultural terms in their English writing, mapping of translation strategies on cultural terms translation is needed.

Adopting Newmark's classification of cultural terms and procedures of translation, Halim & Asmarani (2019) found that several categories of cultural terms can have different translation procedures. The applied procedures of translation are borrowing, calque, literal translation, equivalence, modulation, transposition, and adaptation, following Vinay and Dalbernet (in Venuti, 2000). Halim & Asmarani (2019) found that borrowing is one of the predominant procedures applied for the translation of cultural terms that leads to a sense of foreignizing the terms, as reported in Istiqomah & Gunawan (2019). Foreignization in the translation of cultural terms used for literary works is considered the translator's way of taking the readers closer to the cultural atmosphere of the original story. The adoption of several procedures in translating cultural terms was also discovered by Sembiring & Panggabean (2018). It was found that several procedures may be adopted to overcome the problem of translation. Functional equivalent was frequently applied to bridge the gap when no exact concept of culture was found in different languages; thus, the translation of cultural words ended up neutralizing or generalizing the SL word by applying the functional equivalent. Furthermore, Sembiring & Panggabean (2018) gave an insight that if the equivalent is not found, the creation of a new procedure is possible that adds a familiar culture-bound term.

Simply put, Aljabri (2020) preferred to define the process of translating cultural terms in a literary work as conservation that leads to the tendency of recreating the SL culture in the context of English–Arabic translation. The conservation strategy realized through orthographic translation and linguistic translation dominates the translation that leads readers to recognize the SL culture while reading the result of the translation. Meanwhile, in the case of Persian–English translation, Daghighi & Hashemian (2016) found that the functional equivalent is the most predominant procedure over fourteen other Newmark procedures of translation. Daghighi's analysis indicated that in translating cultural terms, the functional equivalent can be considered the strategy that is effective to reach the comprehensibility of the translation result by the choice of nonculture-specific items in the translation.

### III. METHODS

This study employed a qualitative descriptive method that is formally presented by ATLAS.ti mapping, with the classified data processed by the software. Sixteen English department students in the second semester of the 2020–2021 academic year in the Faculty of Foreign Languages, Universitas Mahasaraswati Denpasar, Bali, Indonesia, were involved in this study. The involved students were first selected based on their writing skill showing the range of good to excellent performance. As one of the focuses in the Writing for Social Discourse course, the students were expected to be able to improve their writing, particularly to write a descriptive writing as one text genre with the specific topic on culture and environmental issues. To be able to discuss the topic cohesively and develop the issues comprehensively, the students were

taken to a field study activity. They went to Demulih, a village in one of the regencies in Bali. Considering that the village has many potential cultural capitals, including the landscape and natural resources of plants for ceremonies, the customary rules about the sacred hill surrounding the village, the temples and ceremonies, and the cultural and art activities, the site was chosen for the students to look for the fascinating themes and cultural terms they must use in their writing. In addition, this village was actually the researchers' research site to implement the current Indonesian government policy of freedom learning activities outside of the classroom, which is virally known as *Kampus Merdeka* (this term can be literally translated as campus for *kampus* and freedom for *merdeka*).

In line with the focus of this study, which is to identify how the students cope with difficulties in the utilization of the Balinese terms in their writing, this study digs deeper into the qualitative analysis of the translation procedures that are believed to exist in the students' minds. In mapping the terms, several steps are taken following the steps of the interactive model in analysing data from Miles, Huberman, & Saldana (2013). ATLAS.ti, which is software used for qualitative data analysis, was chosen to assist the researchers in mapping the connectedness of the local terms mentioned by the students in their writing. Following Miles et al.'s procedures of qualitative data analysis, this study designed the phases in analysing data as follows:

#### 4. Data Reduction

The identification started with reading the students' work. The task of writing was given after considering the characteristics of the course that enabled them to write about social phenomena in English. They had to be able to express their ideas in the form of writing an English descriptive text about a village named Demulih, which was located in the eastern part of the Bali island. Data reduction was conducted to meet the validity of the analysed data. It was done to anticipate double data input in the classification.

#### 5. Data Display

This step was realized by highlighting the terms inputted in ATLAS.ti, as shown in Figure 1. This was the step of classifying the terms found in the students' writing. The mapping of the cultural terms was done first, and that was followed by the classification of the procedures of translation. The terms and their translations were carefully classified. All students' writings were thoroughly observed to map the types of translation procedures applied by the students.

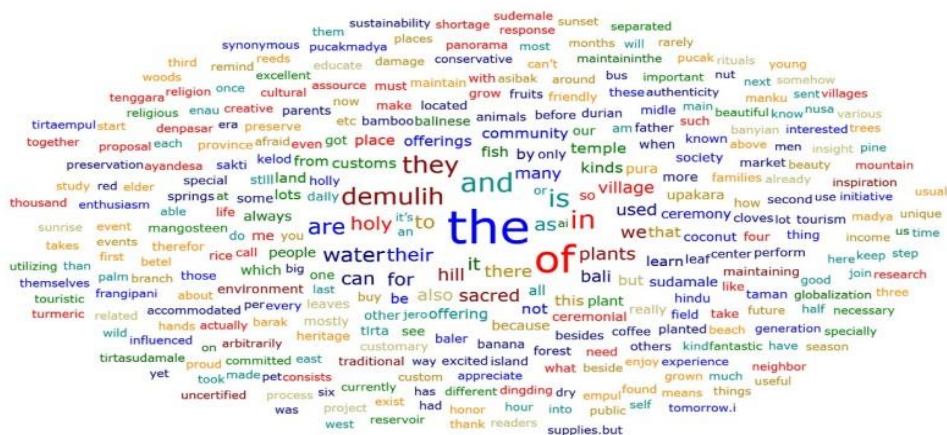


Figure 1 Word Cloud of the Data Gathered from ATLAS.ti

#### 6. Conclusions: Drawing/Verifying

Verification was performed by drawing a conclusion about the applied translation procedures. After identifying the translation procedures, the conclusion was made to show that when the students were assigned to write a composition in English with cultural terms in their writing, translation procedures were utilized. They were helped by this utilization. The strategies that the students applied involved the procedures of translation that were intended to make the readers recognize the values and concepts of the cultural terms.

## IV. RESULTS AND DISCUSSION

This study assumes that when it comes to writing a particular theme on cultural issues, EFL students usually face difficulties in utilizing the cultural terms. They have to decide whether they borrow the terms, give a literal translation, or provide an explanation to clarify the meaning and values of the terms they utilize. Given the application of translation procedures in the process of writing, the EFL students choose different types of cultural terms that need to be included in their writing. Thus, it is clear that this study is not intended to specifically discuss the grammar-translation methods in EFL teaching activities, nor is it intended to specifically discuss the quality of the translation work. Instead, it is to report the translation procedures included in the process of their writing. Whether the students realize it or not, what the students have in mind is actually the translation procedures. They usually apply them to translate the specific terms used in their writing.

As it has been posed earlier, this study found that when writing texts about a particular culture, the EFL students applied translation procedures to clarify the meaning of the cultural terms used in their writing. The translation procedures were applied to make the meaning of the cultural concepts clear. Students must be able to transfer the meaning contained in the terms that represent local and cultural values. When the students were asked to write in English with the specific topic of religious events and a lot of cultural terms had to be used, they applied translation procedures to explain the meaning of the terms. They gave explanation in their writing, as well as made their writing meaningful and the existence of the cultural terms understandable. To achieve all these objectives, the students chose many ways of making their writing communicative and effective. In this case, translation played its role. Then it was worthwhile work to come to the investigation. By conducting this study, how the EFL students present the terms to make the readers understand their writing becomes clear. Furthermore, this investigation can be used as a model of analysis to explain how EFL students incorporate cultural terms from their native language into their English writing. The results are reported in table 1.

TABLE 1  
TRANSLATION PROCEDURES USED IN THE EFL STUDENTS' WRITING

Translation Procedure	Occurrence	Percentage
Transference	103	36.27
Literal translation	16	5.63
Functional equivalent	9	3.17
Descriptive equivalent	52	18.31
Couplet	18	6.34
Triplet	86	30.28
Total	284	100.00

Table 1 presents the total number of terms utilized by the students. The sixteen involved students utilized the cultural terms to show events and activities, plants for ceremony, sacred places, and other related environmental issues. Transference takes the highest applied procedure percentage, that is 103 terms (36,27%); literal translation is applied to translate 16 terms (5,63%); functional equivalent is applied to translate 9 terms (3,17%); descriptive equivalent is used to transfer the meaning of 52 terms (18,31%); couplet shows the use of two procedures at the same time, which is found in 18 terms (6,34%); and triplet is applied to translate 86 terms (30,28%). The presentation of the finding and its interpretation is given in the next section to show the examples of the cultural terms that the students use in their writing. A specific discussion is given to the translation procedures. The discussion includes transference, literal translation, functional equivalence, descriptive equivalent, couplet, and triplet.

To map how the translation procedures like, for example, transference that dominates the transfer of meaning, as shown in table 1, this study tries to map the density of the terms that result in the application of translation procedures.

The mapping is done by means of ATLAS.ti to visually show what terms are translated and the number of their occurrences. The application of translation procedures shows that translation helps students when they have to use local terms in their English writing. The highest frequency of transference indicates that the local terms are irreplaceable and their originality needs to be presented.

#### 4 Translation of Cultural Terms in EFL Writing

##### 1. Transference

Transference is the process of transferring an SL word to a TL text (Newmark, 1988). It is the way the translator transfers the meaning by borrowing the source language's lexicon into the target language context. This study recorded 103 data of transference procedure to render the meaning of Balinese cultural terms. The students applied transference to the very specific term whose equivalent or more general term in English is not found. Take, for example, the term *daksina*, which means one of the most important kinds of offerings, consisting of a bucket-shaped basket (*kakul* or *wakul*) made of coconut or *lontar* leaves, into which is put a whole shaved coconut, uncooked rice, egg, decorative leaves (*plawa*), fruit, ingredients of the betel chew, and other foods. "The *daksina* represents the world and all of the foods available in it. The water of the world is in the coconut. The container of a *daksina* is called a *wakul*. In some areas, the terms *wakul* and *kakul* are used interchangeably" (<https://dictionary.basabali.org/Daksina>).

An interesting phenomenon to note is that if students cannot find the terms in English, they will directly translate them. The word *daksina* is rendered as *daksina* itself in the students' writing because they may not be able to figure out the equivalent meaning of *daksina*. Furthermore, there is no equivalent word to represent *daksina* in English unless it is borrowed and explained with the elements contained in the *daksina* to make the reader imagine the figure and understand the meaning of this ritual lexicon. Another example is the word *caru*. They did not translate the word into the English equivalent. As explained in <https://dictionary.basabali.org/Caru>, *caru* is "a purification ceremony for land with the blood sacrifice of one or more animals." In other words, *caru* is a Hindu sacrifice ceremony. The term "*caru*" was borrowed into the target language, English, because the students used the word "*caru*" for specific terminology in Hindu ritual and did not translate it. Students used the word "*caru*" in their sentences. The two examples show that the transference procedure is applied in order to stay with the originality of the ritual lexicon as well as to promote the word to the readers so they have a new word in ritual terminology.

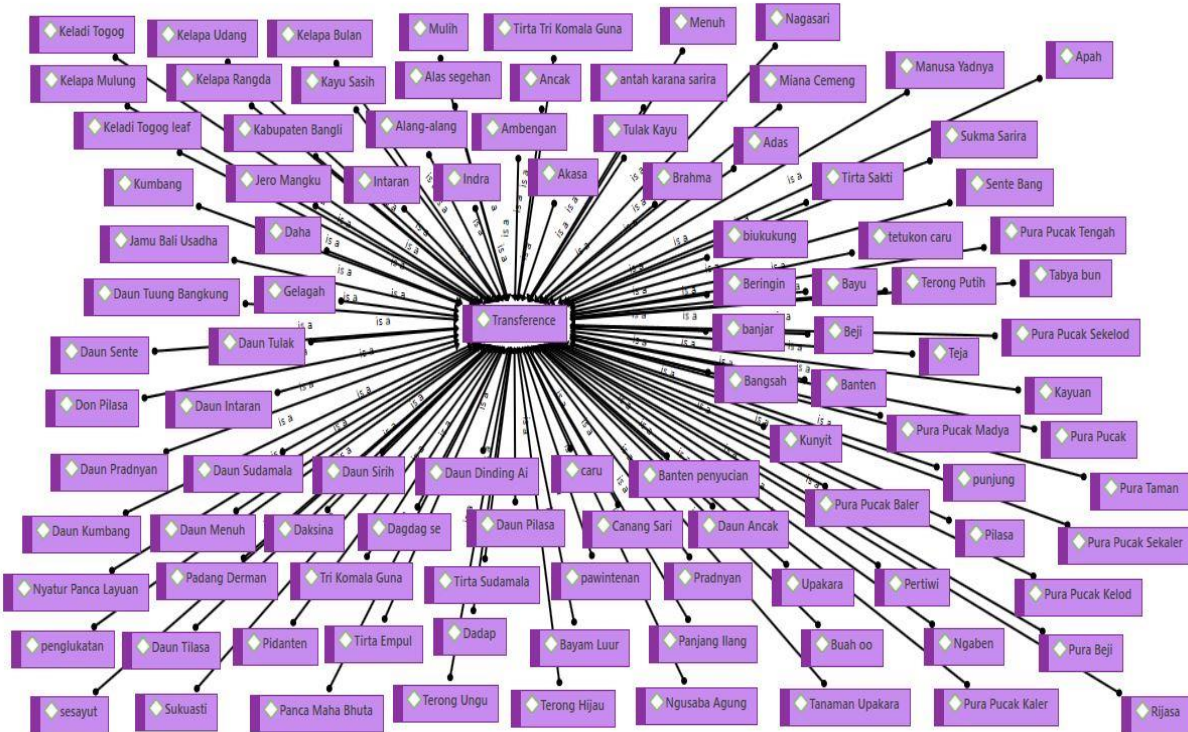


Figure 2 ATLAS.ti' s Mapping of Transference Applied by the Students

Figure 2 indicates that the transference procedure is shown in a dense connection. Compared to others, transference occurs most frequently when the students need to mention the name of the leaves for ceremony and have the tendency to mention the name of the plants. The application of transference as one strategy makes the students maintain the meaning. The interference of the local language, which is the students' first language, that occurs through the application of the translation procedures is part of the transfer of meaning from the local language into English. This shows the supportive role of translation in learning a language, especially in writing activities. The present study gives an understanding that translation is a substantial way during the language learning process, particularly to deal with the use of local language terms in the learners' writing.

## 2. Literal Translation

Literal translation in the students' writing is found to be applied when the students utilize cultural terms that they think are familiar and have a general meaning, or not too specific. Of the 285 data, thirteen data show the application of literal translation when the students use the terms in their writing. This transfer is categorized as literal translation when there is a tendency to find "the nearest TL equivalent," although the clear concept of Newmark's literal translation is that "SL grammatical constructions are converted to their nearest TL equivalents." The concept of having the closest equivalent is adopted in the translation of the cultural term and does not merely focus on the grammatical construction of both SL and TL terms. It is because the translation is seen from the semantic point of view, which is more concerned with the lexical equivalent. The classification and the specific features of the terms focus on the effort of trying to explain the SL meaning literally, since most of the terms classified in this translation procedure are general terms whose equivalents in English are very obvious.

The application of literal translation is shown in figure 3. It shows that the number of terms translated through literal translation is not as many as the terms transferred into the target language using literal transference. Figure 3 demonstrates the literal translation is applied to several plants needed for religious ceremonies, like *alang-alang*, which is variously called cogon grass or reed by different students. The students tried to guess the equivalent of the plants needed for the ceremony. The other examples are *gelagah* (wild cane), banana (*pisang*), *beringin* (banyan leaf), *kelapa* (coconut), *enau* (palm leaf), *kunyit* (turmeric), and frangipani, which is meant for the equivalent of *kamboja*. In the translation of the plants typically needed for ceremonies, the students use literal translation and do not choose to directly transfer the terms because they are mostly the plants found in many areas and they have their equivalent in different languages. The students translate the word *gelagah* with the English translation of "wild cane" and put the equivalent in parentheses to introduce the meaning in English. They did it differently. Some students use the English word followed by the Indonesian equivalent inside the parentheses or vice versa.

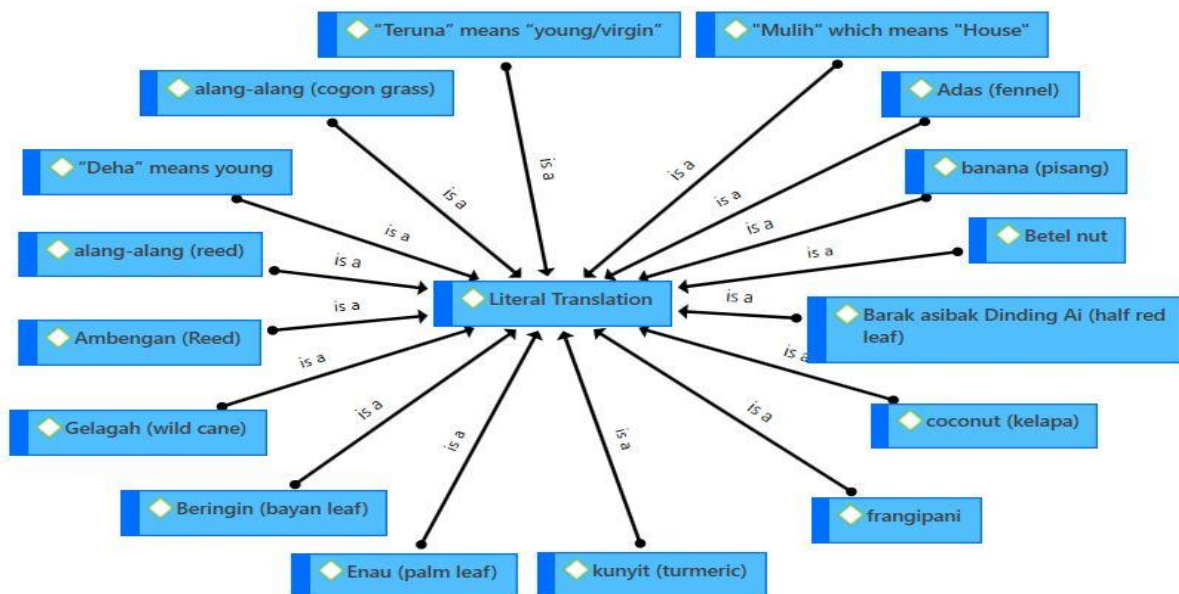


Figure 3 ATLAS.ti' s Mapping of Literal Translation Applied by the Students



Figure 3 also shows the translation of other classes of cultural terms to explain the meaning of very specific concepts found in the site research. The terms *teruna* and *daha* are also shown in figure 3 to add to the utilization of the terms presenting the concept of culture. To explain the terms, the students have their own way of writing the terms: *teruna*, meaning young or virgin, and *daha*, which means young. The two terms having the same concept of "young" are transferred using the closest natural equivalent. Both terms refer to the same association to explain the terms that are used in the students' writing. The application of literal translation is chosen by the students to translate the terms that are not too specific and function as the identity of the local names for plants used in the religious ceremony.

### 3. Functional Equivalence

Functional equivalence means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. A functional equivalent is a common procedure applied to cultural words that requires the use of a culture-free word, sometimes with a new specific word. Thus, the equivalent neutralizes or generalizes the SL word. This study found only nine data related to words and phrases rendered by using the functional equivalence procedure. For example, the word *banten* (offering) in Bali means a symbol of the implementation of Hindu rituals as a form of gratitude before Ida Sang Hyang Widhi Wasa (God Almighty). *Banten* as *Yadnya* in the implementation of ritual ceremonies of Hinduism is classified into their respective functions called *Panca Yadnya*, which consists of *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, and *Bhuta Yadnya*. Thus, based on the function of the word *banten*, the students use the word to represent a Balinese offering.

The second example showing the application of functional equivalent is the word *Jro Mangku*. The students present the term as "saint" to refer to the *temple priest*. *Jro Mangku* is "the one who leads the ceremony." He/she has the responsibility to purify certain ceremonies and to carry out ceremonies in holy places or temples (<https://dictionary.basabali.org/Mangku>). The term "saint" seems to neutralize the term to promote the values of the Hindu cultural term and the leader in the social organization related to the ceremony.

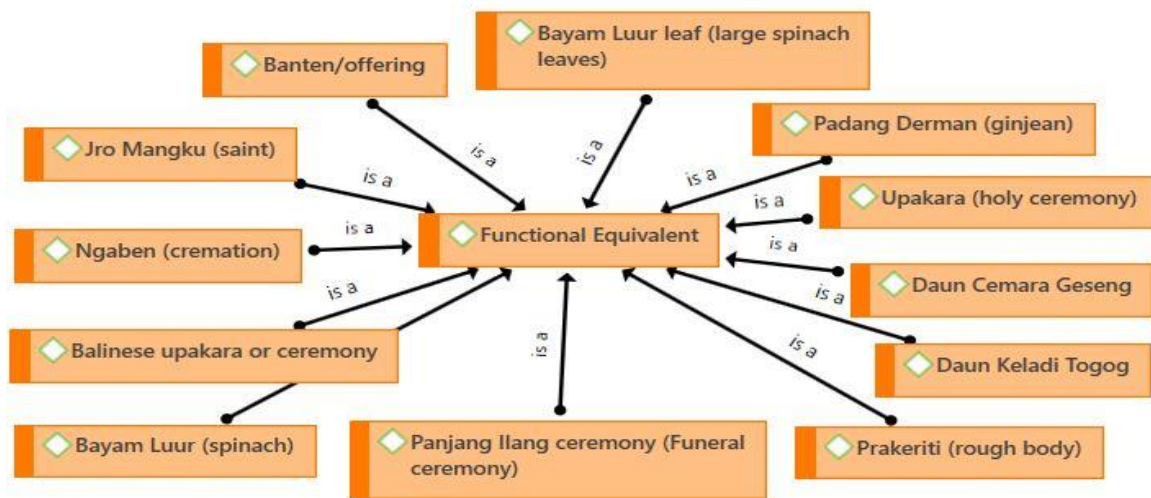


Figure 4 ATLAS.ti' s Mapping of Functional Equivalent Applied by the Students

Figure 4 demonstrates that a functional equivalent is used to neutralize the Balinese term *upakara*. It is translated into a ceremony. The term *upakara* is translated into two terms like "only" ceremony and "holy" ceremony, the term *ngaben* with cremation. Here, the application of the translation procedure is

very clear and shows the concept of functional equivalent to be applied when the use of a culturally free word, sometimes with a new specific word, is made. It indicates one way of neutralizing or generalizing the SL terms. Basically, the phrase "*holy ceremony*" represents the word *upakara*, yet it is not specific because many holy ceremonies are conducted by Balinese Hindu people. When the students choose to give the translation like a *holy Hindu ceremony*, it would be more natural in meaning. The students may interpret the word *upakara* as a holy ceremony because the context of their writing presents information and descriptions about the cultural values of Balinese life. The application of functional equivalent helps the student to easily get the equivalent, and the students tend to choose it.

#### 4. *Descriptive Equivalence*

In the application of descriptive procedure, the meaning of the cultural terms is explained in several words (Newmark, 1988). There are 52 data shown as the application of the descriptive equivalence procedure. This procedure is used by the students to explain the cultural terms that have no equivalent words in English and may be difficult for them to find the exact translation of those terms. For instance, *mebanten saiban* is translated by giving the essential meaning of the words, like a *small upakara (ceremony) that Balinese do after cooking*. The students use their descriptions to render the meaning of *mebanten saiban*. Another descriptive procedure is in the term *Manusa Yadnya*. For non-Balinese natives, they will have no idea of this term unless there is an equivalent word to represent the meaning. Unfortunately, the students, who are natives, also found difficulty in translating *Manusa Yadnya*. Then, by describing the meaning of *Manusa Yadnya* based on their understanding since they were born as Balinese, and from their reference, *Manusa Yadnya* is rendered into a holy sacrifice offered for the perfection of human life.

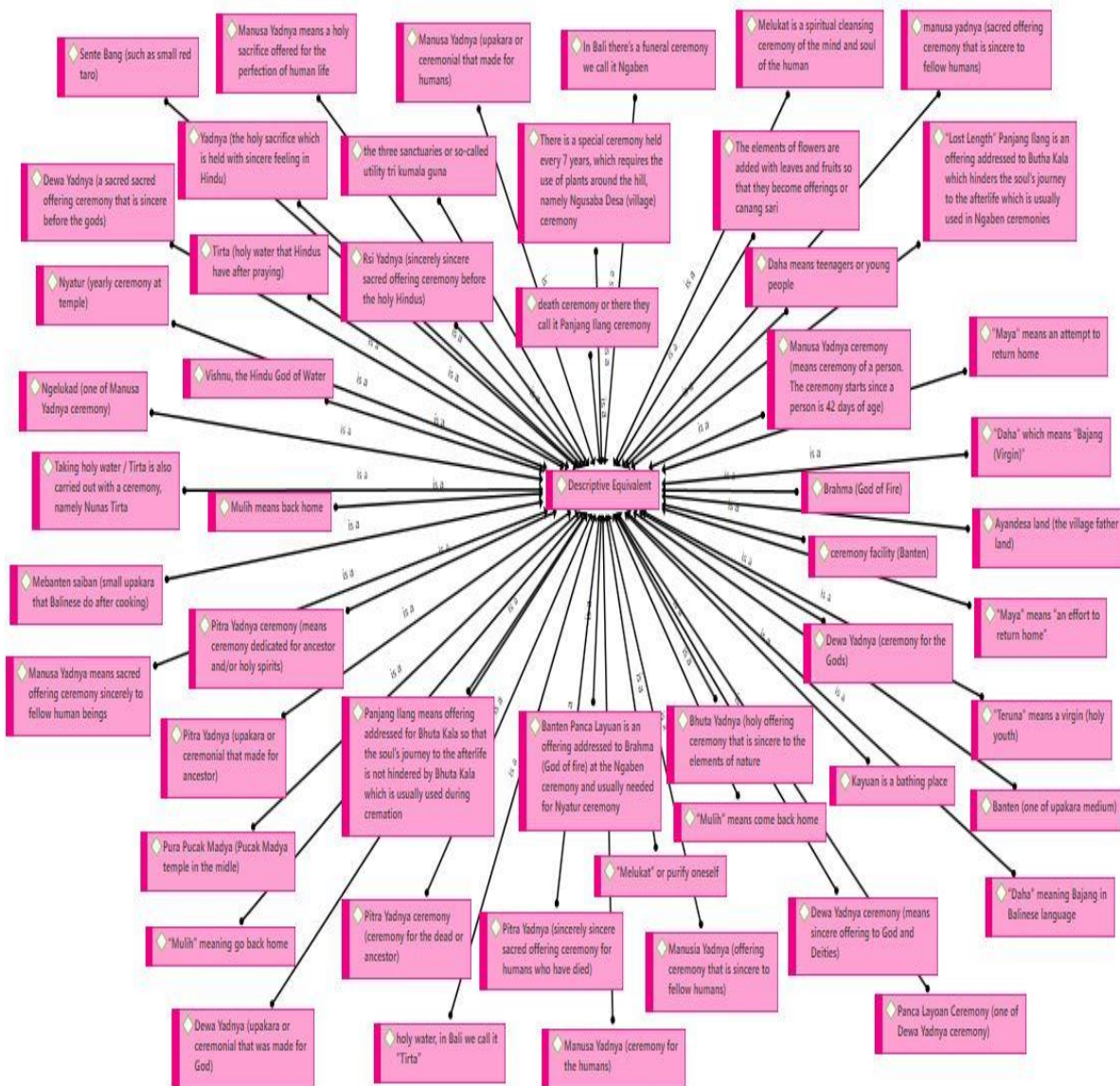


Figure 5 ATLAS.ti's Mapping of Descriptive Equivalent

Figure 5 shows the mapping of the descriptive equivalent procedure in which 52 terms are descriptively explained by the English students. In the boxes of ATLAS.ti's mapping, the typical way of describing the terms is demonstrated. Several other examples that show the application of descriptive equivalence indicate the tendency that students need to explain the concept contained in the terms. For instance, the term *nunas tirta* refers to a cultural activity explained by the student as taking holy water or tirta, which is also carried out with a ceremony. The rendering of information is not perfectly done by the students since the sense of *nunas tirta* is not just "to take." It is more appropriate to say it with the phrase "to ask for." As part of a holy ceremony in Bali, Balinese people usually do *nunas tirta* (*nunas* means ask for, *tirta* is holy water) to make every ceremony successfully conducted, and the people involved in every ritual blessed by God. Another example that demonstrates the application of descriptive equivalents to a

cultural activity conducted by Balinese people is the *Pitra Yadnya* ceremony, which refers to a ceremony dedicated to ancestors and/or holy spirits. The examples show that the translation of certain rituals having specific concepts and intentions is realized through descriptive equivalence.

### 5. Couplet

The application of the couplet is shown in figure 6 to help the EFL students use the cultural terms in their writing without leaving any questions for the readers concerning the existence of the terms. A couplet is the combination of two different procedures. Take one example found in Figure 6: holy water, which is the translation of *air suci* (Indonesian) that refers to *tirta* (Balinese, the local language). Here, literal translation is applied to the translation of the terms in the phrase, like "holy" in Indonesian is *suci*, and "water" in Indonesian is *air*. The students understand the concept of *tirta* in Balinese, then they try to transfer it based on the concept in Indonesian. Another example of couplet's application in the students' writing is the term "temple environment," which is derived from what the students think of as "lingkungan pura." In this term, "temple" is *pura* and "environment" is *lingkungan*. In this case, the couplet occurs through the combination of literal translation and shift. Literal translation is used to translate the words in the source language literally. In Indonesian, shift is applied because there is a change in the head of the noun phrase, which is usually modified with post-modifiers. The head is followed by its modifying elements.

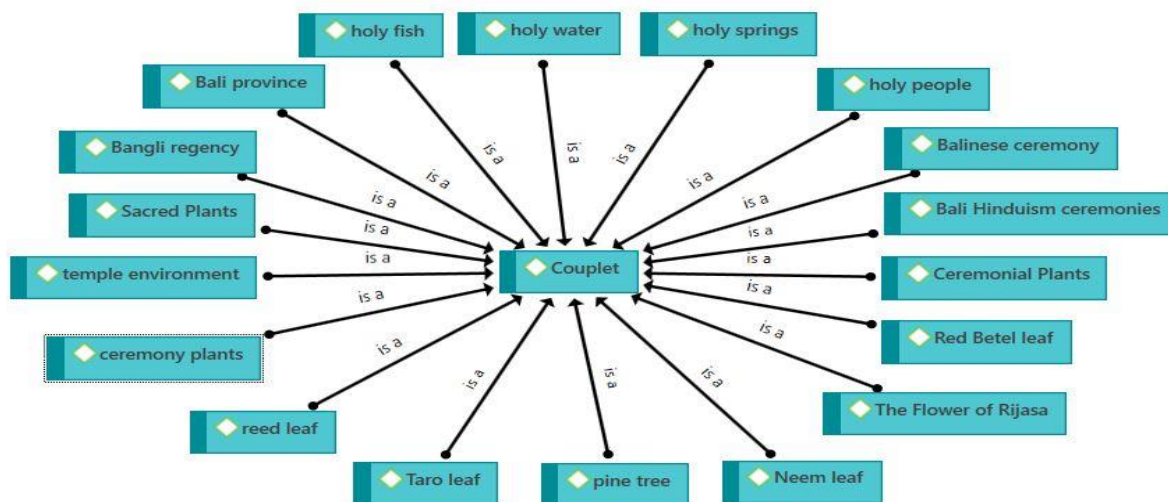


Figure 6 ATLAS.ti's Mapping of Couplet Applied by the Students

As can be seen in figure 6, couplet, which is the combination of two translation procedures, is adopted by the students who need to use them to translate phrases like *tanaman upakara* (literally, this term means plants for ceremony) that become ceremony plants and \*ceremonial plants (the inappropriate translation is also found when the students think of functioning the word "ceremony" as the adjective). Here, the translation procedure for a couplet consists of literal translation and shift. This means that in a phrase, for example, if the term has two words, each of the words is translated literally. However, shifts also occur because there is a change in the construction of the term concerning the different construction of English and Indonesian phrases. In most cases in this study, the noun phrases containing Balinese local terms are constructed by nouns plus modifying elements, which are translated into English noun phrases that have the construction of modifier + noun. In the translation of phrases, the students combine literal translation with a shift that shows the different constructions of noun phrases in Indonesian, particularly the position of the head of the phrase and its modifier.

## 7. Triplet

This procedure occurs when the translator combines three different procedures (Newmark, 1988). The students applied triplet in translating cultural terms, specifically the names of ritual Hindu lexicons, several plants for ceremony, names of villages, specific places, and holy places. In this case, the name of the place, plant for ceremony or event is directly transferred. Then, the other elements in the phrases are translated through literal translation. The difference in construction between English and Indonesian phrases also caused a shift. For the application of triplets in this study, the students mostly utilized transference, literal translation, and shift. It can be seen in the translation of the term *rijasa leaf from daun riasa*. This phrase is included in the triplet because it combines three translation procedures. *Rijasa* is borrowed by the application of transference. It includes a transference procedure because it is a Balinese word for a certain leaf for a certain ceremony, named *Rijasa*. The term "leaf" is a literal translation of *daun*, and the construction changes involve translation procedure and shift. As it happens, the change of head and modifier in Indonesian and English phrases show the application of shift.

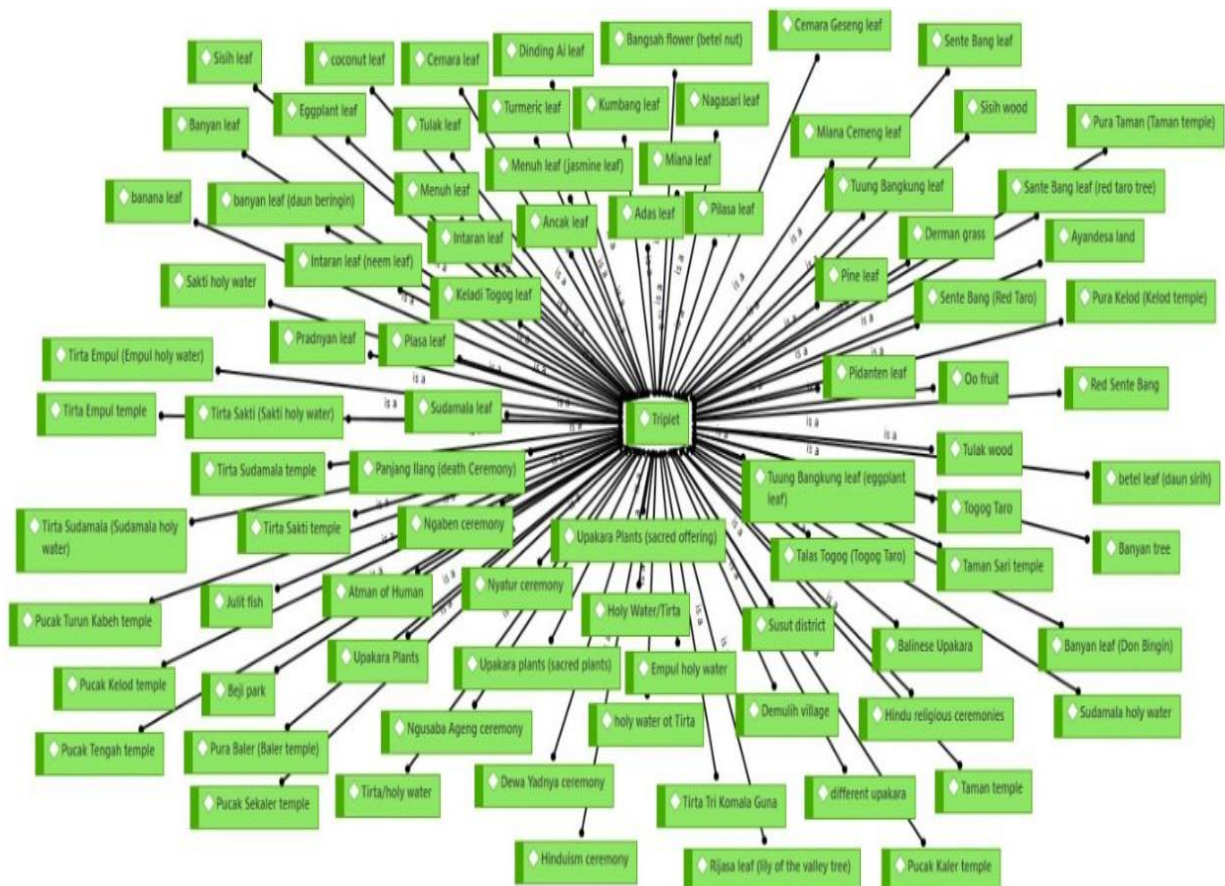


Figure 7 ATLAS.ti' s Mapping of Triplet Applied by the Students

Figure 7 presents the mapping of triplets as the procedure of translation. Observing the utilization of triplets as the procedure of translation shows that triplets are applied when the students deal with the

cultural terms in the form of phrases. Triplet is the combination of three procedures of translation that is mostly used to translate the terms showing names of ceremonies, names of places with their identification, and names of plants with their classification. The examples of these three categories are the insertion of several terms related to ceremony, namely *Ngusaba Ageng ceremony*, *Tirta Empul* (Empul holy water), *Tirta Sakti* (Sakti holy water), and it happens in literally translated as it is. In Indonesian, a leaf is *daun*. Here, *daun rijasa* is translated into *rijasa leaf*. The other example is the *Ngaben ceremony*, which also combines transference, literal translation, and shift showing the change of syntactic construction from Indonesian to English phrases.

In their writing for social discourse, the EFL students involved in this research are expected to be able to create comprehensive works on different themes, including a piece of creative text about the cultural events, activities, and values that they relate to environmental issues related to the preservation of culture. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they apply borrowing, literal translation, and additional information to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when the students use the terms in the local language for their foreign language writing. The students borrow the local lexicons and give additional explanations to clarify their values. This finding suggests that understanding translation, particularly translation methods, can help EFL students broaden their knowledge of the existence of Balinese cultural terms and create communicative writing.

#### IV. CONCLUSION

The utilization of cultural terms in the English writing of EFL students involves the application of translation strategies to give a clear understanding of what the terms mean. The use of lexicons representing cultural concepts and local names related to cultural activities involves the application of translation procedures in the student's mind. By applying qualitative research assisted by ATLAS.ti software, this study is able to more obviously present the connectedness of each lexicon translated in the same procedure that the students chose to complete their English writing. This study offers a new way of presenting the result of translation analysis with different texts that connect to the practical setting that is English language learning. In completing their writing assignments, the EFL students were still influenced by the concept of translation when they had to insert the Balinese lexicons into their writing. With the translation procedures in mind, they apply transference, literal translation, functional equivalent, descriptive equivalent, and the other two combinations with the so-called couplet and triplet. A couplet is the combination of two procedures of translation, while a triplet is the application of three strategies used to translate cultural terms.

The students chose the translation procedures to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study concludes that the application of translation procedures is needed when the students use the terms in the local language for their foreign language writing. The most predominant way to deal with specific cultural terms related to the names of plants for ceremonies is through transference. While introducing the concept of ceremonies and activities, they can give a more general and neutral explanation as well as describe them by adopting functional and descriptive equivalents. This result shows that having the concept of translation, particularly translation methods, helps the EFL students to enhance their knowledge of Balinese cultural terms as well as to create communicative writing.

#### Acknowledgements

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# The Utilization of Balinese Cultural Terms by EFL Students in Their English Writing

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**Abstract**—This study investigates the utilization of Balinese cultural terms in the writing of English as a foreign language (EFL) students. It is intended to identify how the lexicons containing local values are used considering the translation procedures in the student's mind. This qualitative research was conducted with ATLAS.ti software to visually present the connectedness of each lexicon with one another and to report the procedures of translation the students chose. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they applied transference, literal translation, functional equivalent, descriptive equivalent, and the combination of two and three procedures, namely, couplet and triplet, to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when students use local language terms in their foreign language writing. The students borrowed the local lexicons and gave an additional explanation to clarify their values. This finding indicates that having the concept of translation, and particularly the procedures of translation, can assist EFL students in broadening their knowledge of the existence of Balinese cultural terms as well as utilizing them by applying translation procedures to clarify the meaning of the terms in their writing to create communicative writing.

*Index Terms*— Balinese cultural terms, procedures of translation, EFL writing

## I. Introduction

As a productive skill, writing in English as a foreign language (EFL) is considered a challenging task for both students and teachers. For significant improvement, this skill requires students to be able to develop their cognitive analysis and linguistic mastery (Ridha, 2012; Marue & Pantas, 2019). With these strengths, it is believed that students will be able to confidently present interesting and communicative writing. For their future career, language skills, including writing, are beneficial not only in the academic field but also for any kind of job (Alharbi, 2017). In the Indonesian context, teachers can obviously perceive that writing has its own challenges (Widiati & Cahyono, 2006; Megawati & Anugerahwati, 2012; Ariyanti, 2016; Napitupulu, 2017; Hidayati, 2018). EFL writing activity involves the issues of accuracy and fluency demonstrated in the students' writing (Widiati & Cahyono, 2006), the external factor including the learning environment, the internal factor coming from the learners themselves (Hidayati, 2018) and the patience of teachers to give appropriate time for every writing instruction. The two skills in writing covering technical aspects and idea presentation might challenge the students to develop their writing ability, since the thoughts expressed in their works not only reflect academic skill but also can be used by

their readers as a means of gaining information about many different issues, such as the economy and globalization of intercultural interaction (Alharbi, 2017).

This study discusses a fascinating phenomenon that takes place when EFL students must use cultural terms in their writing. Here, cultural terms refer to the local and religious values found in the students' native language, i.e., Balinese. The "what and how" aspects are explored regarding the types of cultural terms the students use and how they adopt the procedures of translation when inserting the local terms into their English writing. The participants involved in this study were undergraduate students. They are English department students at one private university in Bali, Indonesia. In the context of English teaching and learning in Bali, the process and results of writing activity in the classroom can be prospectively used to promote the richness of Balinese culture.

The presentation of cultural issues in writing may reflect the values that one can explore to create meaning in people's lives. This study intends to identify how such lexicons are used considering the translation procedures in the student's mind. This study assumes that while the students are expressing their ideas, they are applying translation procedures to make the terms acceptable and do not ruin the readability of the text, particularly when the readers do not understand the cultural concepts reflected by the terms used in the students' writing. Writing can be utilized to explore the students' experiences and feelings on how they must promote their local culture. In their English writing, the native language may influence the students when they must introduce and utilize the cultural terms in their native language. Such a phenomenon is the hidden influence in the process of language mastery (Budiharto, 2019).

Many studies have investigated EFL classroom teaching and learning activities that focus on writing and how the student-teachers are struggling to gain improvement. As far as this is concerned, however, there has not been a specific discussion to explore the mapping of strategies that the students apply when they must use cultural terms of a local language in their writing. This study attempts to investigate the application of the translation procedures used by students whenever local terms must be utilized in their writing. By mapping and discussing each of the translation procedures used to explain the concepts of the terms, it is expected that the study could contribute to two benefits, i.e., development of the EFL writing model and contextual application of cultural terms translation.

## II. LITERATURE REVIEW

Prior to developing the present study as well as to enrich the presentation of the results, this section reviews several related studies that are considered fundamental to the validity of the research. The closest related topics are (1) the interference of the first language (L1) in English writing, (2) translation in EFL classroom management, and (3) translation procedures of cultural terms.

### *G. The Interference of L1 in EFL Writing*

Dealing with the efforts of EFL students in developing their writing skills, previous studies reported that learners' first language (L1) influenced their mastery of foreign language. The findings demonstrated that first language comprehension and understanding impacted foreign language learning, including writing (Ridha, 2012; Budiharto, 2019; Mohammed, 2021; Rubab & Zaidi, 2022). When assigned to write in English, it was found that the learners were interfered with by their first language, ranging from the lexical to the grammatical level (Ridha, 2012). Within the design of error analysis research, several studies found the influences of L1 in EFL writing, as for example found in Ridha's research (2012), which reports that the grammatical errors made by EFL learners involve tenses, articles, pronouns, singular and plural forms, and prepositions. Similar results were also found by Mohammed (2021). The errors from the lexical and grammatical levels, such as articles, tenses, pronouns, and prepositions, are completed with the misunderstanding of negative and interrogative constructions. All of these grammatical features are found to be problems in writing (Mohammed, 2021). Such findings indicate that the interference of L1 may not be irrefutable in writing.

In the Arabic context, both positive and negative influences were identified in EFL writing activities. The influences were considered general conditions, while the application of grammatical structures was the particular aspect that could be narrowed down into several items for the learners' and teachers' attention (Mohammed, 2021). Tense errors became the major aspects in grammar that influenced the process of mastering the language, especially

English (Ridha, 2012). Ridha (2012) emphasized that EFL learners were still influenced by their mother tongue in producing their writing to share ideas. Grammatical errors and mechanical errors were the most frequent conditions leading to recommendations for teachers and students to gain better writing skills. With similar findings in the case of learning English for students whose mother language is Arabic, Mohammed (2021) also found that Arabic influences students' EFL writing in terms of grammatical aspects such as articles, tenses, pronouns, prepositions, and negative and interrogative constructions.

In the Indonesian context, writing is also a very challenging activity in EFL classrooms (Budiharto, 2019; Marue & Pantas, 2019). Indonesian EFL students depend greatly on their native language when they have to make a composition in English (Budiharto, 2019). He conducted exploratory research aimed at investigating the interference of the learners' native language on their writing and identifying frequent errors from the grammatical point of view. The study was also conducted to report whether the Indonesian language, as the students' mother tongue, influenced them to write the assigned topics. As seen from Budiharto's research finding (2019), the grammar and meaning of lexical items are the major problems. This finding is in line with the typical difficulties that Indonesian EFL students usually encounter, i.e., mastering grammar, enhancing vocabulary, presenting appropriate diction, correcting spelling and developing ideas (Marue & Pantas, 2019).

#### *H. Translation in EFL Class*

As first reviewed by Calis and Dikilitas (2012) before presenting their research results on the role of translation in EFL class, the process of learning translation tasks can promote learners' receptive skills and productive skills. Translation may play a role as a means of delivering a pedagogical task that occurs in the EFL environment. As a medium of learning, translation can be utilized and explored. Meanwhile, writing can be used as a means of widening the scope of learning. This trend is not only for language knowledge but also for learning strategies in China (You, 2004). Translation may help students convey the meaning of their writing with particular accuracy in their writing. It is interesting to dive deeper on the research of how translation is used as a learning strategy. Translation is still adopted as a learning strategy in writing class (Kuluşakh, Boynukara & Genç, 2018). Teachers are challenged to connect translation and the enhancement of writing as a gained skill in EFL classes (Mbeudeu, 2017). Motivated to determine the role of translation in EFL learning, Calis and Dikilitas (2012) conducted research and concluded that translation can be utilized as part of learning activities. Translation activity is believed to be a means of developing their skills.

Calis and Dikilitas (2012) analysed elementary learners' reaction to the application of translation in the process of second language (L2) learning practice. With the idea to investigate the role of translation in EFL classrooms, the study involved English learners who learned grammar with exercises based on the principles of translation that were used to support the L2 learning technique. The perception of the students was gained through a questionnaire as well as interview questions. Positive ideas were given by the participants to support the use of translation as a practice. More specifically, they believed that the use of translation could help the students improve their reading ability and memorize various vocabularies. They also reported that translation assisted them in their learning process by applying translation as a strategy supported by bilingual dictionaries. Little has been said about the methodology in which translation practice can be turned into a systematic pedagogical tool. This study attempts to apply translation teaching and learning practice in the classroom and reveals how this application can influence learners' views about the use of translation for this purpose (Calis & Dikilitas, 2012).

Meanwhile, Mbeudeu (2017) investigated how English as a foreign language (EFL) teaching and learning process, particularly in Cameroon, ultimately must be aimed at acquiring a linguistic skill, including sociolinguistic competence, and a communicative skill through the appropriate methods and learning strategies. Despite the debates on the most suitable methodology in the classroom, Mbeudeu (2017) tried to deepen the understanding of the application of the much-criticized grammar translation method for the teaching and learning of EFL in Cameroon. It focused on the use of translation-based activities to improve the accuracy of learners' writing practices and how the Anglophone and Francophone

teachers of EFL in Cameroon felt about the method. The method was believed to help the students improve their accuracy in writing as well as achieve another skill, that is, translation. However, the study also found that the application of the translation method must be controlled by the teachers themselves. There were steps of gradual discard when the students were starting their higher level, that is, when they gained their progress in the lower level.

Another relevant study to the present research was conducted by [Kuluşaklı et al. \(2018\)](#). The research was undertaken to explore the contribution of translation as a learning strategy in EFL learning. The investigation involved Turkish EFL learners to identify the type of translation-related strategies utilized by the learners and to report the effects of the application of translation as a part of the learners' learning process. Several methods can be used in EFL learning activities involving cognitive strategies to help students improve their English language skills. Translation was believed to be one of the cognitive strategies in foreign language learning. Despite the negative attitudes towards the use of translation in teaching a language, there was still optimism about the significant role of translation in developing language teaching and learning activities.

### *1. Translation of Cultural Terms*

With regard to the translation of cultural terms and how translation activities challenge the translators, Newmark (1988) identified the categories of cultural terms, namely, ecology, material culture, social culture, social organization including political and administrative, and gestures and habits. Newmark's concept of cultural terms is specifically adopted in this study, focusing on ecology and social culture since the terms used by the students under investigation are plants for ceremonies and how they are related to people's lives. The application of Newmark's categories on cultural terms and the procedures of translation have been adopted in many studies on translation ([Daghoughi & Hashemian, 2016](#); [Sembiring & Panggabean, 2018](#); [Halim & Asmarani, 2019](#); [Istiqomah & Gunawan, 2019](#); [Aljabri, 2020](#)). Since this study relates to how EFL students present Balinese cultural terms in their English writing, mapping of translation strategies on cultural terms translation is needed.

Adopting Newmark's classification of cultural terms and procedures of translation, [Halim & Asmarani \(2019\)](#) found that several categories of cultural terms can have different translation procedures. The applied procedures of translation are borrowing, calque, literal translation, equivalence, modulation, transposition, and adaptation, following [Vinay and Dalbernet \(in Venuti, 2000\)](#). [Halim & Asmarani \(2019\)](#) found that borrowing is one of the predominant procedures applied for the translation of cultural terms that leads to a sense of foreignizing the terms, as reported in [Istiqomah & Gunawan \(2019\)](#). Foreignization in the translation of cultural terms used for literary works is considered the translator's way of taking the readers closer to the cultural atmosphere of the original story. The adoption of several procedures in translating cultural terms was also discovered by [Sembiring and Panggabean \(2018\)](#). It was found that several procedures may be adopted to overcome the problem of translation. Functional equivalent was frequently applied to bridge the gap when no exact concept of culture was found in different languages; thus, the translation of cultural words ended up neutralizing or generalizing the SL word by applying the functional equivalent. Furthermore, [Sembiring and Panggabean \(2018\)](#) gave an insight that if the equivalent is not found, the creation of a new procedure is possible that adds a familiar culture-bound term.

Simply put, [Aljabri \(2020\)](#) preferred to define the process of translating cultural terms in a literary work as conservation that leads to the tendency of recreating the SL culture in the context of English–Arabic translation. The conservation strategy realized through orthographic translation and linguistic translation dominates the translation that leads readers to recognize the SL culture while reading the result of the translation. Meanwhile, in the case of Persian–English translation, [Daghoughi and Hashemian \(2016\)](#) found that the functional equivalent is the most predominant procedure over fourteen other Newmark procedures of translation. [Daghoughi's](#) analysis indicated that in translating cultural terms, the functional equivalent can be considered the strategy that is effective to reach the comprehensibility of the translation result by the choice of nonculture-specific items in the translation.

## III. METHODS

This study employed a qualitative descriptive method that is formally presented by ATLAS.ti mapping, with the classified data processed by the software. Sixteen English department students in the second semester of the 2020–2021 academic year in the Faculty of Foreign Languages, Universitas Mahasaraswati Denpasar, Bali, Indonesia, were involved in this study. The involved students were first selected based on their writing skill showing the range of good to excellent performance. As one of the focuses in the Writing

for Social Discourse course, the students were expected to be able to improve their writing, particularly to write a descriptive writing as one text genre with the specific topic on culture and environmental issues. To be able to discuss the topic cohesively and develop the issues comprehensively, the students were taken to a field study activity. They went to Demulih, a village in one of the regencies in Bali. Considering that the village has many potential cultural capitals, including the landscape and natural resources of plants for ceremonies, the customary rules about the sacred hill surrounding the village, the temples and ceremonies, and the cultural and art activities, the site was chosen for the students to look for the fascinating themes and cultural terms they must use in their writing. In addition, this village was actually the researchers' research site to implement the current Indonesian government policy of freedom learning activities outside of the classroom, which is virally known as *Kampus Merdeka* (this term can be literally translated as campus for *kampus* and freedom for *merdeka*).

In line with the focus of this study, which is to identify how the students cope with difficulties in the utilization of the Balinese terms in their writing, this study digs deeper into the qualitative analysis of the translation procedures that are believed to exist in the students' minds. In mapping the terms, several steps are taken following the steps of the interactive model in analysing data from Miles et al. (2013). ATLAS.ti, which is software used for qualitative data analysis, was chosen to assist the researchers in mapping the connectedness of the local terms mentioned by the students in their writing. Following Miles et al.'s procedures of qualitative data analysis, this study designed the phases in analysing data as follows:

#### 7. Data Reduction

The identification started with reading the students' work. The task of writing was given after considering the characteristics of the course that enabled them to write about social phenomena in English. They had to be able to express their ideas in the form of writing an English descriptive text about a village named Demulih, which was located in the eastern part of the Bali island. Data reduction was conducted to meet the validity of the analysed data. It was done to anticipate double data input in the classification.

#### 8. Data Display

This step was realized by highlighting the terms inputted in ATLAS.ti, as shown in Figure 1. This was the step of classifying the terms found in the students' writing. The mapping of the cultural terms was done first, and that was followed by the classification of the procedures of translation. The terms and their translations were carefully classified. All students' writings were thoroughly observed to map the types of translation procedures applied by the students.



Figure 1 Word Cloud of the Data Gathered from ATLAS.ti

#### 9. Conclusions: Drawing/Verifying

Verification was performed by drawing a conclusion about the applied translation procedures. After identifying the translation procedures, the conclusion was made to show that when the students were assigned to write a composition in English with cultural terms in their writing, translation procedures were utilized. They were helped by this utilization. The strategies that the students applied involved the procedures of translation that were intended to make the readers recognize the values and concepts of the cultural terms.

#### IV. RESULTS AND DISCUSSION

This study assumes that when it comes to writing a particular theme on cultural issues, EFL students usually face difficulties in utilizing the cultural terms. They have to decide whether they borrow the terms, give a literal translation, or provide an explanation to clarify the meaning and values of the terms they utilize. Given the application of translation procedures in the process of writing, the EFL students choose different types of cultural terms that need to be included in their writing. Thus, it is clear that this study is not intended to specifically discuss the grammar-translation methods in EFL teaching activities, nor is it intended to specifically discuss the quality of the translation work. Instead, it is to report the translation procedures included in the process of their writing. Whether the students realize it or not, what the students have in mind is actually the translation procedures. They usually apply them to translate the specific terms used in their writing.

As it has been posed earlier, this study found that when writing texts about a particular culture, the EFL students applied translation procedures to clarify the meaning of the cultural terms used in their writing. The translation procedures were applied to make the meaning of the cultural concepts clear. Students must be able to transfer the meaning contained in the terms that represent local and cultural values. When the students were asked to write in English with the specific topic of religious events and a lot of cultural terms had to be used, they applied translation procedures to explain the meaning of the terms. They gave explanation in their writing, as well as made their writing meaningful and the existence of the cultural terms understandable. To achieve all these objectives, the students chose many ways of making their writing communicative and effective. In this case, translation played its role. Then it was worthwhile work to come to the investigation. By conducting this study, how the EFL students present the terms to make the readers understand their writing becomes clear. Furthermore, this investigation can be used as a model of analysis to explain how EFL students incorporate cultural terms from their native language into their English writing. The results are reported in table 1.

TABLE 1  
TRANSLATION PROCEDURES USED IN THE EFL STUDENTS' WRITING

Translation Procedure	Occurrence	Percentage
Transference	103	36.27
Literal translation	16	5.63
Functional equivalent	9	3.17
Descriptive equivalent	52	18.31
Couplet	18	6.34
Triplet	86	30.28
Total	284	100.00

Table 1 presents the total number of terms utilized by the students. The sixteen involved students utilized the cultural terms to show events and activities, plants for ceremony, sacred places, and other related environmental issues. Transference takes the highest applied procedure percentage, that is 103 terms (36,27%); literal translation is applied to translate 16 terms (5,63%); functional equivalent is applied to translate 9 terms (3,17%); descriptive equivalent is used to transfer the meaning of 52 terms (18,31%); couplet shows the use of two procedures at the same time, which is found in 18 terms (6,34%); and triplet is applied to translate 86 terms (30,28%). The presentation of the finding and its interpretation is given in the next section to show the examples of the cultural terms that the students use in their writing. A specific discussion is given to the translation procedures. The discussion includes transference, literal translation, functional equivalence, descriptive equivalent, couplet, and triplet.

To map how the translation procedures like, for example, transference that dominates the transfer of meaning, as shown in table 1, this study tries to map the density of the terms that result in the application of translation procedures. The mapping is done by means of ATLAS.ti to visually show what terms are translated and the number of their occurrences. The application of translation procedures shows that translation helps students when they have to use local terms in their English writing. The highest frequency of transference indicates that the local terms are irreplaceable and their originality needs to be presented.

## 5 Translation of Cultural Terms in EFL Writing

### 6. Transference

Transference is the process of transferring an SL word to a TL text (Newmark, 1988). It is the way the translator transfers the meaning by borrowing the source language's lexicon into the target language context. This study recorded 103 data of transference procedure to render the meaning of Balinese cultural terms. The students applied transference to the very specific term whose equivalent or more general term in English is not found. Take, for example, the term *daksina*, which means one of the most important kinds of offerings, consisting of a bucket-shaped basket (*kakul* or *wakul*) made of coconut or *lontar* leaves, into which is put a whole shaved coconut, uncooked rice, egg, decorative leaves (*plawa*), fruit, ingredients of the betel chew, and other foods. "The *daksina* represents the world and all of the foods available in it. The water of the world is in the coconut. The container of a *daksina* is called a *wakul*. In some areas, the terms *wakul* and *kakul* are used interchangeably" (<https://dictionary.basabali.org/Daksina>).

An interesting phenomenon to note is that if students cannot find the terms in English, they will directly translate them. The word *daksina* is rendered as *daksina* itself in the students' writing because they may not be able to figure out the equivalent meaning of *daksina*. Furthermore, there is no equivalent word to represent *daksina* in English unless it is borrowed and explained with the elements contained in the *daksina* to make the reader imagine the figure and understand the meaning of this ritual lexicon. Another example is the word *caru*. They did not translate the word into the English equivalent. As explained in <https://dictionary.basabali.org/Caru>, *caru* is "a purification ceremony for land with the blood sacrifice of one or more animals." In other words, *caru* is a Hindu sacrifice ceremony. *The term "caru" was borrowed into the target language, English, because the students used the word "caru" for specific terminology in Hindu ritual and did not translate it.* Students used the word "caru" in their sentences. The two examples show that the transference procedure is applied in order to stay with the originality of the ritual lexicon as well as to promote the word to the readers so they have a new word in ritual terminology.



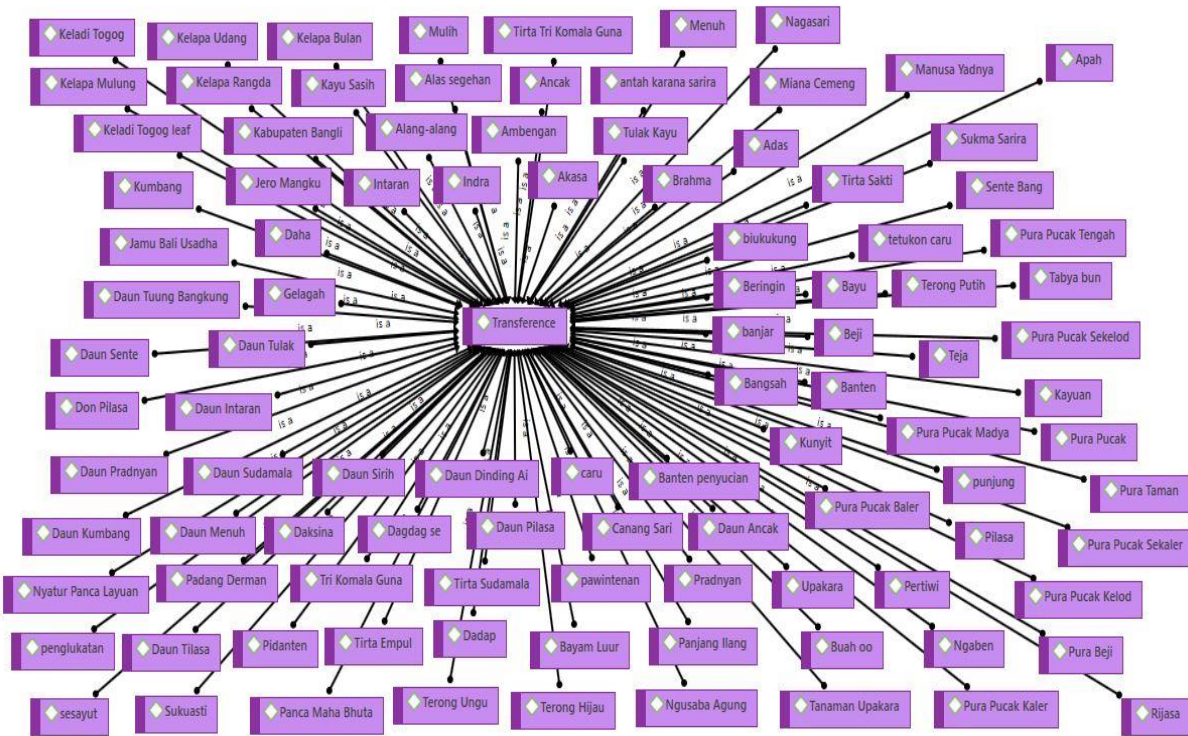


Figure 2 ATLAS.ti's Mapping of Transference Applied by the Students

Figure 2 indicates that the transference procedure is shown in a dense connection. Compared to others, transference occurs most frequently when the students need to mention the name of the leaves for ceremony and have the tendency to mention the name of the plants. The application of transference as one strategy makes the students maintain the meaning. The interference of the local language, which is the students' first language, that occurs through the application of the translation procedures is part of the transfer of meaning from the local language into English. This shows the supportive role of translation in learning a language, especially in writing activities. The present study gives an understanding that translation is a substantial way during the language learning process, particularly to deal with the use of local language terms in the learners' writing.

### 7. Literal Translation

Literal translation in the students' writing is found to be applied when the students utilize cultural terms that they think are familiar and have a general meaning, or not too specific. Of the 285 data, thirteen data show the application of literal translation when the students use the terms in their writing. This transfer is categorized as literal translation when there is a tendency to find "the nearest TL equivalent," although the clear concept of Newmark's literal translation is that "SL grammatical constructions are converted to their nearest TL equivalents." The concept of having the closest equivalent is adopted in the translation of the cultural term and does not merely focus on the grammatical construction of both SL and TL terms. It is because the translation is seen from the semantic point of view, which is more concerned with the lexical equivalent. The classification and the specific features of the terms focus on the effort of trying to explain the SL meaning literally, since most of the terms classified in this translation procedure are general terms whose equivalents in English are very obvious.

The application of literal translation is shown in figure 3. It shows that the number of terms translated through literal translation is not as many as the terms transferred into the target language using literal transference. Figure 3 demonstrates the literal translation is applied to several plants needed for religious ceremonies, like *alang-alang*, which is variously called cogon grass or reed by different students. The students tried to guess the equivalent of the plants needed for the ceremony. The other examples are *gelagah* (*wild cane*), banana (*pisang*), *beringin* (*banyan leaf*), *kelapa* (*coconut*), *enau* (*palm leaf*), *kunyit* (*turmeric*), and frangipani, which is meant for the equivalent of *kamboja*. In the translation of the plants typically needed for ceremonies, the students use literal translation and do not choose to directly transfer the terms because they are mostly the plants found in many areas and they have their equivalent in different languages. The students translate the word *gelagah* with the English translation of "*wild cane*" and put the

equivalent in parentheses to introduce the meaning in English. They did it differently. Some students use the English word followed by the Indonesian equivalent inside the parentheses or vice versa.

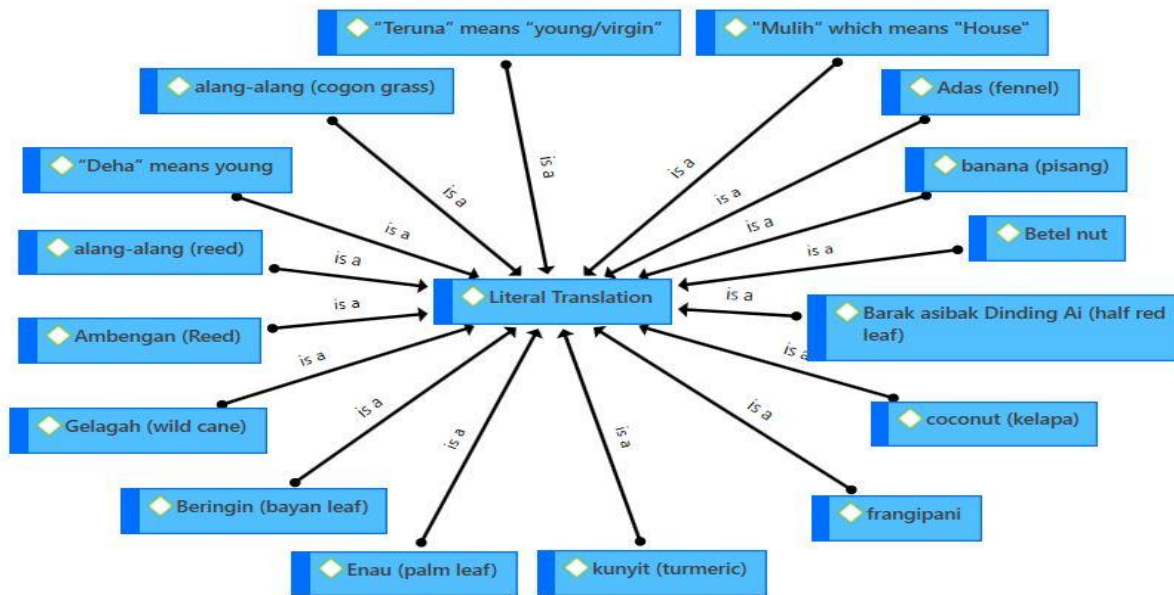


Figure 3 ATLAS.ti' s Mapping of Literal Translation Applied by the Students

Figure 3 also shows the translation of other classes of cultural terms to explain the meaning of very specific concepts found in the site research. The terms *teruna* and *daha* are also shown in figure 3 to add to the utilization of the terms presenting the concept of culture. To explain the terms, the students have their own way of writing the terms: *teruna*, meaning young or virgin, and *daha*, which means young. The two terms having the same concept of "young" are transferred using the closest natural equivalent. Both terms refer to the same association to explain the terms that are used in the students' writing. The application of literal translation is chosen by the students to translate the terms that are not too specific and function as the identity of the local names for plants used in the religious ceremony.

## 8. Functional Equivalence

Functional equivalence means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. A functional equivalent is a common procedure applied to cultural words that requires the use of a culture-free word, sometimes with a new specific word. Thus, the equivalent neutralizes or generalizes the SL word. This study found only nine data related to words and phrases rendered by using the functional equivalence procedure. For example, the word *banten* (offering) in Bali means a symbol of the implementation of Hindu rituals as a form of gratitude before Ida Sang Hyang Widhi Wasa (God Almighty). *Banten* as *Yadnya* in the implementation of ritual ceremonies of Hinduism is classified into their respective functions called *Panca Yadnya*, which consists of *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, and *Bhuta Yadnya*. Thus, based on the function of the word *banten*, the students use the word to represent a Balinese offering.

The second example showing the application of functional equivalent is the word *Jro Mangku*. The students present the term as "saint" to refer to the *temple priest*. *Jro Mangku* is "the one who leads the ceremony." He/she has the responsibility to purify certain ceremonies and to carry out ceremonies in holy places or temples ("<https://dictionary.basabali.org/Mangku>). The term "saint" seems to neutralize the term to promote the values of the Hindu cultural term and the leader in the social organization related to the ceremony.

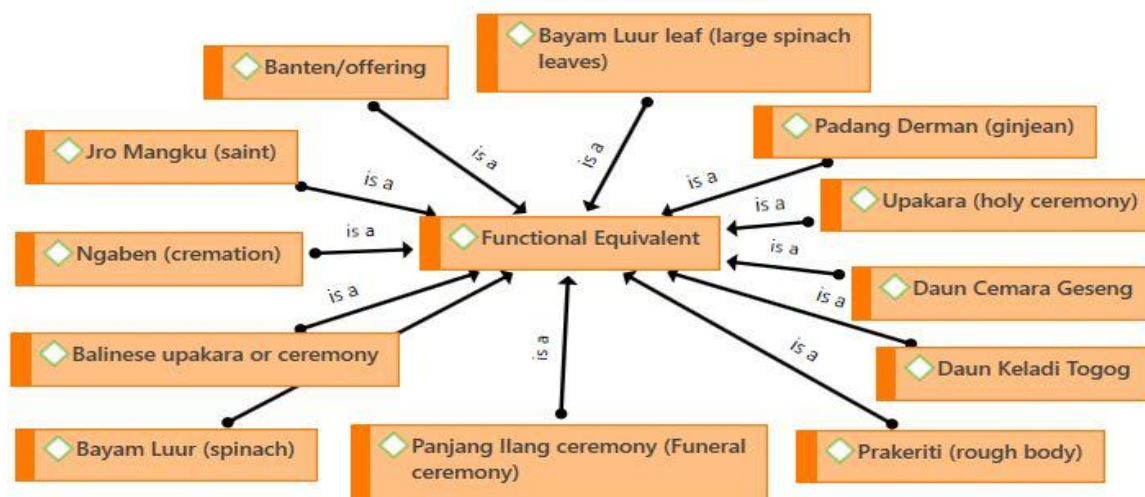


Figure 4 ATLAS.ti' s Mapping of Functional Equivalent Applied by the Students

Figure 4 demonstrates that a functional equivalent is used to neutralize the Balinese term *upakara*. It is translated into a ceremony. The term *upakara* is translated into two terms like "only" ceremony and "holy" ceremony, the term *ngaben* with cremation. Here, the application of the translation procedure is very clear and shows the concept of functional equivalent to be applied when the use of a culturally free word, sometimes with a new specific word, is made. It indicates one way of neutralizing or generalizing the SL terms. Basically, the phrase "holy ceremony" represents the word *upakara*, yet it is not specific because many holy ceremonies are conducted by Balinese Hindu people. When the students choose to give the translation like a *holy Hindu ceremony*, it would be more natural in meaning. The students may interpret the word *upakara* as a holy ceremony because the context of their writing presents information and descriptions about the cultural values of Balinese life. The application of functional equivalent helps the student to easily get the equivalent, and the students tend to choose it.

## 9. Descriptive Equivalence

In the application of descriptive procedure, the meaning of the cultural terms is explained in several words (Newmark, 1988). There are 52 data shown as the application of the descriptive equivalence procedure. This procedure is used by the students to explain the cultural terms that have no equivalent words in English and may be difficult for them to find the exact translation of those terms. For instance, *mebanten saiban* is translated by giving the essential meaning of the words, like a *small upakara (ceremony) that Balinese do after cooking*. The students use their descriptions to render the meaning of *mebanten saiban*. Another descriptive procedure is in the ters *Manusa Yadnya*. For non-Balinese natives, they will have no idea of this term unless there is an equivalent word to represent the meaning. Unfortunately, the students, who are natives, also found difficulty in translating *Manusa Yadnya*. Then, by describing the meaning of *Manusa Yadnya* based on their understanding since they were born as Balinese, and from their reference, *Manusa Yadnya* is rendered into a holy sacrifice offered for the perfection of human life.

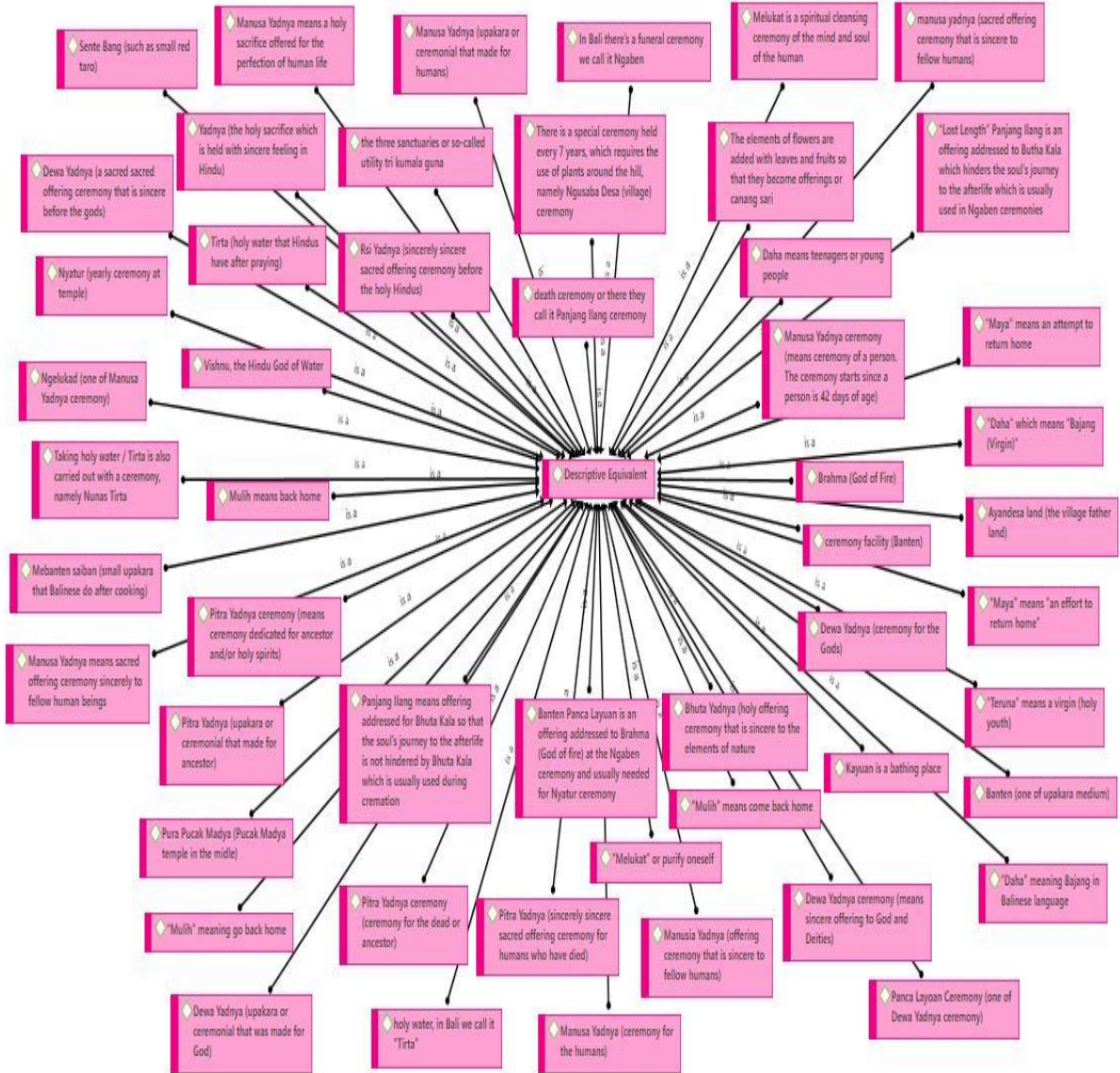


Figure 5 ATLAS.ti's Mapping of Descriptive Equivalent

Figure 5 shows the mapping of the descriptive equivalent procedure in which 52 terms are descriptively explained by the English students. In the boxes of ATLAS.ti's mapping, the typical way of describing the terms is demonstrated. Several other examples that show the application of descriptive equivalence indicate the tendency that students need to explain the concept contained in the terms. For instance, the term *nunas tirta* refers to a cultural activity explained by the student as taking holy water or *tirta*, which is also carried out with a ceremony. The rendering of information is not perfectly done by the students since the sense of *nunas tirta* is not just "to take." It is more appropriate to say it with the phrase "to ask for." As part of a holy ceremony in Bali, Balinese people usually do *nunas tirta* (*nunas* means ask for, *tirta* is holy water) to make every ceremony successfully conducted, and the people involved in every ritual blessed by God. Another example that demonstrates the application of descriptive equivalents to a

cultural activity conducted by Balinese people is the *Pitra Yadnya* ceremony, which refers to a ceremony dedicated to ancestors and/or holy spirits. The examples show that the translation of certain rituals having specific concepts and intentions is realized through descriptive equivalence.

### 10. Couplet

The application of the couplet is shown in Figure 6 to help the EFL students use the cultural terms in their writing without leaving any questions for the readers concerning the existence of the terms. A couplet is the combination of two different procedures. Take one example found in Figure 6: holy water, which is the translation of *air suci* (Indonesian) that refers to *tirta* (Balinese, the local language). Here, literal translation is applied to the translation of the terms in the phrase, like "holy" in Indonesian is *suci*, and "water" in Indonesian is *air*. The students understand the concept of *tirta* in Balinese, then they try to transfer it based on the concept in Indonesian. Another example of couplet's application in the students' writing is the term "temple environment," which is derived from what the students think of as "lingkungan pura." In this term, "temple" is *pura* and "environment" is *lingkungan*. In this case, the couplet occurs through the combination of literal translation and shift. Literal translation is used to translate the words in the source language literally. In Indonesian, shift is applied because there is a change in the head of the noun phrase, which is usually modified with post-modifiers. The head is followed by its modifying elements.

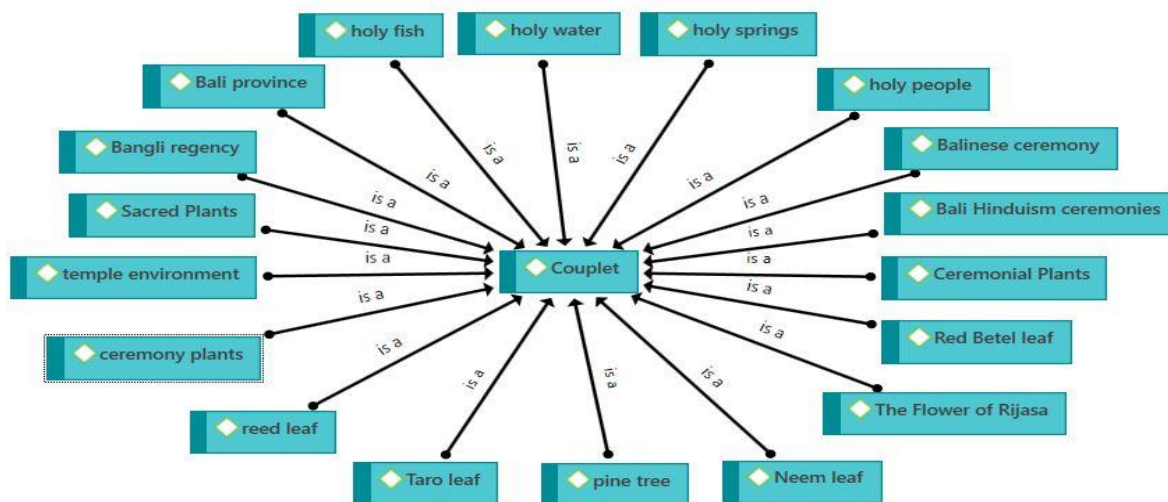


Figure 6 ATLAS.ti's Mapping of Couplet Applied by the Students

As can be seen in Figure 6, couplet, which is the combination of two translation procedures, is adopted by the students who need to use them to translate phrases like *tanaman upacara* (literally, this term means plants for ceremony) that become ceremony plants and \*ceremonial plants (the inappropriate translation is also found when the students think of functioning the word "ceremony" as the adjective). Here, the translation procedure for a couplet consists of literal translation and shift. This means that in a phrase, for example, if the term has two words, each of the words is translated literally. However, shifts also occur because there is a change in the construction of the term concerning the different construction of English and Indonesian phrases. In most cases in this study, the noun phrases containing Balinese local terms are constructed by nouns plus modifying elements, which are translated into English noun phrases that have the construction of modifier + noun. In the translation of phrases, the students combine literal translation with a shift that shows the different constructions of noun phrases in Indonesian, particularly the position of the head of the phrase and its modifier.

#### 4. Triplet

This procedure occurs when the translator combines three different procedures (Newmark, 1988). The students applied triplet in translating cultural terms, specifically the names of ritual Hindu lexicons, several plants for ceremony, names of villages, specific places, and holy places. In this case, the name of the place, plant for ceremony or event is directly transferred. Then, the other elements in the phrases are translated through literal translation. The difference in construction between English and Indonesian phrases also caused a shift. For the application of triplets in this study, the students mostly utilized transference, literal translation, and shift. It can be seen in the translation of the term *rijasa leaf from daun riasa*. This phrase is included in the triplet because it combines three translation procedures. *Rijasa* is borrowed by the application of transference. It includes a transference procedure because it is a Balinese word for a certain leaf for a certain ceremony, named *Rijasa*. The term "leaf" is a literal translation of *daun*, and the construction changes involve translation procedure and shift. As it happens, the change of head and modifier in Indonesian and English phrases show the application of shift.

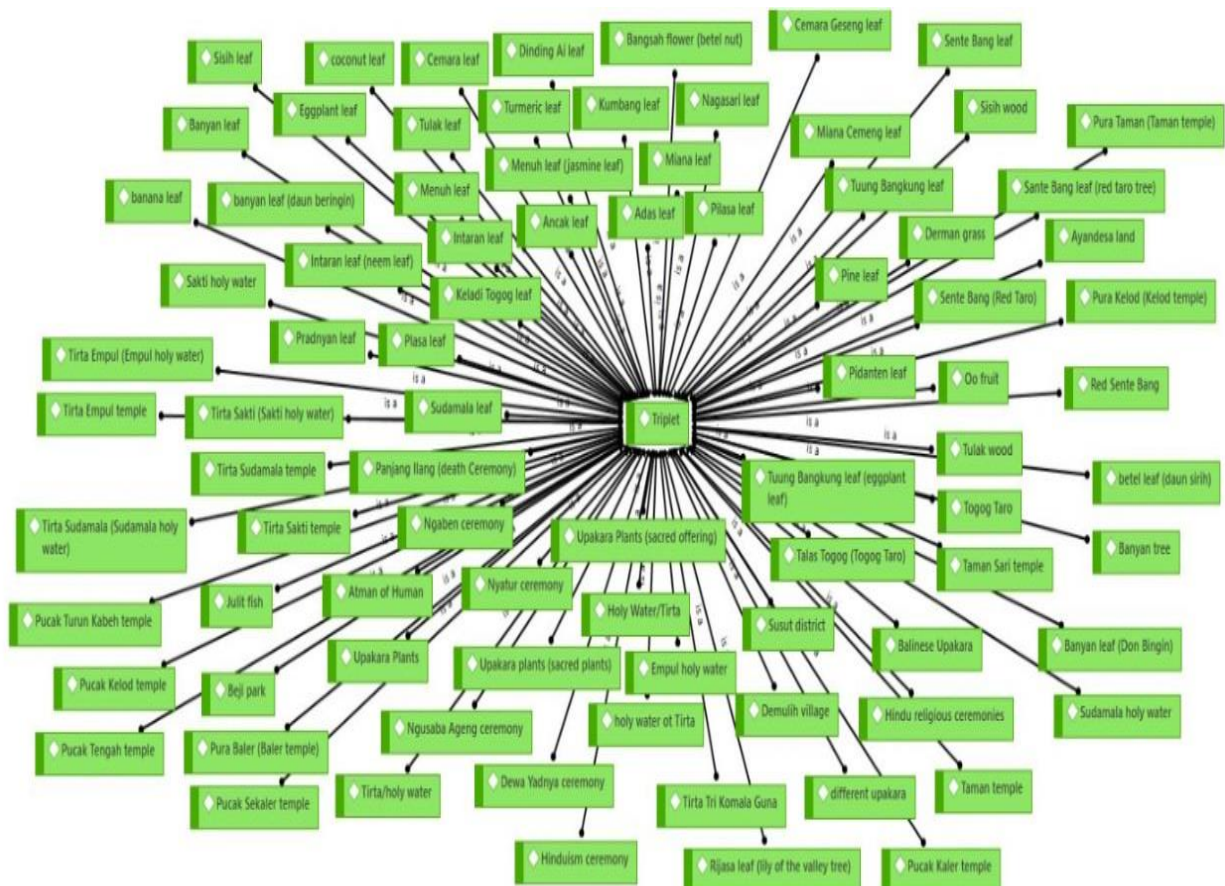


Figure 7 ATLAS.ti' s Mapping of Triplet Applied by the Students

Figure 7 presents the mapping of triplets as the procedure of translation. Observing the utilization of triplets as the procedure of translation shows that triplets are applied when the students deal with the

cultural terms in the form of phrases. Triplet is the combination of three procedures of translation that is mostly used to translate the terms showing names of ceremonies, names of places with their identification, and names of plants with their classification. The examples of these three categories are the insertion of several terms related to ceremony, namely *Ngusaba Ageng ceremony*, *Tirta Empul* (Empul holy water), *Tirta Sakti* (Sakti holy water), and it happens in literally translated as it is. In Indonesian, a leaf is *daun*. Here, *daun rijasa* is translated into *rijasa leaf*. The other example is the *Ngaben ceremony*, which also combines transference, literal translation, and shift showing the change of syntactic construction from Indonesian to English phrases.

In their writing for social discourse, the EFL students involved in this research are expected to be able to create comprehensive works on different themes, including a piece of creative text about the cultural events, activities, and values that they relate to environmental issues related to the preservation of culture. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they apply borrowing, literal translation, and additional information to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when the students use the terms in the local language for their foreign language writing. The students borrow the local lexicons and give additional explanations to clarify their values. This finding suggests that understanding translation, particularly translation methods, can help EFL students broaden their knowledge of the existence of Balinese cultural terms and create communicative writing.

#### IV. CONCLUSION

The utilization of cultural terms in the English writing of EFL students involves the application of translation strategies to give a clear understanding of what the terms mean. The use of lexicons representing cultural concepts and local names related to cultural activities involves the application of translation procedures in the student's mind. By applying qualitative research assisted by ATLAS.ti software, this study is able to more obviously present the connectedness of each lexicon translated in the same procedure that the students chose to complete their English writing. This study offers a new way of presenting the result of translation analysis with different texts that connect to the practical setting that is English language learning. In completing their writing assignments, the EFL students were still influenced by the concept of translation when they had to insert the Balinese lexicons into their writing. With the translation procedures in mind, they apply transference, literal translation, functional equivalent, descriptive equivalent, and the other two combinations with the so-called couplet and triplet. A couplet is the combination of two procedures of translation, while a triplet is the application of three strategies used to translate cultural terms.

The students chose the translation procedures to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study concludes that the application of translation procedures is needed when the students use the terms in the local language for their foreign language writing. The most predominant way to deal with specific cultural terms related to the names of plants for ceremonies is through transference. While introducing the concept of ceremonies and activities, they can give a more general and neutral explanation as well as describe them by adopting functional and descriptive equivalents. This result shows that having the concept of translation, particularly translation methods, helps the EFL students to enhance their knowledge of Balinese cultural terms as well as to create communicative writing.

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## Online sources

<https://dictionary.basabali.org/Daksina>

<https://dictionary.basabali.org/Caru>

<https://dictionary.basabali.org/Mangku>



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# The Utilization of Balinese Cultural Terms by EFL Students in Their English Writing

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**Abstract**—This study investigates the utilization of Balinese cultural terms in the writing of English as a foreign language (EFL) students. It is intended to identify how the lexicons containing local values are used considering the translation procedures in the student's mind. This qualitative research was conducted with ATLAS.ti software to visually present the connectedness of each lexicon with one another and to report the procedures of translation the students chose. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they applied transference, literal translation, functional equivalent, descriptive equivalent, and the combination of two and three procedures, namely, couplet and triplet, to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when students use local language terms in their foreign language writing. The students borrowed the local lexicons and gave an additional explanation to clarify their values. This finding indicates that having the concept of translation, and particularly the procedures of translation, can assist EFL students in broadening their knowledge of the existence of Balinese cultural terms as well as utilizing them by applying translation procedures to clarify the meaning of the terms in their writing to create communicative writing.

**Index Terms**—Balinese cultural terms, procedures of translation, EFL writing

## I. INTRODUCTION

As a productive skill, writing in English as a foreign language (EFL) is considered a challenging task for both students and teachers. For significant improvement, this skill requires students to be able to develop their cognitive analysis and linguistic mastery (Ridha, 2012; Marue & Pantas, 2019). With these strengths, it is believed that students will be able to confidently present interesting and communicative writing. For their future career, language skills, including writing, are beneficial not only in the academic field but also for any kind of job (Alharbi, 2017). In the Indonesian context, teachers can obviously perceive that writing has its own challenges (Widiati & Cahyono, 2006; Megawati & Anugerahwati, 2012; Ariyanti, 2016; Napitupulu, 2017; Hidayati, 2018). EFL writing activity involves the issues of accuracy and fluency demonstrated in the students' writing (Widiati & Cahyono, 2006), the external factor including the learning environment, the internal factor coming from the learners themselves (Hidayati, 2018) and the patience of teachers to give appropriate time for every writing instruction. The two skills in writing covering technical aspects and idea presentation might challenge the students to develop their writing ability, since the thoughts expressed in their works not only reflect academic skill but also can be used by their readers as a means of gaining information about many different issues, such as the economy and globalization of intercultural interaction (Alharbi, 2017).

This study discusses a fascinating phenomenon that takes place when EFL students must use cultural terms in their writing. Here, cultural terms refer to the local and religious values found in the students' native language, i.e., Balinese. The "what and how" aspects are explored regarding the types of cultural terms the students use and how they adopt the procedures of translation when inserting the local terms into their English writing. The participants involved in this study were undergraduate students. They are English department students at one private university in Bali, Indonesia. In the context of English teaching and learning in Bali, the process and results of writing activity in the classroom can be prospectively used to promote the richness of Balinese culture.

The presentation of cultural issues in writing may reflect the values that one can explore to create meaning in people's lives. This study intends to identify how such lexicons are used considering the translation procedures in the student's mind. This study assumes that while the students are expressing their ideas, they are applying translation

procedures to make the terms acceptable and do not ruin the readability of the text, particularly when the readers do not understand the cultural concepts reflected by the terms used in the students' writing. Writing can be utilized to explore the students' experiences and feelings on how they must promote their local culture. In their English writing, the native language may influence the students when they must introduce and utilize the cultural terms in their native language. Such a phenomenon is the hidden influence in the process of language mastery (Budiharto, 2019).

Many studies have investigated EFL classroom teaching and learning activities that focus on writing and how the student–teachers are struggling to gain improvement. As far as this is concerned, however, there has not been a specific discussion to explore the mapping of strategies that the students apply when they must use cultural terms of a local language in their writing. This study attempts to investigate the application of the translation procedures used by students whenever local terms must be utilized in their writing. By mapping and discussing each of the translation procedures used to explain the concepts of the terms, it is expected that the study could contribute to two benefits, i.e., development of the EFL writing model and contextual application of cultural terms translation.

## II. LITERATURE REVIEW

Prior to developing the present study as well as to enrich the presentation of the results, this section reviews several related studies that are considered fundamental to the validity of the research. The closest related topics are (1) the interference of the first language (L1) in English writing, (2) translation in EFL classroom management, and (3) translation procedures of cultural terms.

### A. *The Interference of L1 in EFL Writing*

Dealing with the efforts of EFL students in developing their writing skills, previous studies reported that learners' first language (L1) influenced their mastery of foreign language. The findings demonstrated that first language comprehension and understanding impacted foreign language learning, including writing (Ridha, 2012; Budiharto, 2019; Mohammed, 2021; Rubab & Zaidi, 2022). When assigned to write in English, it was found that the learners were interfered with by their first language, ranging from the lexical to the grammatical level (Ridha, 2012). Within the design of error analysis research, several studies found the influences of L1 in EFL writing, as for example found in Ridha's research (2012), which reports that the grammatical errors made by EFL learners involve tenses, articles, pronouns, singular and plural forms, and prepositions. Similar results were also found by Mohammed (2021). The errors from the lexical and grammatical levels, such as articles, tenses, pronouns, and prepositions, are completed with the misunderstanding of negative and interrogative constructions. All of these grammatical features are found to be problems in writing (Mohammed, 2021). Such findings indicate that the interference of L1 may not be irrefutable in writing.

In the Arabic context, both positive and negative influences were identified in EFL writing activities. The influences were considered general conditions, while the application of grammatical structures was the particular aspect that could be narrowed down into several items for the learners' and teachers' attention (Mohammed, 2021). Tense errors became the major aspects in grammar that influenced the process of mastering the language, especially English (Ridha, 2012). Ridha (2012) emphasized that EFL learners were still influenced by their mother tongue in producing their writing to share ideas. Grammatical errors and mechanical errors were the most frequent conditions leading to recommendations for teachers and students to gain better writing skills. With similar findings in the case of learning English for students whose mother language is Arabic, Mohammed (2021) also found that Arabic influences students' EFL writing in terms of grammatical aspects such as articles, tenses, pronouns, prepositions, and negative and interrogative constructions.

In the Indonesian context, writing is also a very challenging activity in EFL classrooms (Budiharto, 2019; Marue & Pantas, 2019). Indonesian EFL students depend greatly on their native language when they have to make a composition in English (Budiharto, 2019). He conducted exploratory research aimed at investigating the interference of the learners' native language on their writing and identifying frequent errors from the grammatical point of view. The study was also conducted to report whether the Indonesian language, as the students' mother tongue, influenced them to write the assigned topics. As seen from Budiharto's research finding (2019), the grammar and meaning of lexical items are the major problems. This finding is in line with the typical difficulties that Indonesian EFL students usually encounter, i.e., mastering grammar, enhancing vocabulary, presenting appropriate diction, correcting spelling and developing ideas (Marue & Pantas, 2019).

### B. *Translation in EFL Class*

As first reviewed by Calis and Dikilitas (2012) before presenting their research results on the role of translation in EFL class, the process of learning translation tasks can promote learners' receptive skills and productive skills. Translation may play a role as a means of delivering a pedagogical task that occurs in the EFL environment. As a medium of learning, translation can be utilized and explored. Meanwhile, writing can be used as a means of widening the scope of learning. This trend is not only for language knowledge but also for learning strategies in China (You, 2004). Translation may help students convey the meaning of their writing with particular accuracy in their writing. It is interesting to dive deeper on the research of how translation is used as a learning strategy. Translation is still adopted as a learning strategy in writing class (Kuluşakh et al., 2018). Teachers are challenged to connect translation and the

enhancement of writing as a gained skill in EFL classes (Mbeudeu, 2017). Motivated to determine the role of translation in EFL learning, Calis and Dikilitas (2012) conducted research and concluded that translation can be utilized as part of learning activities. Translation activity is believed to be a means of developing their skills.

Calis and Dikilitas (2012) analysed elementary learners' reaction to the application of translation in the process of second language (L2) learning practice. With the idea to investigate the role of translation in EFL classrooms, the study involved English learners who learned grammar with exercises based on the principles of translation that were used to support the L2 learning technique. The perception of the students was gained through a questionnaire as well as interview questions. Positive ideas were given by the participants to support the use of translation as a practice. More specifically, they believed that the use of translation could help the students improve their reading ability and memorize various vocabularies. They also reported that translation assisted them in their learning process by applying translation as a strategy supported by bilingual dictionaries. Little has been said about the methodology in which translation practice can be turned into a systematic pedagogical tool. This study attempts to apply translation teaching and learning practice in the classroom and reveals how this application can influence learners' views about the use of translation for this purpose (Calis & Dikilitas, 2012).

Meanwhile, Mbeudeu (2017) investigated how English as a foreign language (EFL) teaching and learning process, particularly in Cameroon, ultimately must be aimed at acquiring a linguistic skill, including sociolinguistic competence, and a communicative skill through the appropriate methods and learning strategies. Despite the debates on the most suitable methodology in the classroom, Mbeudeu (2017) tried to deepen the understanding of the application of the much-criticized grammar translation method for the teaching and learning of EFL in Cameroon. It focused on the use of translation-based activities to improve the accuracy of learners' writing practices and how the Anglophone and Francophone teachers of EFL in Cameroon felt about the method. The method was believed to help the students improve their accuracy in writing as well as achieve another skill, that is, translation. However, the study also found that the application of the translation method must be controlled by the teachers themselves. There were steps of gradual discard when the students were starting their higher level, that is, when they gained their progress in the lower level.

Another relevant study to the present research was conducted by Kuluşaklı et al. (2018). The research was undertaken to explore the contribution of translation as a learning strategy in EFL learning. The investigation involved Turkish EFL learners to identify the type of translation-related strategies utilized by the learners and to report the effects of the application of translation as a part of the learners' learning process. Several methods can be used in EFL learning activities involving cognitive strategies to help students improve their English language skills. Translation was believed to be one of the cognitive strategies in foreign language learning. Despite the negative attitudes towards the use of translation in teaching a language, there was still optimism about the significant role of translation in developing language teaching and learning activities.

### *C. Translation of Cultural Terms*

With regard to the translation of cultural terms and how translation activities challenge the translators, Newmark (1988) identified the categories of cultural terms, namely, ecology, material culture, social culture, social organization including political and administrative, and gestures and habits. Newmark's concept of cultural terms is specifically adopted in this study, focusing on ecology and social culture since the terms used by the students under investigation are plants for ceremonies and how they are related to people's lives. The application of Newmark's categories on cultural terms and the procedures of translation have been adopted in many studies on translation (Daghoughi & Hashemian, 2016; Sembiring & Panggabean, 2018; Halim & Asmarani, 2019; Istiqomah & Gunawan, 2019; Aljabri, 2020). Since this study relates to how EFL students present Balinese cultural terms in their English writing, mapping of translation strategies on cultural terms translation is needed.

Adopting Newmark's classification of cultural terms and procedures of translation, Halim and Asmarani (2019) found that several categories of cultural terms can have different translation procedures. The applied procedures of translation are borrowing, calque, literal translation, equivalence, modulation, transposition, and adaptation, following Vinay and Dalbernet (in Venuti, 2000). Halim and Asmarani (2019) found that borrowing is one of the predominant procedures applied for the translation of cultural terms that leads to a sense of foreignizing the terms, as reported in Istiqomah and Gunawan (2019). Foreignization in the translation of cultural terms used for literary works is considered the translator's way of taking the readers closer to the cultural atmosphere of the original story. The adoption of several procedures in translating cultural terms was also discovered by Sembiring and Panggabean (2018). It was found that several procedures may be adopted to overcome the problem of translation. Functional equivalent was frequently applied to bridge the gap when no exact concept of culture was found in different languages; thus, the translation of cultural words ended up neutralizing or generalizing the SL word by applying the functional equivalent. Furthermore, Sembiring and Panggabean (2018) gave an insight that if the equivalent is not found, the creation of a new procedure is possible that adds a familiar culture-bound term.

Simply put, Aljabri (2020) preferred to define the process of translating cultural terms in a literary work as conservation that leads to the tendency of recreating the SL culture in the context of English–Arabic translation. The conservation strategy realized through orthographic translation and linguistic translation dominates the translation that leads readers to recognize the SL culture while reading the result of the translation. Meanwhile, in the case of Persian–English translation, Daghoughi and Hashemian (2016) found that the functional equivalent is the most predominant

procedure over fourteen other Newmark procedures of translation. Daghoughi's analysis indicated that in translating cultural terms, the functional equivalent can be considered the strategy that is effective to reach the comprehensibility of the translation result by the choice of nonculture-specific items in the translation.

### III. METHODS

This study employed a qualitative descriptive method that is formally presented by ATLAS.ti mapping, with the classified data processed by the software. Sixteen English department students in the second semester of the 2020-2021 academic year in the Faculty of Foreign Languages, Universitas Mahasaraswati Denpasar, Bali, Indonesia, were involved in this study. The involved students were first selected based on their writing skill showing the range of good to excellent performance. As one of the focuses in the Writing for Social Discourse course, the students were expected to be able to improve their writing, particularly to write a descriptive writing as one text genre with the specific topic on culture and environmental issues. To be able to discuss the topic cohesively and develop the issues comprehensively, the students were taken to a field study activity. They went to Demulih, a village in one of the regencies in Bali. Considering that the village has many potential cultural capitals, including the landscape and natural resources of plants for ceremonies, the customary rules about the sacred hill surrounding the village, the temples and ceremonies, and the cultural and art activities, the site was chosen for the students to look for the fascinating themes and cultural terms they must use in their writing. In addition, this village was actually the researchers' research site to implement the current Indonesian government policy of freedom learning activities outside of the classroom, which is virally known as *Kampus Merdeka* (this term can be literally translated as campus for *kampus* and freedom for *merdeka*).

In line with the focus of this study, which is to identify how the students cope with difficulties in the utilization of the Balinese terms in their writing, this study digs deeper into the qualitative analysis of the translation procedures that are believed to exist in the students' minds. In mapping the terms, several steps are taken following the steps of the interactive model in analysing data from Miles et al. (2013). ATLAS.ti, which is software used for qualitative data analysis, was chosen to assist the researchers in mapping the connectedness of the local terms mentioned by the students in their writing. Following Miles et al.'s procedures of qualitative data analysis, this study designed the phases in analysing data as follows:

#### 1. Data Reduction

The identification started with reading the students' work. The task of writing was given after considering the characteristics of the course that enabled them to write about social phenomena in English. They had to be able to express their ideas in the form of writing an English descriptive text about a village named Demulih, which was located in the eastern part of the Bali island. Data reduction was conducted to meet the validity of the analysed data. It was done to anticipate double data input in the classification.

#### 2. Data Display

This step was realized by highlighting the terms inputted in ATLAS.ti, as shown in Figure 1. This was the step of classifying the terms found in the students' writing. The mapping of the cultural terms was done first, and that was followed by the classification of the procedures of translation. The terms and their translations were carefully classified. All students' writings were thoroughly observed to map the types of translation procedures applied by the students.

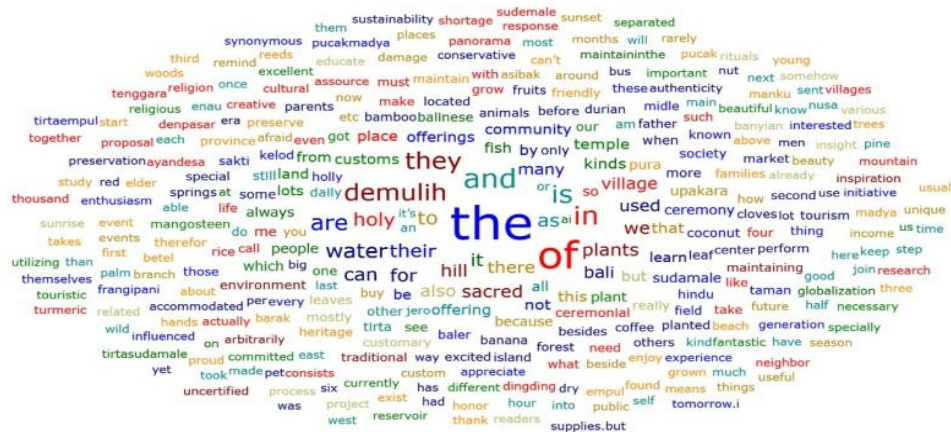


Figure 1 Word Cloud of the Data Gathered From ATLAS.ti

#### 3. Conclusions: Drawing/Verifying

Verification was performed by drawing a conclusion about the applied translation procedures. After identifying the translation procedures, the conclusion was made to show that when the students were assigned to write a composition in English with cultural terms in their writing, translation procedures were utilized. They were helped by this utilization.

The strategies that the students applied involved the procedures of translation that were intended to make the readers recognize the values and concepts of the cultural terms.

IV. RESULTS AND DISCUSSION

This study assumes that when it comes to writing a particular theme on cultural issues, EFL students usually face difficulties in utilizing the cultural terms. They have to decide whether they borrow the terms, give a literal translation, or provide an explanation to clarify the meaning and values of the terms they utilize. Given the application of translation procedures in the process of writing, the EFL students choose different types of cultural terms that need to be included in their writing. Thus, it is clear that this study is not intended to specifically discuss the grammar-translation methods in EFL teaching activities, nor is it intended to specifically discuss the quality of the translation work. Instead, it is to report the translation procedures included in the process of their writing. Whether the students realize it or not, what the students have in mind is actually the translation procedures. They usually apply them to translate the specific terms used in their writing.

As it has been posed earlier, this study found that when writing texts about a particular culture, the EFL students applied translation procedures to clarify the meaning of the cultural terms used in their writing. The translation procedures were applied to make the meaning of the cultural concepts clear. Students must be able to transfer the meaning contained in the terms that represent local and cultural values. When the students were asked to write in English with the specific topic of religious events and a lot of cultural terms had to be used, they applied translation procedures to explain the meaning of the terms. They gave explanation in their writing, as well as made their writing meaningful and the existence of the cultural terms understandable. To achieve all these objectives, the students chose many ways of making their writing communicative and effective. In this case, translation played its role. Then it was worthwhile work to come to the investigation. By conducting this study, how the EFL students present the terms to make the readers understand their writing becomes clear. Furthermore, this investigation can be used as a model of analysis to explain how EFL students incorporate cultural terms from their native language into their English writing. The results are reported in Table 1.

TABLE 1  
TRANSLATION PROCEDURES USED IN THE EFL STUDENTS' WRITING

Translation Procedure	Occurrence	Percentage
Transference	103	36.27
Literal translation	16	5.63
Functional equivalent	9	3.17
Descriptive equivalent	52	18.31
Couplet	18	6.34
Triplet	86	30.28
Total	284	100.00

Table 1 presents the total number of terms utilized by the students. The sixteen involved students utilized the cultural terms to show events and activities, plants for ceremony, sacred places, and other related environmental issues. Transference takes the highest applied procedure percentage, that is 103 terms (36,27%); literal translation is applied to translate 16 terms (5,63%); functional equivalent is applied to translate 9 terms (3,17%); descriptive equivalent is used to transfer the meaning of 52 terms (18,31%); couplet shows the use of two procedures at the same time, which is found in 18 terms (6,34%); and triplet is applied to translate 86 terms (30,28%). The presentation of the finding and its interpretation is given in the next section to show the examples of the cultural terms that the students use in their writing. A specific discussion is given to the translation procedures. The discussion includes transference, literal translation, functional equivalence, descriptive equivalent, couplet, and triplet.

To map how the translation procedures like, for example, transference that dominates the transfer of meaning, as shown in table 1, this study tries to map the density of the terms that result in the application of translation procedures. The mapping is done by means of ATLAS.ti to visually show what terms are translated and the number of their occurrences. The application of translation procedures shows that translation helps students when they have to use local terms in their English writing. The highest frequency of transference indicates that the local terms are irreplaceable and their originality needs to be presented.

*Translation of Cultural Terms in EFL Writing*

A. *Transference*

Transference is the process of transferring an SL word to a TL text (Newmark, 1988). It is the way the translator transfers the meaning by borrowing the source language's lexicon into the target language context. This study recorded 103 data of transference procedure to render the meaning of Balinese cultural terms. The students applied transference to the very specific term whose equivalent or more general term in English is not found. Take, for example, the term *daksina*, which means one of the most important kinds of offerings, consisting of a bucket-shaped basket (*kakul* or *wakul*) made of coconut or *lontar* leaves, into which is put a whole shaved coconut, uncooked rice, egg, decorative leaves (*plawa*), fruit, ingredients of the betel chew, and other foods. "The *daksina* represents the world and all of the



foods available in it. The water of the world is in the coconut. The container of a *daksina* is called a *wakul*. In some areas, the terms *wakul* and *kakul* are used interchangeably“ (<https://dictionary.basabali.org/Daksina>).

An interesting phenomenon to note is that if students cannot find the terms in English, they will directly translate them. The word *daksina* is rendered as *daksina* itself in the students' writing because they may not be able to figure out the equivalent meaning of *daksina*. Furthermore, there is no equivalent word to represent *daksina* in English unless it is borrowed and explained with the elements contained in the *daksina* to make the reader imagine the figure and understand the meaning of this ritual lexicon. Another example is the word *caru*. They did not translate the word into the English equivalent. As explained in <https://dictionary.basabali.org/Caru>, *caru* is "a purification ceremony for land with the blood sacrifice of one or more animals." In other words, *caru* is a Hindu sacrifice ceremony. The term "*caru*" was borrowed into the target language, English, because the students used the word "*caru*" for specific terminology in Hindu ritual and did not translate it. Students used the word "*caru*" in their sentences. The two examples show that the transference procedure is applied in order to stay with the originality of the ritual lexicon as well as to promote the word to the readers so they have a new word in ritual terminology.

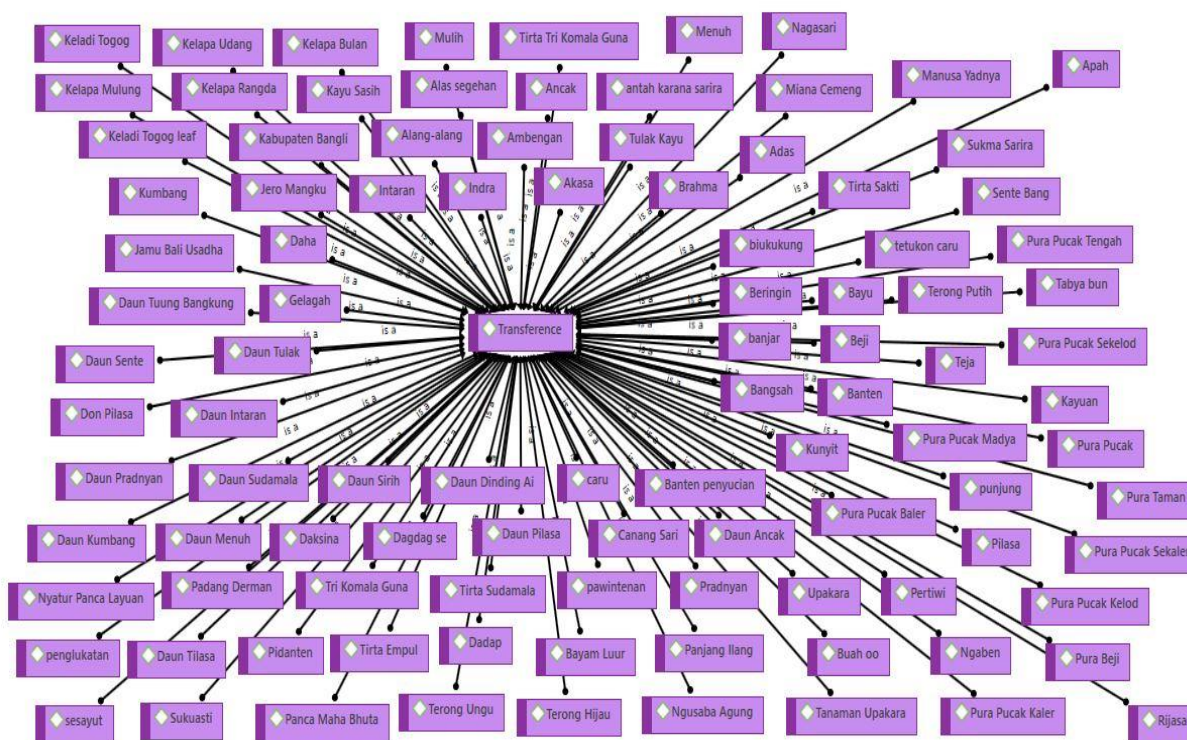


Figure 2 ATLAS.ti' s Mapping of Transference Applied by the Students

Figure 2 indicates that the transference procedure is shown in a dense connection. Compared to others, transference occurs most frequently when the students need to mention the name of the leaves for ceremony and have the tendency to mention the name of the plants. The application of transference as one strategy makes the students maintain the meaning. The interference of the local language, which is the students' first language, that occurs through the application of the translation procedures is part of the transfer of meaning from the local language into English. This shows the supportive role of translation in learning a language, especially in writing activities. The present study gives an understanding that translation is a substantial way during the language learning process, particularly to deal with the use of local language terms in the learners' writing.

### B. Literal Translation

Literal translation in the students' writing is found to be applied when the students utilize cultural terms that they think are familiar and have a general meaning, or not too specific. Of the 285 data, thirteen data show the application of literal translation when the students use the terms in their writing. This transfer is categorized as literal translation when there is a tendency to find "the nearest TL equivalent," although the clear concept of Newmark's literal translation is that "SL grammatical constructions are converted to their nearest TL equivalents." The concept of having the closest equivalent is adopted in the translation of the cultural term and does not merely focus on the grammatical construction of both SL and TL terms. It is because the translation is seen from the semantic point of view, which is more concerned with the lexical equivalent. The classification and the specific features of the terms focus on the effort of trying to explain the SL meaning literally, since most of the terms classified in this translation procedure are general terms whose equivalents in English are very obvious.

The application of literal translation is shown in figure 3. It shows that the number of terms translated through literal translation is not as many as the terms transferred into the target language using literal transference. Figure 3 demonstrates the literal translation is applied to several plants needed for religious ceremonies, like *alang-alang*, which is variously called cogon grass or reed by different students. The students tried to guess the equivalent of the plants needed for the ceremony. The other examples are *gelagah* (wild cane), banana (*pisang*), *beringin* (banyan leaf), *kelapa* (coconut), *enau* (palm leaf), *kunyit* (turmeric), and frangipani, which is meant for the equivalent of *kamboja*. In the translation of the plants typically needed for ceremonies, the students use literal translation and do not choose to directly transfer the terms because they are mostly the plants found in many areas and they have their equivalent in different languages. The students translate the word *gelagah* with the English translation of "wild cane" and put the equivalent in parentheses to introduce the meaning in English. They did it differently. Some students use the English word followed by the Indonesian equivalent inside the parentheses or vice versa.

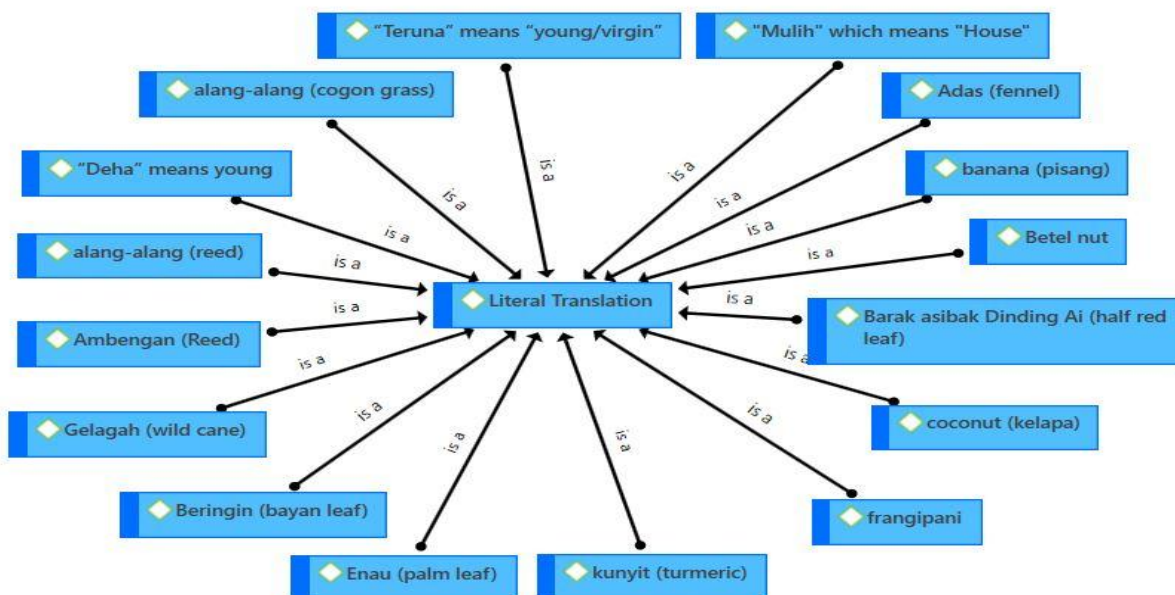


Figure 3 ATLAS.ti' s Mapping of Literal Translation Applied by the Students

Figure 3 also shows the translation of other classes of cultural terms to explain the meaning of very specific concepts found in the site research. The terms *teruna* and *daha* are also shown in Figure 3 to add to the utilization of the terms presenting the concept of culture. To explain the terms, the students have their own way of writing the terms: *teruna*, meaning young or virgin, and *daha*, which means young. The two terms having the same concept of "young" are transferred using the closest natural equivalent. Both terms refer to the same association to explain the terms that are used in the students' writing. The application of literal translation is chosen by the students to translate the terms that are not too specific and function as the identity of the local names for plants used in the religious ceremony.

C. Functional Equivalence

Functional equivalence means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. A functional equivalent is a common procedure applied to cultural words that requires the use of a culture-free word, sometimes with a new specific word. Thus, the equivalent neutralizes or generalizes the SL word. This study found only nine data related to words and phrases rendered by using the functional equivalence procedure. For example, the word *banten* (offering) in Bali means a symbol of the implementation of Hindu rituals as a form of gratitude before Ida Sang Hyang Widhi Wasa (God Almighty). *Banten* as *Yadnya* in the implementation of ritual ceremonies of Hinduism is classified into their respective functions called *Panca Yadnya*, which consists of *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, and *Bhuta Yadnya*. Thus, based on the function of the word *banten*, the students use the word to represent a Balinese offering.

The second example showing the application of functional equivalent is the word *Jro Mangku*. The students present the term as "saint" to refer to the *temple priest*. *Jro Mangku* is "the one who leads the ceremony." He/she has the responsibility to purify certain ceremonies and to carry out ceremonies in holy places or temples "(<https://dictionary.basabali.org/Mangku>). The term "saint" seems to neutralize the term to promote the values of the Hindu cultural term and the leader in the social organization related to the ceremony.

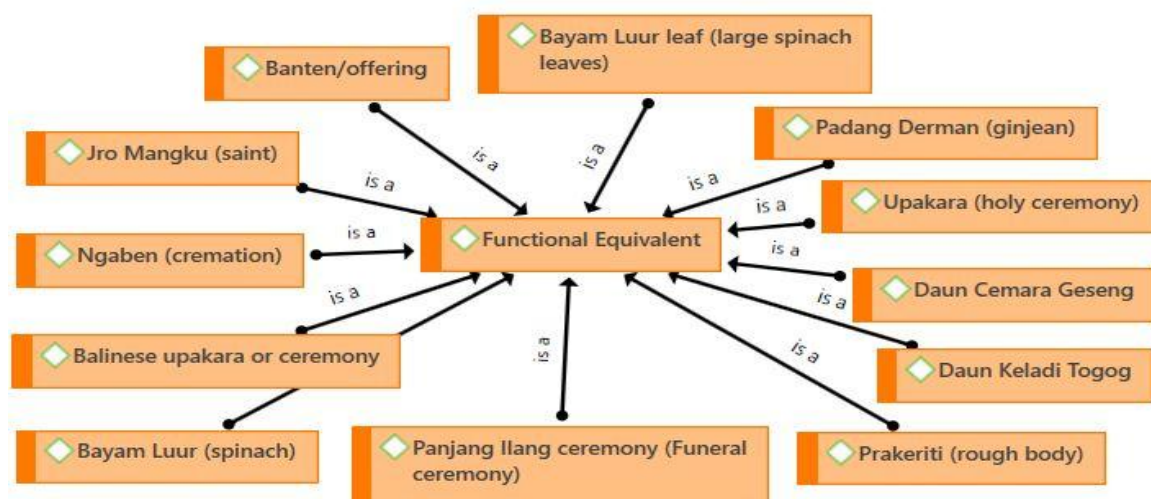


Figure 4 ATLAS.ti' s Mapping of Functional Equivalent Applied by the Students

Figure 4 demonstrates that a functional equivalent is used to neutralize the Balinese term *upakara*. It is translated into a ceremony. The term *upakara* is translated into two terms like "only" ceremony and "holy" ceremony, the term *ngaben* with cremation. Here, the application of the translation procedure is very clear and shows the concept of functional equivalent to be applied when the use of a culturally free word, sometimes with a new specific word, is made. It indicates one way of neutralizing or generalizing the SL terms. Basically, the phrase "holy ceremony" represents the word *upakara*, yet it is not specific because many holy ceremonies are conducted by Balinese Hindu people. When the students choose to give the translation like a *holy Hindu ceremony*, it would be more natural in meaning. The students may interpret the word *upakara* as a holy ceremony because the context of their writing presents information and descriptions about the cultural values of Balinese life. The application of functional equivalent helps the student to easily get the equivalent, and the students tend to choose it.

#### D. Descriptive Equivalence

In the application of descriptive procedure, the meaning of the cultural terms is explained in several words (Newmark, 1988). There are 52 data shown as the application of the descriptive equivalence procedure. This procedure is used by the students to explain the cultural terms that have no equivalent words in English and may be difficult for them to find the exact translation of those terms. For instance, *mebanten saiban* is translated by giving the essential meaning of the words, like a small *upakara* (ceremony) that Balinese do after cooking. The students use their descriptions to render the meaning of *mebanten saiban*. Another descriptive procedure is in the term *Manusa Yadnya*. For non-Balinese natives, they will have no idea of this term unless there is an equivalent word to represent the meaning. Unfortunately, the students, who are natives, also found difficulty in translating *Manusa Yadnya*. Then, by describing the meaning of *Manusa Yadnya* based on their understanding since they were born as Balinese, and from their reference, *Manusa Yadnya* is rendered into a holy sacrifice offered for the perfection of human life.

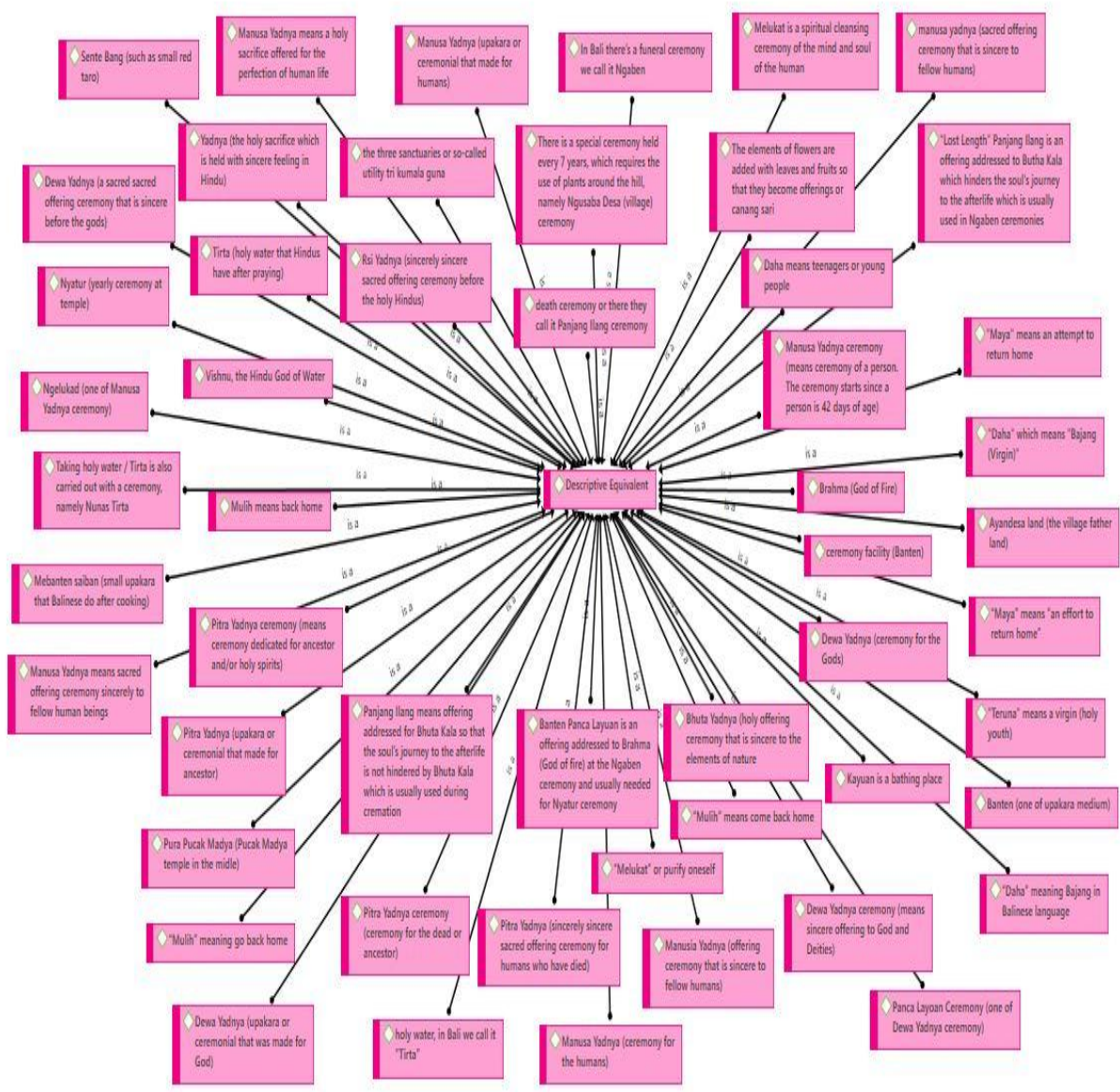


Figure 5 ATLAS.ti's Mapping of Descriptive Equivalent

Figure 5 shows the mapping of the descriptive equivalent procedure in which 52 terms are descriptively explained by the English students. In the boxes of ATLAS.ti's mapping, the typical way of describing the terms is demonstrated. Several other examples that show the application of descriptive equivalence indicate the tendency that students need to explain the concept contained in the terms. For instance, the term *nunas tirta* refers to a cultural activity explained by the student as taking holy water or *tirta*, which is also carried out with a ceremony. The rendering of information is not perfectly done by the students since the sense of *nunas tirta* is not just "to take." It is more appropriate to say it with the phrase "to ask for." As part of a holy ceremony in Bali, Balinese people usually do *nunas tirta* (*nunas* means ask for, *tirta* is holy water) to make every ceremony successfully conducted, and the people involved in every ritual blessed by God. Another example that demonstrates the application of descriptive equivalents to a cultural activity conducted by Balinese people is the *Pitra Yadnya* ceremony, which refers to a ceremony dedicated to ancestors and/or holy spirits. The examples show that the translation of certain rituals having specific concepts and intentions is realized through descriptive equivalence.

E. Couplet

The application of the couplet is shown in Figure 6 to help the EFL students use the cultural terms in their writing without leaving any questions for the readers concerning the existence of the terms. A couplet is the combination of two different procedures. Take one example found in Figure 6: holy water, which is the translation of *air suci* (Indonesian) that refers to *tirta* (Balinese, the local language). Here, literal translation is applied to the translation of the terms in the

phrase, like "holy" in Indonesian is *suci*, and "water" in Indonesian is *air*. The students understand the concept of *tirta* in Balinese, then they try to transfer it based on the concept in Indonesian. Another example of couplet's application in the students' writing is the term "temple environment," which is derived from what the students think of as "lingkungan pura." In this term, "temple" is *pura* and "environment" is *lingkungan*. In this case, the couplet occurs through the combination of literal translation and shift. Literal translation is used to translate the words in the source language literally. In Indonesian, shift is applied because there is a change in the head of the noun phrase, which is usually modified with post-modifiers. The head is followed by its modifying elements.

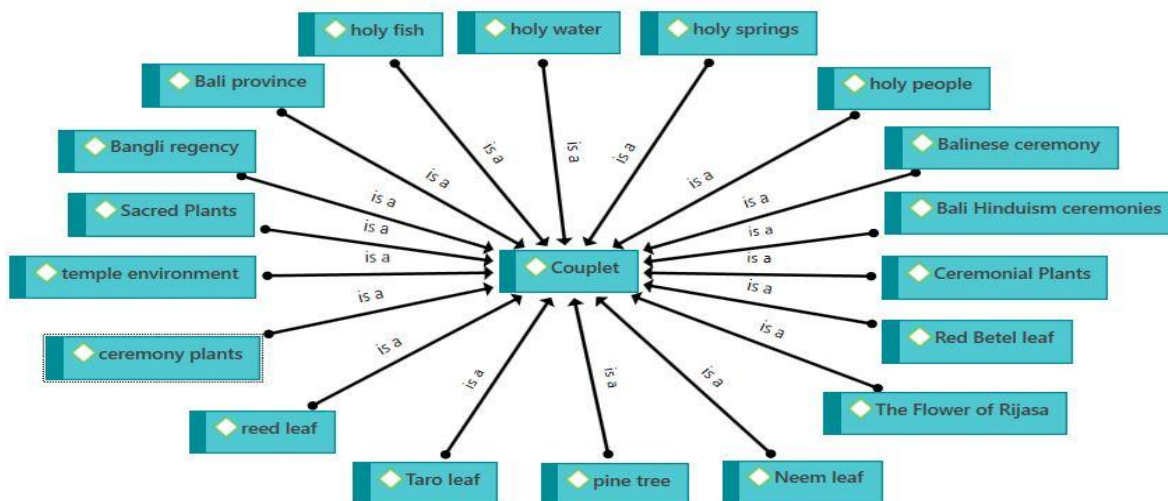


Figure 6 ATLAS.ti's Mapping of Couplet Applied by the Students

As can be seen in Figure 6, couplet, which is the combination of two translation procedures, is adopted by the students who need to use them to translate phrases like *tanaman upakara* (literally, this term means plants for ceremony) that become ceremony plants and \*ceremonial plants (the inappropriate translation is also found when the students think of functioning the word "ceremony" as the adjective). Here, the translation procedure for a couplet consists of literal translation and shift. This means that in a phrase, for example, if the term has two words, each of the words is translated literally. However, shifts also occur because there is a change in the construction of the term concerning the different construction of English and Indonesian phrases. In most cases in this study, the noun phrases containing Balinese local terms are constructed by nouns plus modifying elements, which are translated into English noun phrases that have the construction of modifier + noun. In the translation of phrases, the students combine literal translation with a shift that shows the different constructions of noun phrases in Indonesian, particularly the position of the head of the phrase and its modifier.

#### F. Triplet

This procedure occurs when the translator combines three different procedures (Newmark, 1988). The students applied triplet in translating cultural terms, specifically the names of ritual Hindu lexicons, several plants for ceremony, names of villages, specific places, and holy places. In this case, the name of the place, plant for ceremony or event is directly transferred. Then, the other elements in the phrases are translated through literal translation. The difference in construction between English and Indonesian phrases also caused a shift. For the application of triplets in this study, the students mostly utilized transference, literal translation, and shift. It can be seen in the translation of the term *rijasa leaf* from *daun riasa*. This phrase is included in the triplet because it combines three translation procedures. *Rijasa* is borrowed by the application of transference. It includes a transference procedure because it is a Balinese word for a certain leaf for a certain ceremony, named *Rijasa*. The term "leaf" is a literal translation of *daun*, and the construction changes involve translation procedure and shift. As it happens, the change of head and modifier in Indonesian and English phrases show the application of shift.

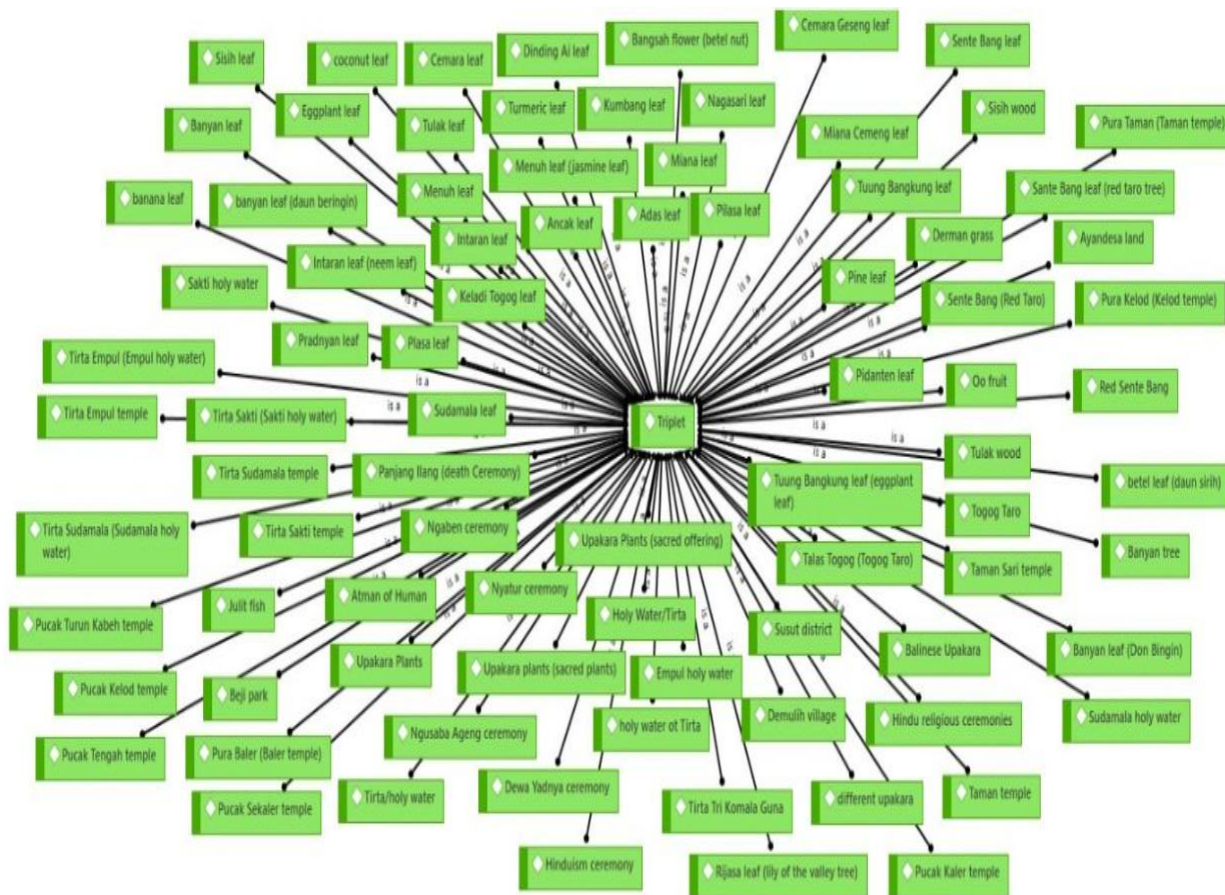


Figure 7 ATLAS.ti's Mapping of Triplet Applied by the Students

Figure 7 presents the mapping of triplets as the procedure of translation. Observing the utilization of triplets as the procedure of translation shows that triplets are applied when the students deal with the cultural terms in the form of phrases. Triplet is the combination of three procedures of translation that is mostly used to translate the terms showing names of ceremonies, names of places with their identification, and names of plants with their classification. The examples of these three categories are the insertion of several terms related to ceremony, namely *Ngusaba Ageng ceremony*, *Tirta Empul* (Empul holy water), *Tirta Sakti* (Sakti holy water), and it happens in literally translated as it is. In Indonesian, a leaf is *daun*. Here, *daun rijasa* is translated into *rijasa leaf*. The other example is the *Ngaben ceremony*, which also combines transference, literal translation, and shift showing the change of syntactic construction from Indonesian to English phrases.

In their writing for social discourse, the EFL students involved in this research are expected to be able to create comprehensive works on different themes, including a piece of creative text about the cultural events, activities, and values that they relate to environmental issues related to the preservation of culture. When inserting the Balinese lexicons into their writing, the students involved in this study were still influenced by the concept of translation. With the translation procedures in mind, they apply borrowing, literal translation, and additional information to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study sheds some light on the application of translation procedures when the students use the terms in the local language for their foreign language writing. The students borrow the local lexicons and give additional explanations to clarify their values. This finding suggests that understanding translation, particularly translation methods, can help EFL students broaden their knowledge of the existence of Balinese cultural terms and create communicative writing.

### V. CONCLUSION

The utilization of cultural terms in the English writing of EFL students involves the application of translation strategies to give a clear understanding of what the terms mean. The use of lexicons representing cultural concepts and local names related to cultural activities involves the application of translation procedures in the student's mind. By applying qualitative research assisted by ATLAS.ti software, this study is able to more obviously present the connectedness of each lexicon translated in the same procedure that the students chose to complete their English writing. This study offers a new way of presenting the result of translation analysis with different texts that connect to the practical setting that is English language learning. In completing their writing assignments, the EFL students were still influenced by the concept of translation when they had to insert the Balinese lexicons into their writing. With the

translation procedures in mind, they apply transference, literal translation, functional equivalent, descriptive equivalent, and the other two combinations with the so-called couplet and triplet. A couplet is the combination of two procedures of translation, while a triplet is the application of three strategies used to translate cultural terms.

The students chose the translation procedures to be able to communicate their ideas involving the Balinese lexicons in their English writing. This study concludes that the application of translation procedures is needed when the students use the terms in the local language for their foreign language writing. The most predominant way to deal with specific cultural terms related to the names of plants for ceremonies is through transference. While introducing the concept of ceremonies and activities, they can give a more general and neutral explanation as well as describe them by adopting functional and descriptive equivalents. This result shows that having the concept of translation, particularly translation methods, helps the EFL students to enhance their knowledge of Balinese cultural terms as well as to create communicative writing.

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