



# Translation Procedure of Religious Terms Between Google Translate and DeepL in *an Indonesian Travel Website*

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**ABSTRACT:** This study aims to analyze how machine translation tools, such as Google Translate and DeepL, translate religious terms on the Indonesia Travel website, a tourism platform rich in cultural and religious elements. This research employed a qualitative method, examining 10 Indonesian English articles and identifying 15 representative religious terms based on AlGhamdi's (2016) classification. The term is translated using both Google Translate and DeepL, and the results are analyzed using Newmark's (1988) translation procedure framework. The findings showed that both machines apply six procedures in handling religious terms, with transference and recognized translation being the most frequently used. However, there are differences in how Google Translate and DeepL strike a balance between accuracy and readability. Google Translate simplifies translations, improving accessibility but risking the loss of cultural nuance. In contrast, Google Translate preserves more of the religious and cultural depth, although this can reduce clarity for general readers. In conclusion, while both machines are effective in handling recognized religious terms, Google Translate is considered more effective for the *Indonesia Travel* website, as it delivers more transparent and more accessible translations for global audiences. However, post-editing is still recommended to ensure that translations are both accurate and readable.

**Keywords:** Machine Translation, Religious Term, Translation Procedure, Equivalence of Meaning, Tourism

## 1. Introduction

Translating religious terms, which frequently convey deep cultural and spiritual connotations, is a complex process that requires more than just literal translation (Mahdi, 2022). Since then, it is crucial to translate them accurately to guarantee that the intended meaning is accurately expressed in the target language. However, using machine translation techniques, such as Google Translate and DeepL, to translate presents several difficulties and struggles in capturing the contextual richness. These challenges often arise from the differences in conceptual frameworks and cultural perspectives between languages, particularly when translating religious terms from sources such as Arabic or Indonesian into English. According to Farkhan (2017), this challenge arises

because the cultural background and worldview embedded in the source language may not correspond directly to the target language, and these aspects must be carefully considered during the translation process. As globalization increases the need for cross-cultural communication, understanding how translation procedures handle religious terms in cultural contexts is important.

The process of translation is more than just a word-for-word transfer. Furthermore, translation is a form of cross-language and cross-cultural communication that aims to convey messages accurately and in a manner that is understandable to readers in the target language. In this process, a translator also needs to consider the cultural context, values, and intent of the original message to ensure it remains relevant and meaningful in the target language (Sayogie, 2014). The translator must assess and balance the cultural variations between the source and target texts during the language translation process to ensure the appropriateness and logic of the translated final product (Yu, 2022). With the increased accessibility of technology today, the demand for translation tools that can cater to multiple languages and a broad audience is also growing. For this reason, machine translation (MT) is increasingly being recognized as one of the most promising solutions for making information accessible to a wide range of people in different languages (Rivera-Trigueros, 2021).

Machine translation, often referred to as MT, is software that is currently customized to assist with the translation process. It is an attempt to take over part or all of the human language translation process (Baihaqi & Mulyana, 2021). Machine translation (MT), according to Hutchins (1995), it is a type of computerized system that produces translations either on its own or with some assistance from humans. However, Machine Translation (MT) is not a perfect solution, as it often produces errors and inaccuracies that may affect the quality and reliability of the translated text (Zhu et al., 2022). Despite these advances, machine translation technology still faces challenges, especially when it comes to translating cultural terms. This issue raises questions about the reliability of machine translation in contexts where precision and cultural sensitivity are crucial. In addition, Peter Newmark, in this context, has shown that MT can sometimes struggle with translating culturally embedded terms, often missing out on cultural connotations and specific meanings tied to the source language (Castilho et al., 2018).

An advanced approach to machine translation (MT), Neural Machine Translation (NMT), has shown significant potential for improving translation quality compared to previous methods. It uses deep learning to understand and translate sentences in their entirety within their context (Toral & Way, 2018). Google Translate and DeepL utilize the NMT system and have become widely accessible, offering fast and effective translation solutions for a range of purposes, from casual communication to document translation. Thus, these tools facilitate communication as well as collaboration across languages (Tairova, n.d.). Google Translate (GT), developed by Google, supports translation across more than 100 languages and has become a critical tool for bridging language barriers globally. Additionally, Google Translate (GT) utilizes machine translation algorithms to translate website features, enabling the conversion of entire websites into multiple languages with relative ease (James, 2023). Furthermore, in August 2017, the DeepL translation machine was introduced, which automatically translates between two

languages using deep learning and NMT (Bahasa & Nur Fitria, 2023). By offering more accurate and natural translations than many other translation tools, DeepL translator has been able to set itself apart. According to James (2023), DeepL Translator utilizes artificial intelligence (AI) and artificial neural networks to provide more accurate and reliable translations.

Furthermore, since religious terms are a part of cultural words, they are more challenging for translators to interpret. Translating religious texts is infinitely more complex than translating modern secular texts due to various linguistic and religious-cultural factors (Nida, 2003). Eugene Nida and Peter Newmark made significant contributions to translation studies, particularly in the context of cultural and religious terms. Newmark (1988) divides cultural terms into five broad categories, including ecology, material culture, social culture, organization, customs, ideas (such as *religious practices*), and *gestures and habits*. However, he did not provide a comprehensive offer or a specific categorization for religious terms. Therefore, in the lack of Nida and Newmark's detailed classification, AlGhamdi's taxonomy (2016) provides a more specific framework for classifying religious terms, covering various aspects such as (1) eschatology, (2) moral and ethical criteria, (3) religious artifacts, (4) religious constructions, (5) religious events, (6) religious groups, (7) religious figure, (8) religious greetings, (9) religious activities, (10) religious supernatural beings, (11) religious sites. In Diana and Sajarwa (Kusumawati, 2016) works titled *The Resistance and Negotiation of Religious Culture-Specific Terms in Translating Novel Cantik Itu Luka from Indonesian to French* used the religious term categorized by AlGhamdi (2016) to analyze the words and phrases in religious terms. In addition, Nadia and Yulianita (2017) mentioned and used AlGhamdi's (2016) category of religious terms in the study titled *Penerjemahan Istilah Religi: Penilaian Kualitas Keakuratan*.

This study focuses on religious terms that contain cultural elements. Therefore, the translation procedure is relevant to this research, as it involves the use of procedures for smaller units, such as words, phrases, and sentences. Newmark (1988) provides 18 translation procedures; (1) Literal Translation, (2) Transference, (3) Naturalization, (4) Cultural Equivalence, (5) Functional Equivalent, (6) Descriptive Equivalent, (7) Synonymy, (8) Through-Translation, (9) Shift or Transposition, (10) Modulation, (11) Recognized Translation, (12) Translation Label, (13) Compensation, (14) Componential Analysis, (15) Paraphrase, (16) Couplets, (17) Notes, and (18) Reduction and Expansion. The application of this procedure can make the translated text faithful to the original text and accurately match it, whereas translating religious terms is particularly challenging in preserving the original meaning.

Thus, Indonesia has a diverse range of religions, with numerous cultures represented among its worshippers. *Travel* website, managed by the Ministry of Tourism, serves as an important resource for promoting Indonesia's rich cultural and natural attractions across the archipelago through the provided articles from across Indonesia including the practices and uniqueness of each religion. These include detailed descriptions of interesting sites, activities that travelers can do, and local dishes that they should try (Vira & Saragih, 2022). Therefore, by choosing the Indonesia Travel website as the corpus for this study, it presents a diverse range of information from various religions in Indonesia and employs culturally rich language intended for an



international audience. As a primary source for promoting Indonesian culture, the website content must accurately convey cultural meanings to ensure that global visitors understand and respect local traditions, making it an important area of study for translation analysis. The scope of this study is limited to machine translation results between Google Translate and DeepL Translator, focusing on a comparison of the translation procedures used by these two translation machines for religious and cultural terms in the Indonesian-to-English context. Moreover, the study aims to investigate how machine translation handles religious terms, which are part of cultural words contained in articles, when translating from Indonesian into English on the *Indonesia Travel* website.

## 2. Method

This study uses a qualitative research method, focusing on the analysis of religious terms within cultural terms. According to Nassaji (2020), qualitative research ideal for examining non-numerical data, focusing on understanding meaning, context and interpretation. In this context, the qualitative approach allows for an in-depth exploration of how religious terms are translated across languages and capturing the religious essence that each term embodies. This research will specifically direct toward analyzing the religious term found on the *Indonesia Travel* website, evaluating the translation procedures used. The method involves interpreting the translation techniques used by Google Translate and DeepL which are evaluated through Newmark's translation procedure framework. Focusing on religious term such as religious practices, beliefs and traditions, this study examines how these terms are adapted into English, considering both cultural equivalence and contextual accuracy. Through a detailed examination of these translations, this research aims to reveal the impact of translation procedure on the preservation of cultural and religious nuances of these terms by the target audience.

## 3. Findings and Discussion

A total of 54 religious terms identified on the *Indonesia Travel* website, only 25 were selected for further analysis. The selection was carried out using purposive sampling, based on the diversity of religious backgrounds and variations in the types of terms. These 24 data points were considered sufficiently representative of the population and capable of providing rich and relevant insights for qualitative analysis. The analysis process begins by classifying each term into religious term categories based on the classification by Alghamdi (2016). After the classification, each term will be translating into English using two machine translation; Google Translate and DeepL. Thus, compare the machine translation results to identify the usage of translation procedures proposed by Newmark (1988). Through this comparison, the researcher analyzes how each machine translates religious terms and how the accuracy and translation strategies used contribute to the understanding of religious meanings in cultural contexts. Finally, the results of this analysis show the ability of artificial intelligence in machine translation to handle words with cultural and spiritual meanings, and the effectiveness of their translation procedures.

### 3.1. Article 1

#### Datum 1

Source Language : “*Umat Hindu di Bali menjalankan upacara Melasti dengan membawa ‘pralingga’ atau ‘pratima Ida Batara’ beserta segala perlengkapannya...*”

Google Translate : “Hindus in Bali carry out the Melasti ceremony by carrying *the pralingga* or statue of *Ida Batara* along with all its equipment...”

DeepL : “Hindus in Bali carry out the *Melasti* ceremony by bringing *pralingga* or *pratima Ida Batara* along with all the equipment...”

This data includes the terms ‘*pralingga*’ and ‘*pratima*’ in ST, as well as religious terms. In ST, *pralingga* or *pratima Ida Batara* is a form of physical representation of God (*Ida Batara*) in Balinese Hinduism. Hindu culture perceives *pralingga* or *pratima* as a holy item with profound spiritual significance. Typically, a symbol of heavenly presence sanctified and revered by Hindus as a form of respect and devotion to God, this item is used in various religious events, including *Melasti*. According to Wideasih et al. (2022), the importance of *pratima* in worship is related to its function as a visual and symbolic medium in religious worship. Hindus in various regions of the world use *pratima*, also called *pretima* in Balinese, as the main medium in the worship of God. Derived from Sanskrit, *pratima* refers to a statue, image, painting, shadow, or resemblance, all of which denote a kind of depiction of the holy thing being worshiped. Furthermore, in this term, the context of worship is used, with a spiritual connotation, which qualifies as a religious artifact under Alghamdi's classification of religious terminology (2016). The term has no direct equivalent in Western culture, as it is closely related to local religious practices in Indonesia. Therefore, it must be handled carefully in translation to preserve the sacred and cultural meaning.

Google Translate changes “*pralingga* or *pratima of Ida Batara*” to “*pralingga* or statue of *Ida Batara*”, retaining “*pralingga*” but translating “*pratima*” as “statue”. Based on Newmark’s framework, this reflects the **couplet method**, combining **transference** for *pralingga* and a **descriptive equivalent** for *pratima*. Both original terms refer to sacred representations in Hinduism, yet the *statue* generalizes the concept, potentially downplaying its spiritual and cultural depth. This inconsistency may cause confusion, suggesting a distinction between *pralingga* and *pratima* when they are functionally similar. In contrast, DeepL retains both terms unchanged, applying transference, a strategy typically used for culturally bound religious terms with no direct equivalent. This preserves cultural specificity but may reduce clarity for target readers unfamiliar with Hindu traditions. While Google Translate aims for accessibility—since *the term* is listed in the Oxford Dictionary and widely understood (Stevenson, 2010). This choice risks oversimplifying complex religious concepts. DeepL, by retaining the original terms, preserves cultural nuance but at the expense of reader comprehension. Thus, both approaches highlight the limitations of machine translation when handling religious and culturally embedded terms, particularly where meaning cannot be fully captured through direct equivalence.

According to Nida & Taber (1969) an effective translation depends not only on linguistic accuracy, but also on how well the target audience receives and understands the message. In this case, equivalence of meaning is not fully achieved by either machine; Google sacrifices spiritual nuance for clarity, while DeepL retains form at the expense of accessibility. Thus, both



translations only capture part of the meaning, which highlights the importance of post-editing to maintain cultural and religious integrity in machine-translated texts. As supported by Wulansari et al. (2024), despite the use of translation machines, which is highly relevant in this modern era, post-editing remains necessary to ensure optimal translation quality. The study's findings show that the quality of translations, in terms of acceptability and readability, tends to be lower compared to those that have undergone post-editing. In other words, translations produced by machine translation tools require thorough review to meet the required quality standards.

## Datum 2

Source Language : “... *membawa ‘pralingga’ atau ‘pratima Ida Batara’ beserta segala perlengkapannya...*”

Google Translate : “...by bringing ‘*pralingga*’ or statue ‘*Ida Batara*’ along with all the equipment...”

DeepL : “...by carrying the ‘*pralingga*’ or ‘*pratima Ida Batara*’ along with all its equipment...”

The phrase ‘*Ida Batara*’ in the source text refers to a sacred figure in Balinese Hindu tradition, believed to be a manifestation of divine power. The term is not simply a name but reflects the religious belief of the Hindu community in the existence of a spiritual entity that is sanctified and revered. Based on the classification of religious terms, *Ida Batara* is categorized as a religious and supernatural being, namely a supernatural being or entity that is considered to have divine and spiritual powers (AlGhamdi, 2016). In religious practice, the mention of *Ida Batara* signifies the presence of a sacred, divine element and is of great importance in the ritual and belief structure of Hindus in Indonesia, particularly in Bali.

In this translation case, both Google Translate and DeepL retain the term ‘*Ida Batara*’ without translating it, indicating the use of transference, as defined by Newmark (1988). This method is suitable for culturally and religiously specific terms that lack direct English equivalents. As *Ida Batara* is a proper noun rooted in Balinese Hinduism and absent from standard references, such as the Oxford Dictionary (2010), preserving the original term helps maintain its sacred and cultural significance. However, this approach may limit comprehension for readers unfamiliar with the Balinese context. Despite this, in the case of highly specific religious terminology, transference is generally considered the most reliable strategy for maintaining authenticity. Raditya and Agung (2023) note that the frequent use of transference reflects a translator’s intent to preserve original proper names, thereby protecting cultural identity and meaning. Therefore, retaining *Ida Batara* is an effective way to ensure that its spiritual and cultural essence remains intact in the target text.

However, from the perspective of equivalence of meaning, the translation of *Ida Batara* through transference only partially delivers the intended message. While the original term is preserved and respected, its religious and cultural significance may not be fully understood by readers unfamiliar with Balinese Hinduism. Since *Ida Batara* does not appear in standard English references, such as the Oxford Dictionary, it remains unrecognized in the target language. As Nida (2003) emphasizes, the effectiveness of translation lies in how well the message is received by the target audience, not merely in the preservation of form. In this case, although the sacred



identity of the term is maintained, the lack of explanation or contextual support limits the reader's understanding, resulting in only partial equivalence of meaning.

### 3.2. Article 2

#### Datum 3

Source Language : “Warga Muslim Yogyakarta akan mengarak hasil bumi dari halaman Keraton sampai Masjid Gede Kauman.”

Google Translate : “Muslim residents of Yogyakarta will parade their crops from the *Keraton* yard to the Kauman Grand Mosque.”

DeepL : “Yogyakarta Muslims will parade the crops from the palace grounds to the Gede Kauman Mosque.”

The phrase ‘*Masjid Gede Kauman*’ refers to a place of worship in Yogyakarta that is significant both historically and spiritually due to its location. When translated from the Javanese language, the word “masjid” refers to a place of worship for Muslims, ‘*gede*’ means ‘big’, and ‘Kauman’ is the name of a region that has historically been the location of the settlement of *santri*, also known as Islamic figures (Rabbaniyah, 2024). As a result, this phrase not only has a denotative meaning as a place of worship, but it also holds significant historical and cultural connotations that are specific to the area. According to AlGhamdi (2016), the term ‘*Masjid Gede Kauman*’ is classified as a **religious** construction. This categorization is based on the classification criteria since religious construction refers to the physical location where people carry out worship practices.

The translation of ‘*Masjid Gede Kauman*’ demonstrates that both Google Translate and DeepL employ the couplet method, which combines multiple procedures. Google Translate employs transfer for Kauman to retain local cultural identity and modulation to render *Masjid Gede* as the *Grand Mosque*, adapting religious terminology to target language conventions. This strategy preserves the historical and religious essence of the original term while enhancing clarity for the target audience. In contrast, DeepL applies transference for *Kauman* and *Gede*, while using recognized translation for *Masjid* as *Mosque*, a standard term referring to a Muslim place of worship. Though unfamiliar words like *Gede* may confuse target readers, the presence of *Mosque* helps clarify the religious context. These findings contrast with Agung et al.'s claim that machine translation systems struggle with cultural and idiomatic expressions (Agung et al., 2024). In this case, both tools demonstrate an ability to manage cultural terms, albeit through different approaches. Google Translate strikes a balance between adaptation and clarity, while DeepL prioritizes the preservation of cultural elements. This suggests that, when applied with contextual awareness, machine translation procedures can effectively convey culturally embedded meanings, despite general limitations.

Moreover, in the aspect of the equivalence of meaning by Nida (2003), Google Translate provides a clearer and more accessible translation by using *Grand Mosque* for *Masjid Gede* and keeping *Kauman* in its original form. This helps target readers understand the general meaning while preserving the cultural element. Meanwhile, DeepL keeps *Gede Kauman* untranslated, which may confuse readers unfamiliar with Javanese terms. Although both preserve the

religious and cultural identity of the original term, Google's version is more effective in delivering the intended meaning to the target audience.

#### Datum 4

Source Language: "...menjadi kebiasaan para Wali Songo dulu sebagai bentuk ungkapan rasa syukur..."

Google Translate: "...to be a custom of the *Wali Songo* in the past as a form of expression of gratitude..."

DeepL: "...to be a habit of the *Wali Songo* in the past as a form of expression of gratitude..."

The term '*Wali Songo*' in ST above refers to the nine figures who spread Islam in Java during the 15th to 16th centuries, playing a central role in the propagation and acculturation of Islam in the archipelago. In Indonesian society, *Wali Songo* are considered religious figures with charismatic status who are not only respected spiritually but also remembered through various cultural traditions (Nida, 2003). In the classification of religious terms of Alghamdi (2016) *Wali Songo* is part of a religious group because they are individuals who have historically and spiritually been recognized for spreading religious teachings, comprising a total of 9 people. The existence of *Wali Songo* in the text not only carries historical elements but also represents the religious dimension and local Islamic identity in Indonesia; therefore, the meaning of this term is highly contextual and culturally distinctive.

Both Google Translate and DeepL leave the term *Wali Songo* untranslated, indicating the use of the **transference** procedure. This approach is appropriate, as *Wali Songo* is a culturally and religiously specific term without a direct English equivalent and is absent from standard references, such as the Oxford Dictionary. Preserving the original term maintains its spiritual significance and cultural identity within Indonesian Islamic tradition. However, the lack of explanatory context may lead to ambiguity for readers unfamiliar with Indonesian history. Despite this, transference remains the most effective method for such proper names, as it avoids distortion of meaning. As noted by Raditya and Agung (2023), the frequent use of transference reflects the translator's intent to retain source language identity and cultural values. In this case, although *Wali Songo* may not be universally understood, the surrounding Islamic context helps target readers infer its religious role, allowing for partial yet sufficient equivalence of meaning.

#### Datum 5

Source Language: "...berupa hasil bumi yang diberikan oleh Yang Maha Esa."

Google Translate: "...in the form of agricultural products given by *the Almighty*."

DeepL: "...in the form of crops given by *the Almighty*."

In the source language, '*Yang Maha Esa*' means the idea of a single and all-powerful god. In Indonesian culture, this term holds profound religious significance because it is part of the country's foundation, the first principle of Pancasila. In Indonesian culture and beliefs, *Yang Maha Esa* is more than just the name of God it also shows that people believe God is the source of all benefits, even the fruits of the earth. According to Alghamdi's classification (2016), this



term can be viewed as a religious and supernatural being, as it refers to a divine entity that is said to exist spiritually but cannot be seen by humans.

Google Translate and DeepL both translate *Yang Maha Esa* as *the Almighty*. This shows that both use **recognized translation** methods, which include using words that are well-known in the target language to explain the meaning of religious words in the source language (Newmark, 1988). *The Almighty* refers to a name or title for God (Stevenson, 2010). Based on Nida's concept of equivalence of meaning, translating *Yang Maha Esa* as *the Almighty* is appropriate and effective. The term *the Almighty* is widely recognized in the target language and conveys the idea of an all-powerful God, which aligns with the core meaning of the original term and the main religious message is clear and acceptable to the target audience.

### 3.3. Article 3

#### Datum 6

Source Language : "...tempat peribadatan umat 'Tri Dharma'."

Google Translate : "...a place of worship for the *Tri Dharma* community."

DeepL : "...a place of worship for *Tri Dharma* believers."

This data also includes religious terms categorized into various religious groups. In the Indonesian context, according to Hadi Untung et al, (2023) The term '*Tri Dharma*' refers to the teachings adopted by followers of the Khonghucu, Buddhist, and Taoist religions, who combine these beliefs into a single form known as Tri Dharma. The Tri Dharma community effectively combines essential aspects from all three religions within their worship system. Therefore, Tri Dharma is a collective and syncretic religious entity. According to AlGhamdi's classification (2016), the term '*umat Tri Dharma*' is categorized as a religious group, as it pertains to a belief system characterized by a specific organization of beliefs and worship practices. The term carries meanings deeply embedded in local religious traditions in Indonesia and lacks a direct English equivalent without further explanation.

In translating the term '*umat Tri Dharma*', both Google Translate and DeepL apply the **transference** method, rendering the phrase as '*Tri Dharma believers*' and '*the Tri Dharma community*', respectively. Neither tool attempts to translate *Tri Dharma* into a descriptive or functional English equivalent, which reflects an effort to preserve the cultural and religious identity of the term. As *Tri Dharma* represents a distinct religious group with no direct counterpart in Western contexts, transference is a suitable approach. This choice aligns with Raditya and Agung's view that frequent use of transference reflects a translator's intent to retain proper names and cultural identity (2023).

From the perspective of equivalence of meaning, the translation of the term *Tri Dharma* is appropriate, as it preserves the identity of the religious group. Although the term is unfamiliar in Western religious contexts, the surrounding explanation in the article allows the reader to understand that it refers to a specific community of believers. The phrase *place of worship for Tri Dharma followers* or similar expressions still conveys the core idea of religious practice, even if the cultural depth of the original is not fully explained. According to Nida (2003), a translation is effective when it delivers the intended meaning clearly to the target audience. In this case,



keeping *Tri Dharma* in its original form maintains cultural integrity while still allowing basic comprehension.

### 3.4. Article 4

#### Datum 7

Source Language : “*Gereja Palasari adalah gereja Katolik unik yang membawa kemeriahan...*”

Google Translate : “*Palasari Church is a unique Catholic church that brings liveliness...*”

DeepL : “*Palasari Church is a unique Catholic church that brings the excitement of...*”

Furthermore, the term ‘*gereja*’ appears in the ST above is religious constructions category, referring to a building or place of worship in the Christian religion, particularly Catholicism. In this case, *gereja* is more than just a building, it is also a sign of the Catholic faith community’s which is known for its unique architecture and high cultural value. That is, as the word *gereja* refers directly to a location of religious worship with a strong spiritual, theological and institutional identity.

The word ‘*gereja*’ is translated as church in the translations provided by Google Translate and DeepL, specifically *Plasari Church* and *Catholic church*. Using the word *church* as a synonym for *gereja* reveals the implementation of the recognized translation procedure. This procedure involves using a word that has a lot of support in the target language and is used a lot in official papers, encyclopedias, and religious texts (Newmark, 1988). The word *church* refers to the sacrifice of Christian worship place (Stevenson, 2010). Thus, Google Translate and DeepL are not using any other mix of procedure since this translation method produces no other changes in meaning or form. In conclusion, it can be said that both translation machines used the same method to translate the religious word *gereja* and they were able to keep its religious meaning and function in the target language.

The translation of ‘*gereja*’ as ‘*church*’ by both Google Translate and DeepL is accurate and appropriate, as the term *church* is widely recognized in the target language and directly associated with Christian places of worship. According to Nida’s concept of equivalence of meaning, the message is effectively conveyed, since the term retains both its religious function and spiritual significance (Nida, 2003). The use of recognized translations ensures clarity for the target audience, avoiding cultural confusion and achieving a high level of meaning equivalence.

### 3.5. Article 5

#### Datum 8

Source Language : “*...masyarakat yang berpuasa selama bulan suci Ramadhan.*”

Google Translate : “*...the people who practice their fast during the holy month of Ramadan.*”

DeepL : “*...the people who fasted during the holy month of Ramadan.*”

In the context of Islam, the term ‘*berpuasa*’ refers to the primary religious practice that is carried out throughout the holy month of Ramadan, called the month of fasting. According to Afridi (2024) ‘*berpuasa* (şawm)’ is considered to be one of the five pillars of Islam. This pillar mandates that Muslims refrain from engaging in activities such as eating, drinking, and participating in specific activities from the time of sunrise until sunset. This is done as a form of

devotion and obedience to Allah. The term *'berpuasa'* is classified as a religious activity since it is a necessary ritual for Muslims and carries profound spiritual meaning that is connected to self-control, sincerity, and proximity to God. In other words, *'berpuasa'* falls under the category of religious activities.

Google Translate translates the term as fast, while DeepL uses fastest. Both translation engines employ a recognized translation approach, translating the word *'berpuasa'* into its direct equivalent in English, namely 'fast' and 'fasted'. However, Google Translate uses the verbal phrase "practice their fast," which adds an active and ongoing nuance to the act of fasting, whereas DeepL uses the past simple form "fasted," which is more descriptive and focuses on the action that has already been completed. Thus, Google Translate can be considered more accurate because fasting during Ramadan is collective and time-bound (during the holy month), so using "practice their fast" implies the meaning of a habit or ongoing tradition, which aligns with the social-religious context. Both translations retain the religious essence of the word *'berpuasa'* and, procedurally, can be classified as recognized translations since the term has been known in the target language. In the Oxford Dictionary, *'fast'* means to refrain from consuming certain or all types of food or beverages, often for religious purposes (Stevenson, 2010).

The term *'berpuasa'* is effectively translated by both Google Translate and DeepL using recognized translations. However, there is a subtle difference in how each conveys the meaning. Google's phrase 'practice their fast' emphasizes the habitual and communal aspect of fasting during Ramadan, which better reflects the cultural and religious practice. DeepL's use of 'fasted' is grammatically correct but focuses more on a completed action, which may not fully capture the ongoing spiritual commitment implied in the source. In terms of meaning transfer, Google's version offers greater alignment with the religious context, making it more accurate in delivering the intended message to the target audience.

### 3.6. Article 6

#### Datum 9

Source Language : *"Festival 'Cap Go Meh' lebih dari sekadar perayaan ini adalah pameran penuh warna dari warisan Tionghoa dan keragaman budaya."*

Google Translate : *"The Cap Go Meh Festival is more than just a celebration it's a colorful showcase of Chinese heritage and cultural diversity."*

DeepL : *"The Cap Go Meh Festival is more than a celebration-it's a colorful showcase of Chinese heritage and cultural diversity."*

*Cap Go Meh* is also an important holiday in Chinese tradition, which includes the category of religious events since the terms connected to the celebration of religious festivals observed by communities (Chinese) are frequently sacred. *Cap Go Meh* is the end of a fifteen-day celebration after the Chinese New Year for the Chinese community, including those who practice Confucianism, Buddhism and Taoism, both festivals have religious, cultural and social significance.

Google Translate and DeepL both translate *'Cap Go Meh'* into *'Cap Go Meh'*. This shows that both machines use the transference procedure to keep their cultural uniqueness by

transferring the term from the source language to the target language without any changes. Especially given its more frequent use in the Southeast Asian area, particularly Indonesia and Malaysia, the phrase '*Cap Go Meh*' lacks an official equivalent in English. The term may still carry enough meaning in context. Since the sentence describes '*Cap Go Meh*' as more than a celebration and highlights its cultural richness, the target reader can infer that it is a culturally significant festival. While the term itself is untranslated and may not be widely recognized in English, the descriptive sentence provides enough context to support understanding. According to Nida, successful translation involves not only transferring words but also ensuring the intended meaning reaches the audience. In this case, the combination of transference and contextual cues helps preserve both the cultural identity and communicative purpose of the original message (Nida, 2003).

### 3.7. Article 7

#### Datum 10

Source Language : "...mengumpulkan zakat fitrah sedekah berupa beras..."

Google Translate : "...collecting zakat fitrah alms in the form of rice..."

DeepL : "...collecting zakat fitrah alms in the form of rice..."

The term '*zakat fitrah*' is a term exclusively associated with Islamic teachings, particularly in the context of social worship leading up to Eid al-Fitr. In Islamic law, *zakat fitrah* is the obligation of every Muslim who can afford it to give a portion of his or her sustenance in the form of staple food (usually rice in Indonesia) to those in need. The purpose of this practice is to cleanse the soul and perfect the Ramadan fast, as well as to help the poor to celebrate religious holidays without deprivation. As such, *zakat fitrah* is not just a form of charity, but also part of a religious social system that combines spiritual, humanitarian, and solidarity values. Therefore, this term is included in the category of religious terms because it contains religious meaning that is not only linguistic but also cultural, and at the same time, it can be classified as a religious activity because it is directly related to acts or rituals of worship that are routine and institutionalized in Muslim societies.

In the source text (SL), both Google Translate and DeepL retain the term '*zakat fitrah*'. This translation demonstrates the application of transference, maintaining the term '*zakat fitrah*' in its original form because there is no direct equivalent in English that can fully represent its cultural and religious meaning, as the term does not appear in the Oxford Dictionary. The application of this procedure can be considered quite appropriate in this context. By retaining the term *zakat fitrah*, the translator (or the machine system) is attempting to preserve the integrity of the religious and cultural meaning of the term, as it does not simply refer to ordinary almsgiving, but is tied to specific times, conditions, and purposes in Islamic teachings. However, by adding alms, the target reader (TL) is still given the basic context that the term relates to religious charitable giving. Nonetheless, the use of the word 'alms' can be considered not fully functionally equivalent, because in the Christian tradition, alms have a broader connotation and are not bound to a specific time, unlike *zakat fitrah*.

Thus, this translation strategy shows an attempt to bridge the cultural and religious differences between the source and target languages. However, there remains a limitation in

conveying the full meaning of the term '*zakat fitrah*', which can only be fully understood within the context of Islam itself. This confirms the importance of considering both cultural and religious contexts in translating such terms and supports the idea that not all religious terms can be translated directly without losing their original dimensions of meaning. According to Nida's concept of equivalence of meaning, the translation of '*zakat fitrah*' cannot be considered equivalent, as it fails to deliver the full religious and cultural meaning to the target audience. Without further explanation, readers unfamiliar with Islamic practices may misunderstand or overlook its specific function, timing, and spiritual significance (Nida & Taber, 1969).

### 3.8. Article 8

#### Datum 11

Source Language : "...*dan melakukan sholat tarawih di malam hari telah berakhir.*"

Google Translate : "...and performing *taraweeh prayers* in the evening has come to an end."

DeepL : "...and doing *tarawih prayers* at night has come to an end."

According to Muarif (Maarif, 2022) The term '*sholat tarawih*' refers to one of the sunnah prayers that Muslims do during the month of Ramadan, especially in the evening after the Isha prayers. As it is part of the nighttime routine observed during the month of Ramadan, Tarawih holds great spiritual value. This is because it fosters spiritual connection with God and promotes communal solidarity through its routine recitation in congregations at mosques. Within the framework of the categorization of religious terminology by Alghamdi (2016), the term '*sholat tarawih*' is classified as part of the category of religious activities, which forms of worship that represent spiritual, social, and cultural aspects.

For the term '*tarawih*', both Google Translate and DeepL employ a transfer procedure that preserves the word in its original form in the source language without altering its meaning. This method can sometimes be used when there is no direct translation of the word into the TL, especially for certain religious phrases (Newmark, 1988) Both machines also use prayer as a translation for '*sholat*'. This is a recognized translation because it is already known in the target language that refers to the words or actions used during a religious moment of worship, as described in the Oxford Dictionary. Thus, both machine translation uses a **couplet**, which is a combination of two processes, transference for '*tarawih*' and recognized translation for '*sholat*'. Although the term tarawih remains in its original form through transference, the phrase '*taraweeh prayers in the evening*' provides enough context for the reader to understand its function as a specific type of Islamic worship during Ramadan. In this case, the combination of transference and recognized translation is effective. Based on Nida's theory, this translation is equivalent in meaning because it delivers the religious sense and situational clarity needed for understanding.

### 3.9. Article 9

#### Datum 12

Source Language : "...*menjadi ajang silaturahmi antarwarga untuk mempererat ukhuwah Islamiyah.*"



Google Translate : "...means of fostering friendship between residents to strengthen *Islamic brotherhood*."

DeepL : "...becomes a gathering place between residents to strengthen *ukhuwah Islamiyah*."

This data also contains the religious term in the ST. The phrase '*ukhuwah Islamiyah*' refers to a religious expression that is filled with Islamic teachings, moral and ethical principles. '*Ukhuwah*', which comes from the word '*akhun*', means 'brotherhood' in the language, while '*Islamiyah*' refers to that this brotherhood is founded on Islamic principles (Ma'ruf, 2020). In addition to referring to typical social interactions, the phrase also refers to morals, ethical duties, and spiritual aspects among Muslims. Thus, *ukhuwah Islamiyah* holds a special meaning for Muslims, representing Islamic ethical principles in social life, such as compassion, assistance, and solidarity within the framework of faith. Therefore, this term is classified as a moral and ethical criterion according to the religious terminology of AlGhamdi (2016). With this term, the concept of Indonesian culture is often employed in religious activities to emphasize the importance of fostering social ties within the religious community.

In translating '*ukhuwah Islamiyah*', Google Translate employs the cultural equivalent strategy, rendering the term as "Islamic brotherhood." This choice reflects the absence of a direct equivalent in English and instead substitutes a culturally familiar expression that conveys similar moral and emotional resonance. According to the Oxford Dictionary, 'brotherhood' denotes solidarity within a group—especially a religious one—which supports the term's appropriateness in capturing the spirit of *ukhuwah Islamiyah*. By using a culturally resonant term, Google bridges the gap between source and target cultures, enhancing both clarity and relatability for the target audience. In contrast, DeepL preserves the original term through transference, prioritizing cultural authenticity over accessibility. While this approach maintains the term's Islamic identity, it may confuse readers unfamiliar with Islamic terminology. From the perspective of equivalence of meaning, Google Translate offers greater semantic and emotional alignment with the source term. As Nida explains, equivalence is achieved when the target audience understands the message in a way comparable to the source audience. Therefore, Google's translation conveys the social and spiritual dimensions of '*ukhuwah Islamiyah*' more effectively, while DeepL's version maintains form but limits comprehension for a broader audience.

From the aspect of equivalence of meaning, Google Translate achieves a higher level of clarity and understanding for the target audience by using the cultural equivalent of Islamic brotherhood. The phrase is already familiar in English and aligns semantically and emotionally with the intended meaning of *ukhuwah Islamiyah*, especially when supported by context. In contrast, DeepL's use of transference preserves the original term but risks misunderstanding for non-Muslim readers unfamiliar with the phrase. According to Nida (2003), equivalence is reached when the message evokes a similar understanding in the target audience as in the source. In this case, Google's translation better conveys the moral, social, and spiritual values of the term, making it more equivalent in meaning, while DeepL prioritizes form over comprehension. In contrast with the result from Bunga and Katemba (2024), analysis shows that DeepL is considered better at maintaining nuance and context, providing clearer and more

culturally accurate translations, with 61% of respondents preferring. While (31%) to Google Translate for its ability to preserve complex meanings and cultural nuances in written and spoken translations.

### Datum 13

Source Language : “...*perayaan Maulid Nabi juga sering dilakukan di majelis-majelis taklim...*”

Google Translate : “...the celebration of the *Prophet's Birthday* is also often held in religious study groups by presenting clerics who give sermons.

DeepL : “...the celebration of the *Prophet's birthday* is also often carried out in taklim assemblies with scholars giving lectures.”

The phrase ‘*perayaan Maulid Nabi*’ represents an important event in Islamic tradition, celebrating the birth of the Prophet Muhammad SAW, usually held on the night of ‘12<sup>th</sup> *Rabiul Awal*’. This phrase essentially refers to an important date, but it also has spiritual and historical meanings, as well as to show love, respect, and thanks for the Prophet Muhammad's birth (Rozani & Bahri, 2023). The term also refers to celebratory activities with religious significance, practiced by various groups, including Muslims. Therefore, according to the classification of religious terms, the ‘*Perayaan Maulid Nabi*’ is categorized as a religious event (AlGhamdi, 2016). The translated versions by Google Translate and DeepL change ‘*perayaan Maulid Nabi*’ into ‘celebration of the Prophet’s Birthday’. Machine translation utilizes detailed language to facilitate understanding among people from diverse religious and cultural backgrounds. Since the term *Maulid Nabi* does not have a direct equivalent in the TL, both machine translation systems use a descriptive equivalent procedure in this term to convey the meaning explicitly by explaining the content and context. As result study from Frihatmawati et al. (2023) shows a descriptive procedure keeps the cultural features of the source text intact in the target language by explaining cultural words in several words to help readers understand them.

By changing it to ‘the celebration of the Prophet's Birthday’, machine translation maintains the equivalence of the translation, as it continues to convey the essence of the celebration, which is honoring the birth of the Prophet Muhammad SAW. Thus, this procedure is effective in providing clarity while retaining religious meaning, which is especially important in machine translation for a global audience. According to Nida (2003), effective translation must produce the same understanding in the target audience. In this case, both Google Translate and DeepL successfully convey the core message of the religious celebration, ensuring accuracy and cultural respect.

### Datum 14

Source Language : “...*sering dilakukan di majelis-majelis taklim dengan...*”

Google Translate : “...often held in *religious study groups* by...”

DeepL : “...often conducted in *taklim assemblies* by...”

In the following data, there is the phrase ‘*majelis-majelis taklim*’, which refers to groups or recitation forums that are part of the practice of religious learning in Indonesian Muslim society. Based on the classification of religious terms, this term is also included in the religious

group category, because it refers to a religious community or institution that routinely organizes Islamic activities such as lectures, scriptural studies, and religious discussions (AlGhamdi, 2016). *Majelis taklim* has an informal structure but plays a crucial role in disseminating Islamic values informally in society, particularly among women and local communities. Thus, *majelis-majelis taklim* refers to a recitation forum or religious study group that is informal in nature but very instrumental in the spiritual development of the community, especially for the community of mothers or local worshipers.

Google Translate translates '*majelis-majelis taklim*' as '*religious study groups*', applying a functional equivalent strategy that conveys the general activity of religious gatherings. This choice prioritizes clarity and accessibility but loses some of the specific religious and cultural context tied to the original term. In contrast, DeepL employs the couplet procedure, combining transference for '*taklim*'—a culturally specific term retained in its original form—and functional equivalence for *majelis-majelis*, which is rendered as *assemblies*. According to the Oxford Dictionary, *assembly* denotes a group gathered for a common purpose, making it an appropriate equivalent for *majelis*.

This approach reflects Newmark's recommendation that untranslatable cultural terms be retained and paired with a general equivalent. DeepL's strategy helps preserve the cultural and religious nuance of the term while also ensuring comprehensibility for target readers. From the perspective of meaning equivalence, Google Translate provides a straightforward and accessible translation, but at the cost of cultural depth. DeepL, on the other hand, balances semantic clarity with cultural fidelity, better aligning with Nida's view that effective translation should evoke similar understanding and resonance across languages. Supporting this, Bunga and Katemba report that 61% of respondents in their study preferred DeepL for its ability to maintain cultural nuance and contextual appropriateness (Bunga & Katemba, 2024). Their findings suggest that DeepL's translation strategy yields more natural and culturally accurate renderings, rendering it a more effective tool for translating culturally embedded religious terms.

## Datum 15

Source Language : "*Tradisi Maulid Nabi Muhammad SAW di DKI Jakarta dirayakan dengan...*"

Google Translate : "The tradition of the Prophet Muhammad's Birthday in DKI Jakarta is celebrated with..."

DeepL : "The tradition of the Prophet Muhammad's birthday in DKI Jakarta is celebrated with..."

In the phrase, '*Maulid Nabi Muhammad SAW*' refers to the birthday of the Prophet Muhammad SAW, a highly respected religious figure in Islam. The presence of the phrase '*SAW*' or '*Shallallahu 'alaihi wa sallam*', which follows the name of the Prophet Muhammad, serves as a form of religious reverence that not only holds theological significance but also reflects social and cultural religious practices within Muslim communities. This phrase is a characteristic feature of Islamic communication and is often preserved in religious texts as a form of reverence for religious norms.

In both Google Translate and DeepL outputs, the phrase '*Muhammad SAW*' is rendered simply as '*Muhammad*', omitting the honorific '*SAW (Shallallahu 'alaihi wa sallam)*'. This

demonstrates the use of a couplet procedure, combining transference for *Muhammad* and reduction for *SAW*. The omission of *SAW*, a culturally significant expression of reverence in Islamic tradition, reflects the challenge of translating religious honorifics that lack direct equivalents in the target language. As such, the reduction is employed to maintain grammatical coherence and readability for general audiences (Supardi & Putri, 2018).

While the translation remains accessible, the reduction of 'SAW' results in a partial loss of cultural and spiritual meaning. This aligns with Pratiwi and Syahriyani's observation that couplet procedures are often used to translate Islamic terminology when full semantic equivalence is unachievable (Pratiwi & Syahriyani, 2022). The strategy strikes a balance between cultural fidelity and pragmatic adaptation, enabling machine translation to produce acceptable results for target readers while simplifying culturally loaded expressions. From the standpoint of meaning equivalence, the omission weakens the religious and emotional impact of the source text. As Nida asserts, equivalence requires not only linguistic accuracy but also a similar effect on the target audience. In this case, while the core reference to the Prophet is retained, the respectful expression is lost, rendering the translation only partially equivalent in conveying the original message's intent and spiritual weight.

Therefore, machine translation in this case still needs the editing process for the translation. As mentioned by Wulansari (2024), the role of post-editing remains crucial in improving the final output. Their study revealed that translations generated by machine tools often fall short in terms of readability and acceptability when compared to those that have been post-edited. This suggests that thorough revision is still needed to meet proper quality standards in translation work.

#### 4. Conclusion

The research analyzed 15 religious terms from the Indonesia Travel website, categorized into 9 types based on Alghamdi's classification (2016), and found that both Google Translate and DeepL applied 6 out of 18 procedures from Newmark's framework. Google Translate used transference (5), recognized translation (2), couplets (5), cultural equivalent (1), functional equivalent (1), and descriptive equivalent (1), while DeepL applied transference (7), recognized translation (2), couplets (4), and descriptive equivalent (2). Transference appeared most frequently, especially for culturally specific or untranslatable terms, whereas recognized translation was used for widely known terms such as *mosque*, *karma*, or *altar*. These procedures reflect the machines' attempts to balance preserving cultural identity and adapting to target language familiarity. Importantly, the study found that Google Translate achieved equivalence of meaning in 13 out of 15 terms, while DeepL achieved it in 11. Although both systems face challenges in conveying nuanced religious meaning, Google Translate produced translations that were more accessible and understandable to a broader global audience. In the tourism context, where clarity, readability, and cross-cultural communication are essential, this advantage becomes crucial. Therefore, Google Translate is considered more effective for the Indonesian Travel website; post-editing is still needed to refine the translations and preserve the depth of cultural and religious meaning.

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