Translation Strategies of Javanese Addresses Terms into Arabic in *Gadis Kretek* Novel

Strategi Penerjemahan Istilah Sapaan Bahasa Jawa ke dalam Bahasa Arab pada Novel Gadis Kretek

Muhamad Saiful Mukminin
Universitas Gadjah Mada, Sleman, D.I. Yogyakarta, Indonesia
e-mail: muhamadsaifulmukminin@mail.ugm.ac.id

Sajarwa
Universitas Gadjah Mada, Sleman, D.I. Yogyakarta, Indonesia
e-mail: sajarwa@ugm.ac.id

Abstract
The differences in address systems between Javanese and Arabic cultures require translation strategies to achieve equivalence. The address systems in these two cultures not only reflect personal relationships, but also distinct social structures and cultural values. This study aims to examine the translation strategies of address terms in the novel Gadis Kretek into Arabic. The method used is descriptive qualitative with a comparative and interpretative approach. The data consists of linguistic units in the form of address terms that represent social relations, closeness, and hierarchy among characters. Data were collected through close reading, identification of address terms in both the source and target texts, recording of data pairs, and transliteration of Arabic text into Latin script. The analytical techniques involved grouping the data, comparing forms and meanings, and identifying translation strategies. The results of the study reveal five translation strategies: borrowing, omission of address terms, contextual paraphrasing, alternative paraphrasing, and cultural substitution. The choice of strategies was influenced by the intention to preserve the source culture, clarity of the target text, lack of direct equivalence, and the context of character relationships. This study asserts that the translation of address terms reflects a complex cross-cultural meaning transfer process, which is not only linguistic, but also social and cultural in nature.
Keywords: address terms; translation; translation strategy

Introduction

Translation strategies refer to the techniques employed by translators to transfer meaning from the source text to the target text (Qassem, 2021; Shi, 2017). These strategies assist translators in addressing linguistic structural differences, cultural systems, and methods of message delivery, ensuring that the original meaning is preserved and comprehensible to the target language audience. Translation strategies provide a framework for translators in the process of conveying meaning from the source language to the target language, including the translation of address terms. Address terms in translation require particular attention, as they reflect the social and cultural dynamics between speakers (Yang, 2010). When translating address terms, translators must account for factors, such as levels of

formality, hierarchy, and social norms inherent in both the source and target cultures. The translator's task goes beyond word-for-word translation; it involves conveying the underlying meaning of the address term, which can significantly impact the perceived social relationship and communication between speakers (Rahmah, 2022). Translation strategies must ensure that the translated address term aligns with the social, cultural context, and communicative objectives (Al-Hamzi et al., 2024). Therefore, the application of appropriate strategies will preserve the social and emotional functions embedded in the address term.

Translation strategies can be applied to various linguistic units (Munday et al., 2022) as well as cultural elements (Liu, 2019). More specifically, Baker (2018) categorizes translation strategies into eight types based on expressions that carry cultural concepts. These strategies include (1) translation using a more general term, (2) translation using a more neutral/less expressive term, (3) translation using cultural substitution or substitution, (4) translation using loanwords or loanwords with an explanation, (5) translation through related paraphrasing, (6) translation through different paraphrasing, (7) translation by omission or non-translation, and (8) translation with illustration. The term *address terms* refers to words or expressions used by a speaker to greet or address the interlocutor in a communication situation (Gan et al., 2015). Okafor (2022) divides address terms into categories, such as the use of first names, last names, titles, or nicknames. Based on this theoretical framework, translation strategies can be applied to address terms because greetings encompass both linguistic and cultural aspects that must be adapted to the communication context in the target language.

Cultural differences between Javanese and Arabic societies make it difficult for address terms that reflect social relationships to be translated directly. In this regard, the translator acts as a cultural mediator, bridging the gap between differing values and social systems between the two languages (Sergeyevna & Savriyevna, 2024). Address terms in Javanese, which often indicate hierarchy, social status, and emotional closeness, often lack equivalent counterparts in Arabic. As a result, translators are required to have a deep understanding of the social structure and cultural background of each language (Fitria, 2024). Almubark (2017) also states that mastering cultural aspects is a crucial factor in the success of translation, especially when the conveyed meaning is social and not explicit. In the process of translating address terms, the translator does not only transfer words, but also transforms relational meaning to ensure it remains appropriate and acceptable to the target culture's readers. Therefore, the translation of address terms is a complex socio-cultural adaptation process that goes beyond mere language conversion.

So far, studies on address terms broadly consist of two tendencies. First, researchers examine address terms using a pragmatic approach (Ertinawati & Nurjamilah, 2020; Saleh & Nasrullah, 2019; Moyna & Arroyo, 2020; Fernández-Mallat, 2020; Mohammed, 2023). Second, a sociolinguistic approach is also used to study address terms (Ismawirna et al., 2020; Triana & Khotimah, 2020; Nita & Putra, 2022; Lubis et al., 2022; Sunarni et al., 2023). The approaches used in the study of address terms tend to focus on a single cultural perspective. These two approaches generally rely on internal language analysis of the source language without considering the process of cultural transfer in translation. Research on the translation of address terms so far has focused on pragmatic approaches (Samha et al., 2023; Chunli et al., 2023; Rozumko, 2022; Rahmah, 2022; Dinçkan, 2019), machine translation approaches (Yahdiyani et al., 2024), and translation technique approaches (Adawiyah & Sahayu, 2022; Yu & Qiu, 2024; Sukaesih et al., 2021). These approaches have not fully integrated the relational and cultural dimensions in-depth within the context of address term translation. This creates a gap in the literature, particularly regarding how translation strategies function to preserve or adapt social meaning in culturally specific address terms.

To address this gap, this study aims to analyze the translation strategies of address

terms from Javanese to Arabic in the novel *Gadis Kretek*. The translation of address terms faces challenges due to differences in politeness norms, cultural values, and social structures between the two cultures. Therefore, the translator must choose the appropriate strategy to preserve the social and cultural meaning embedded in the address term. The primary focus of this study is to identify the translation strategies used to transfer the meaning of address terms from Javanese into Arabic. This research also analyzes the factors influencing the selection of translation strategies. Thus, this study addresses two main questions, firstly, what translation strategies are applied to transfer address terms from Javanese into Arabic in *Gadis Kretek*; and secondly, what factors influence the choice of translation strategies for these address terms. Therefore, this study is expected to provide insights into how the translation of address terms reflects cultural differences and how translators navigate these challenges in the process of language transfer.

Research Method

This study employs a qualitative descriptive method, chosen to provide an in-depth explanation of the translation strategies used in rendering Javanese address terms from Indonesian into Arabic. This approach is suitable for the study's objective, which focuses on analyzing both textual and cultural aspects of translation, as recommended by Creswell & Creswell (2017). In addition to the descriptive approach, the study applies a comparative method to identify and compare address terms in the source text (ST), *Gadis Kretek* by Ratih Kumala (2012), with their equivalents in the target text (TT), *Fātatu As-Sajā'ir*, translated by Mohammed Ramadhan (2018). Furthermore, an interpretative method is employed to uncover the deeper socio-cultural meanings of each address term and the rationale behind the translation strategies used.

Data collection and analysis were conducted between February and April 2025 within the researcher's academic environment, using both printed and digital versions of the two novels. The data consist of linguistic units representing address terms used by characters in *Gadis Kretek* and their corresponding translations in Arabic. These address terms were selected based on their functions in expressing social status, levels of intimacy, and hierarchical relationships. The novel was selected not only for its popularity in Indonesia and abroad (Pratiwi & Darni, 2024), but also due to its rich use of Javanese address terms, which present a significant cultural challenge when translated into Arabic, a language with a different system of social structure and politeness norms.

Data collection was carried out through five systematic steps. First, both the source and target texts were thoroughly read to understand the context in which address terms occur. Second, the address terms in the ST were identified and matched with their equivalents in the TT. Third, these linguistic units were documented using data sheets, including direct quotations from both the ST and TT, as well as the translation strategies used. Fourth, all Arabic data were transliterated into Latin script to ensure accurate analysis and ease of reference. Fifth, each ST–TT data pair was numbered to facilitate classification of strategies and tracking consistency during analysis.

The research instruments included data sheets for recording the address terms and their contextual functions, classification tables based on Baker's (2018) theory of cultural translation strategies, and text annotation tools, such as highlighters, manual notes, and digital markup software to support data coding and analysis. To ensure data accuracy, the researcher conducted repeated readings of the texts, engaged in peer discussions with linguists and translation experts to clarify interpretations, and performed cross-checks of the transliteration using appropriate phonetic and semantic references.

The data analysis followed several stages. First, the address terms were grouped according to their forms and functions in the ST and their equivalents in the TT. Second, a comparative analysis was conducted to identify the types of translation strategies employed. Third, each identified strategy was

analyzed by considering factors that may have influenced the translator's decisions, such as cultural context, social relationships among characters, and the translator's interpretation. Fourth, the results of the analysis were used to draw conclusions regarding the dominant strategies and how linguistic and cultural factors shaped the translation process. This analytical process underscores that translating address terms involves more than linguistic conversion; it is deeply influenced by cultural meanings and the translator's interpretive choices.

Result and Discussion

This section explained the translation strategies of Javanese address terms into Arabic in the novel *Gadis Kretek* and the factors that influenced these strategies. The analysis was conducted by examining the unique Javanese address terms in the source text and their equivalents in the Arabic text. Five translation strategies were identified. The choice of strategies was influenced by cultural context, discourse, target audience, translation purpose, and the limitations of equivalents in the target language. The findings showed that the translator aimed to preserve the meaning and cultural nuances of Javanese in a way that remained comprehensible to Arabic-speaking readers.

Translation using loanwords or loanwords with explanations

This strategy is used when a term in the source language does not have an exact equivalent in the target language. The strategy involves retaining the original form of the word from the source language (referred to as a loanword) and, if necessary, adding an explanation so that the target culture's readers can understand its meaning. This strategy is typically used for cultural, religious, or social terms that are highly specific and difficult to translate without losing their original cultural meaning. In the context of translating address terms, this strategy is useful if a certain address term is deeply rooted in the source culture and lacks a proper equivalent in the target language. In this

case, the address term may remain in its original form, with an explanation provided about its meaning or social context. Below is an example of data applying this strategy.

(1) ST : **Pak** Trisno pedagang klobot itu?
(GK, IV/73)

TT : **باك** ترسنو تاجر السجائر؟
***Bāk** Tirisnū tājiru as-sajā'ir?*
(FS, IV/78)

(2) ST : Ya mesti bali mrene, **Mbok**. Wong iki kampungku
(GK, IX/161)

TT : بالتأكيد عدتُ يا **موبوك** ، هذه قريتي في النهاية
*Bitta'kīd 'udtu yā **Mbūk**, hādzihi qaryatī fī an-nihāyah*
(FS, IX/167)

(3) ST : **Mas** Djagad ndak bisa baca-tulis abjad
(GK, IV/74)

TT : لكن **ماس** دجاجاد لم يكن يعرف القراءة والكتابة
*Lakin **Mās** Dajājād lam yakun ya'rafu al-qirā'ah wal-kitābah*
(FS, IV/80)

(4) ST : Juru Tulis dan istrinya mengundang **Mak** Iti'
(GK, IV/79)

TT : طلب الكاتب وزوجته من "**ماك** أتي"
*Thalaba al-Kātibu wa zauhatuhu min '**Māk** Itī'*
(FS, IV/85)

(5) ST : Romo sekarat. Berhari-hari dia mengigau-igau sebuah nama: **Jeng** Yah
(GK, I/1)

TT : أبي يَحتضر، لأيام ظلَّ يهذي مناديًا اسم "**جينج** يا"
*Abī yachtadhiru li-ayyāmin dzalla yahdzī munādiyan isma "**Jinj** Yā"*
(FS, I/7)

Data 1—5 show the translation of various characteristic Javanese address terms into Arabic using the loanword strategy. *Pak* is translated as باك /bāk/ (1), retaining its phonemes and original social function as a form of respect for adult men. The term *Mbok* is translated as موبوك /mbūk/ (2), retaining its original phonological form to preserve the cultural nuance as a greeting for an older woman or one with a maternal status. *Mas* is translated as ماس /mās/ (3), reflecting the characteristic address form for young men or male siblings in Javanese culture. *Mak* is absorbed as ماك /māk/ (4), used to greet mothers or older women informally. Meanwhile, *Jeng* is translated as جينج /jīnj/ (5),

maintaining its original form as a respectful address to women.

Translation by omission or untranslated

This strategy is used when a term in the source language is considered irrelevant, confusing, or does not have an important function in the target language. In this context, the translator removes the element or does not include it in the final translation. In the translation of address terms, this strategy can be applied when a certain address term does not have a functional equivalent in the target language and its presence does not affect the understanding of the content or the relationships between the characters. Below is an example of data applying this strategy.

(6) ST : Ajaib, aku dan **Mas** Tegar bisa sampai di Kudus tanpa bunuh-bunuhan.
(GK, IX/159)

TT : كانت معجزة أنني وتيجار وصلنا لكودوس دون أن يقتل أحدنا الآخر

Kānat mu'jizah annanī wa Tījār washalnā li-Kūdūs dūna an yuqtal achadunā al-ākhar
(FS, IX/165)

(7) ST : Bu…, **Mas** Karim menegurnya
(GK, XV/264)

TT : أمي .. نادى كريم عليها

Ummī ... Nādī Karīm 'alaihā
(FS, XV/285)

Data 5 and 6 show the translation strategy of omitting the address term *Mas* in the expressions *Mas Karim* and *Mas Tegar*. In both cases, the address term *Mas* is not translated into Arabic, leaving only the character names, كريم /*Karīm*/ (6) and تيجار /*Tījār*/ (7).

Translation by related paraphrasing

This strategy is used when there is no direct equivalent in the target language, but the meaning of the expression in the source language can still be conveyed through explanation or rephrasing using other related forms. In this strategy, the translator does not translate lexically or literally, but expresses the meaning using different words that still preserve the original message. This strategy is

often applied to cultural terms, idiomatic expressions, or address terms that do not have a formal equivalent in the target language. Below is an example of data applying this strategy.

(8) ST : Dari mana kamu tahu **Jeng Yah**?
(GK, I/15)

TT : كيف عرفت **هذا الاسم**؟

*Kaifa 'arafta **hādzāl-ismu**?*
(FS, I/24)

(9) ST : "**Romo** capek," sambungnya tiba-tiba.
(GK, I/16)

TT : قال فجأة : " **أنا** متعب. "

*Qāla faja'atan: "**Anā** muta'ib"*
(GK, I/25)

(10) ST : **Jeng Yah** menolaknya dengan halus dan bilang kalau dia sudah punya tambatan hati.
(GK, XII/205)

TT : رفضته **داسيا** بأدب ، وقالت إن قلبها أسير لرجل آخر

*Rafadlathu **Dāsiyā** bi-adab, wa-qālat inna qalbahā asīr li-rajul ākhir*
(FS, XII/219)

(11) ST : Iya, aku mimpi **Jeng Yah**. Apa ibumu tahu aku ngelindur Jeng Yah?
(GK, I/15)

TT : نعم لقد حلمت **بها** هل سمعت أمك ما كنت أهمهم به ؟

*Na'am, laqad chalamtu **bihā**. Hal sami'ti ummaki mā kunti ahammihim bih?*
(FS, I/24)

Data 8—11 show various translations of address terms done through related paraphrasing. The term *Jeng Yah* is translated as هذا الاسم /*hādzāl-ismu*/ (8), which leans more toward indicating a name without retaining the nuance of an address term. Meanwhile, *Romo* is translated as أنا /*anā*/ (9), referring to a more personal expression, meaning 'I' in the singular first-person context. For *Jeng Yah*, which is actually the name Dasiyah, it is translated as داسيا /*dāsiyā*/ (10), preserving the original form of the name. Finally, *Jeng Yah* is translated as بها /*bihā*/ (11), which represents another form in the Arabic context, yet still related to the substitute for the address used.

Translation using cultural substitutes or substitution

This strategy is applied when cultural elements in the source text do not have a direct equivalent or relevance in the target culture. In this case, the translator replaces the cultural element that is difficult to understand or lacks an equivalent with something more appropriate and acceptable in the target culture. The goal of this strategy is to preserve the meaning and communicative intent without losing the relevant cultural context. Cultural substitution is often used to replace terms, symbols, or concepts that are deeply tied to the source culture, such as food, traditions, or address terms, with equivalents that are more familiar or relevant in the target culture. This is done so that the readers or listeners in the target culture can still understand the context of the text without feeling confused or alienated by unfamiliar cultural elements. Below is an example of data applying this strategy.

(12) ST : Jadi mungkin… **Mas** Idroes juga…
(GK, IV/78)

TT : لذلك من المحتمل أن يكونوا قد اعتقلوا **السيد** موريا هو الآخر...

*Lidzālika min al-muchtamal an yakūnū qad i'taqlū **as-sayyid** Mūriyā huwa al-ākhir…*
(FS, IV/84)

(13) ST : Paling **Mbak** Roem tinggal nunggu dinikahi saja sama Mas Djagad
(GK, IV/85)

TT : لا بد أن **السيدة** رومايسا تنتظر الوقت المناسب لكي تتزوج منه

*Lā budda an **as-sayyidah** Rumāisā tantadzhiru al-waqta al-munāsiba likay tatazawwaju minhu*
(FS, IV/90)

(14) ST : Walah… kelilit usus, **nduk**, bayimu.
(GK, VI/103)

TT : آه يا **بنيتي** ، أنت الآن مربوطة بهذا الحبل السري

*Āh ya **bunayyatī**, anti al-āna marbūthah bi-hādzā al-chablu as-sirrīy*
(FS, VI/107)

(15) ST : Bapakmu mana **_Le_**?
(GK, IV/92)

TT : أين أبيك يا **بني**؟
*Aina abīka yā **bunayya**?*
(FS, IV/97)

(16) ST : Kebangetan gimana **Mbok**? Tanya Idroes Moeria yang mendengar celetukan bakul pasar
(GK, IV/87)

TT : مخطئاً في ماذا يا **سيدتي** ؟ سأل موريا إحدى النساء حينما سمعها تتهامس بهذه الكلمات

*Mukhtā'an fī mādzā yā **sayyidatī**? Sa'ala Mūriyā ichdā an-nisā' chīnama sami'ahā tatahāmasu bi-hādzihi al-kalimāt*
(FS, IV/92)

(17) ST : Sudah kira-kira satu bulan, **Pak**
(GK, IV/73)

TT : منذ حوالي شهر واحد يا **سيدي**
*Mundzu chawālī syahri wāchid ya **sayyidī***
(FS, IV/78)

Data 12—17 show various translations of address terms using the cultural substitute or substitution strategy. The term *Mas* is translated as السيد /*as-sayyid*/ (12), which refers to a formal address for men in Arabic, replacing the Javanese cultural context with a similar form in the target language. Similarly, *Mbak* is translated as السيدة /*as-sayyidah*/ (13), used to formally address women in Arab culture. Meanwhile, *Nduk* is translated as بنيتي /*bunayyatī*/ (14), a form that is closer and more friendly for addressing young women in Arab culture. For *Le*, which refers to a more casual address, it is translated as بني /*bunayya*/ (15), reflecting a familiar call in Arabic. Next, *Mbok* is translated as سيدتي /*sayyidatī*/ (16), a respectful form for addressing women, similar to the expression *mother* in Arabic. Finally, *Pak* is translated as سيدي /*sayyidī*/ (17), used to refer to men with respect in Arabic.

Translation with unrelated paraphrasing

This strategy is used when the translator conveys the meaning contained in the source text in a different way, without maintaining the exact sentence structure or terms. In this case, the translator uses different words or expressions to describe the same idea or message, while still considering the context and target culture. This strategy is often applied when the translator encounters difficulties in finding an appropriate word or expression in the target language, or when a phrase in the source language is hard to understand or too rigid if translated literally.

Different paraphrasing allows the translator to adjust the message so that it is easier for the target audience to understand, without losing the core meaning of the source text.

(18) ST : Aku mau nunggu **Mas** Idroes
(GK, IV/80)

TT : سوف أبقى في انتظار **زوجي** ، إدروس موريا
*Saufa abqā fī intidzhār **zaujīy**, Idrūs Mūriyā*
(FS, IV/86)

(19) ST : Eh lihat nih **Mas**…aku nemu kretek yang mirip lagi sama Djagad Raja.
(GK, XI/199)

TT : انظروا يا **شباب** لقد وجدت سيجارة أخرى تشبه سجائرنا
*Undzhurū yā **syabāb** laqad wajadtu sijārah ukhrā tasybahu sajā'irnā*
(FS, XI/214)

(20) ST : Eh… **Mas** Lebas? Wah… kemari juga?
(GK, I/8)

TT : أوه **صديقي** ليباس أنت هنا كذلك؟
*Ūh, **shadīqī** Lībās, anta hunā kadzālika?*

(21) ST : **Mas** mau kasih nama apa kreteknya?
(GK, XII/219)

TT : حسنا ، **حبيبي** ، هل ستخبرني اسم هذه السجائر؟
*Chasanan, **chabībī**, hal satakhbirūni isma hādzihi as-sajā'ir?*
(FS, XII/236)

(22) ST : Jeng Yah tahu, aku yakin benar Rara Mendut menitis padamu, **Jeng**.
(GK, X/178)

TT : إني متأكد تماما أن رورو ميندوت قد تجسدت فيكي ، **أيتها الجميلة**
*Inni muta'akkidun tamāman anna Rūrū Mindūt qad tajassadat fīki, **ayyatuhā al-jamīlah***
(FS, X/189)

Data 18—22 show various translation strategies using unrelated paraphrasing. The term *Mas* is translated as زوجي /*zaujī*/ (18), which refers to the term for husband in a more intimate relationship context. Next, *Mas* is translated as شباب /*syabāb*/ (19), used to refer to young men in a more casual context. Additionally, *Mas* is also translated as صديقي /*shadīqī*/ (20), which means male friend, indicating emotional closeness or friendship. In another context, *Mas* is translated as حبيبي /*chabībī*/ (21), which is more romantic, showing more personal closeness. Finally, *Jeng* is translated as أيتها الجميلة /*ayyatuhā al-jamīlah*/ (22), used as a compliment towards a woman, meaning 'oh, beautiful woman.'

Loanword translation is often chosen when the translator aims to introduce elements of the source culture to the target readers. In the Arabic context, readers may not be familiar with the Javanese system of address, but by retaining the original forms, such as *Mak*, *Pak*, or *Mbok*, the readers are invited to recognize new cultural values. This relates to Prykhodko et al.'s (2024) view of translation as a form of cultural transfer, not just linguistic transfer. In this process, the translator is not merely conveying information, but also introducing cultural identity through the text (Cronin, 2006). Therefore, this strategy has an educational value, allowing readers to explore cultural meaning through glosses, footnotes, or narrative context. Translation becomes a means of bridging two distinct cultures through the reading experience (Nikolajeva, 2011). Transliterated forms, such as باك /*bāk*/, موبوك /*mbūk*/, ماس /*mās*/, ماك /*māk*/, and جينج /*jīnj*/ indicate that these words are not part of the common Arabic vocabulary, but they are included in the text to preserve the authentic local identity and content.

The translation strategy of omitting or not translating elements of the source language occurs due to factors of clarity and fluency in the target language text. In translation practice, translators often balance between fidelity to the source text and readability in the target text (Slimani, 2025). If a term of address is retained, it could disrupt the flow or sentence structure in Arabic, which has a different system of address and grammar. By omitting the address, the sentence becomes more concise and easier to understand. This aligns with the principle of pragmatic coherence in functional translation theory by Nord (2024), which emphasizes that the translated text must fulfill the communicative function equivalent to that of the source text. In this case, the main function of the sentence is to convey the action or interaction between characters, and the presence of the address does not affect the main message. For example, in data 6 and 7, in both cases, the address *Mas* is not translated into Arabic, leaving only the character's name.

The translation strategy of paraphrasing related terms is used when a direct equivalent in the target language is not found, but the meaning can still be conveyed using another form that is semantically relevant. In the case of address terms like *Jeng Yah* and *Romo*, the translator does not translate them literally, but instead, substitutes them with pronouns, character names, or appropriate indicators in the context of Arabic. For example, *Jeng Yah* is translated as هذا الاسم /hādzāl-ismu/ (this name), بها /bihā/ (in her), or directly as داسيا /dāsiyā/ (Dasiyah). Meanwhile, *Romo* is changed to أنا /anā/ (I), conveying the role in the context of the sentence, rather than the original form of address. This aligns with Iser (2014), who states that communication must be relevant within the context so that the reader can understand the meaning efficiently. The focus of paraphrasing is not on formal equivalence, but on the connection of meaning within the discourse (Kashgary, 2011). This strategy is crucial when translating cultural terms that are unfamiliar to the target language. The goal is to maintain narrative continuity, character relationships, and ease of comprehension. Thus, while the form changes, the communicative function remains intact. Paraphrasing provides flexibility for the translator to convey the message accurately (Fathi & Mahmood, 2020), without disrupting the reader's engagement in the story.

The strategy of cultural substitution is used when terms in the source language are closely tied to a specific culture and do not have a direct equivalent in the target language. In this case, the translator replaces the term with a culturally equivalent element that serves a similar function, ensuring that it remains easily understood by the target audience. The goal is to preserve meaning and communicative function, even if the form differs (House, 2014). According to Vishwakarma (2023), cultural elements should be transferred functionally to maintain relevant and effective communication. For instance, the address term *Mas* in Javanese is translated as السيد /as-sayyid/ in Arabic, a term used to show respect to an adult male. This is not a literal translation, but a cultural and social adjustment that maintains equivalence in meaning. This strategy takes into account the cultural context of the target language and the customary forms of address. The translator does not merely translate words, but also considers social norms, the relationships between characters, and how the target audience would interpret the address. The use of cultural substitution allows the target text to remain lively and meaningful without confusing readers unfamiliar with the source culture.

The paraphrasing strategy in translation is often used to adapt greetings to the context of relationships between characters. Address terms like *Mas* or *Jeng* in Javanese have flexible meanings and can refer to a brother, close friend, partner, or lover depending on the social situation. Therefore, the translator must deeply understand the conversation's context in order to choose the most appropriate equivalent (Gutt, 2014). In data (18) through (21), *Mas* is translated differently: زوجي /zaujī/ (my husband), شباب /syabāb/ (friends), صديقي /shadīqī/ (my friend), and حبيبي /chabībī/ (my lover). Each translation reflects the unique social relationship between the characters. This aligns with Armstrong (2023), who emphasizes the importance of communicative intent in speech. The translator does not simply transfer words, but captures the social function of the utterance (Mardani, 2023). If the relationship is romantic, the address term must reflect that. If it is casual or collective, the address changes accordingly. Paraphrasing is not just a variation of form, but a shift in meaning that considers interpersonal relationships, culture, and social context (Samha et al., 2023). With this approach, the core meaning remains intact even though its lexical form changes. This strategy is crucial to ensure that the message in the target language feels natural, not rigid, and aligns with the cultural norms of the readers.

Conclusion

The translation strategy for address terms from the novel *Gadis Kretek* into Arabic reflects various approaches chosen based on the need for meaning and cultural context. The

five strategies identified include the use of loanwords (with or without explanations), omission of address terms, contextual paraphrasing, different paraphrasing, and cultural substitution. The use of loanwords demonstrates an effort to preserve the authenticity of the source culture, while the omission of address terms is employed to maintain the fluency and naturalness of the target text. Paraphrasing is used in two forms, first, as a contextual equivalent that retains the original meaning; second, as a completely new form that is still semantically relevant. Meanwhile, cultural substitution is used to replace address terms with forms more familiar in Arab culture, ensuring the message remains functionally conveyed. The choice of strategy is not singular, but flexible and dependent on the situation in the text.

The factors influencing these strategies are closely related to the communicative goals of translation. One factor is the translator's desire to introduce the source culture to the target audience, allowing readers to gain cultural insights from the original text. On the other hand, the translator also considers the clarity and fluency of the text in Arabic, especially when the address terms in the source language do not have direct equivalents. Additionally, the relationships between characters play an important role in choosing the appropriate address terms, such as those between friends, siblings, or romantic partners. When a term is too culture-specific or difficult to understand in the target language, the translator uses an alternative that is semantically relevant. Thus, the process of translating address terms is not only linguistic, but also pragmatic and sociocultural. This shows that translation is not just a matter of transferring language, but also of conveying meaning and inter-cultural relationships.

This study is limited to analyzing Javanese address terms found in the *Gadis Kretek* novel and their Arabic translations. The analysis focuses solely on linguistic units that reflect social hierarchy, intimacy, and cultural identity, using Baker's (2018) cultural translation strategies. It does not cover other aspects of translation, such as syntax, idioms, or narrative style. The data is also limited to one literary work, which may not represent the full range of Javanese address terms or their variations in different contexts or genres. Additionally, the study does not involve the translator's perspective, which could provide deeper insight into the decision-making process.

Future research could expand the scope by comparing multiple literary texts containing Javanese cultural elements translated into Arabic or other languages. Including interviews with translators or using a reception study involving target readers could offer valuable perspectives. Further studies may also explore the effectiveness of different translation strategies in preserving cultural meaning and reader comprehension. A broader corpus and interdisciplinary approach could deepen understanding of how translation mediates cultural values across languages.

References

Adawiyah, S. L. R., & Sahayu, W. (2022). Sapaan dalam Film G 30 S/PKI dan Penerjemahannya dalam Bahasa Inggris. *Basastra: Jurnal Bahasa, Sastra, dan Pengajarannya*, *10*(1), 119. https://doi.org/10.20961/basastra.v10i1.58060

Al-Hamzi, A. M. S., Nababan, M., Santosa, R., & Anis, M. Y. (2024). Socio-pragmatic analysis of utterances with polite addressing terms: translation shift across Arabic-English cultures. *Cogent Arts & Humanities*, *11*(1), 2359764. https://doi.org/10.1080/23311983.2024.2359764

Almubark, A. A. (2017). The influencing factors of cultural knowledge in translating cultural specific concepts from Arabic into the English at Jazan University in Saudi Arabia. *International Journal of Applied Linguistics and English Literature*, *6*(2), 106–113. https://doi.org/10.7575/aiac.ijalel.v.6n.2p.106

Baker, M. (2018). *In Other Words: A Coursebook on Translation*. Routledge.

https://doi.org/10.4324/9781315619187

Chunli, Y., Mansor, N. S., Ang, L. H., & Sharmini, S. (2023). The Pattern and Translation of Chinese Address Terms in Contemporary Film Happiness Around the Corner. *World*, *13*(1). https://doi.org/10.5430/wjel.v13n1p19

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.

Cronin, M. (2006). *Translation and Identity*. Routledge. https://doi.org/10.4324/9780203015698

Dinçkan, Y. (2019). A linguistic analysis of the literary translation of address forms from English into Turkish. *Çeviribilim ve Uygulamaları Dergisi*, *27*, 89–110. https://doi.org/10.37599/ceviri.583256

Ertinawati, Y., & Nurjamilah, A. S. (2020). Analisis variasi kata sapaan antara penjual dan pembeli di pasar induk cikurubuk Tasikmalaya ditinjau dari perspektif pragmatik. *LITERASI: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia dan Daerah*, *10*(2), 126–139. https://doi.org/10.23969/literasi.v10i2.3027

Fathi, S., & Mahmood, M. A. (2020). Paraphrasing as a Technique for Improving the Translation of Undergraduate Students of Translation. *Adab Al-Rafidayn*, *82*, 25–36.

Fernández-Mallat, V. (2020). Forms of address in interaction: Evidence from Chilean Spanish. *Journal of Pragmatics*, *161*, 95–106. https://doi.org/10.1016/j.pragma.2020.03.006

Fitria, T. N. (2024). The Roles of Translators and Interpreters: Opportunities and Challenges in Translation and Interpreting Activity. *Jurnal Humaya: Jurnal Hukum, Humaniora, Masyarakat, dan Budaya*, *4*(1), 13–31. https://doi.org/10.33830/humaya.v4i1.7775

Gan, A. D., David, M. K., & Dumanig, F. P. (2015). Politeness strategies and address forms used by Filipino domestic helpers in addressing their Malaysian employers.

Language in India, *15*(1), 46–73.

Gutt, E.-A. (2014). *Translation and relevance: Cognition and context*. Routledge. https://doi.org/10.4324/9781315760018

House, J. (2014). Moving across languages and cultures in translation as intercultural communication. In *Translational action and intercultural communication* (pp. 7–39). Routledge.

Iser, W. (2014). Interaction between text and reader. In *Readers and reading* (pp. 20–31). Routledge.

Ismawirna, I., Erfinawati, E., & Rizka, R. (2020). Kata Sapaan Bahasa Aceh Dialek Aceh Besar (Tinjauan Sosiolinguistik). *Kande: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*, *1*(1), 33–43. https://doi.org/10.29103/jk.v1i1.3408

Kashgary, A. D. (2011). The paradox of translating the untranslatable: Equivalence vs. non-equivalence in translating from Arabic into English. *Journal of King Saud University-Languages and Translation*, *23*(1), 47–57. https://doi.org/10.1016/j.jksult.2010.03.001

Kumala, R. (2012). *Gadis Kretek*. Gramedia Pustaka Utama.

Liu, F. (2019). Translation strategies of culture-loaded words in publicity materials under the background of "the Belt and Road". *Creative Education*, *10*(5), 839–847. https://doi.org/10.4236/ce.2019.105062

Lubis, I. S., Santi, R. S., & Angin, T. B. B. (2022). Variasi Bahasa Sapaan Jual Beli Pedagang di Pasar Sangumpal Bonang Padangsidimpuan Kajian Sosiolinguistik. *Jurnal Education and Development*, *10*(3), 457–464.

Mardani, T. (2023). Exploring the role of speaker meaning in translation: A pragmatic approach. *International Journal of Language and Translation Research*, *3*(3), 1–16.

Mohammed, S. J. (2023). A socio-pragmatic study of address terms in Kurdish.

Halabja University Journal, *8*(3), 26–40. https://doi.org/10.32410/huj-10478

Moyna, M. I., & Arroyo, J. L. B. (2020). Pragmatic variation and forms of address. In *The Routledge Handbook of Spanish Pragmatics* (pp. 289–303). Routledge. https://doi.org/10.4324/9780429455643-21

Munday, J., Pinto, S. R., & Blakesley, J. (2022). *Introducing Translation Studies: Theories and Applications*. New York: Routledge. https://doi.org/10.4324/9780429352461

Nikolajeva, M. (2011). Translation and crosscultural reception. In *Handbook of research on children's and young adult literature* (pp. 404–416). Routledge.

Nita, P., & Putra, A. H. (2022). Penggunaan Ragam Kata Sapaan di Pondok Pesantren Putri Walisongo Jombang: Kajian Sosiolinguistik. *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, *3*(4), 15–28. https://doi.org/10.58401/salimiya.v4i3.1076

Nord, C. (2024). Functional Translation Theories. In *The Routledge Handbook of the History of Translation Studies* (pp. 164–180). Routledge. https://doi.org/10.4324/9781032690056-12

Okafor, A. Y. (2022). Address terms used for birthday wishes: a case of students and lecturers of Nwafor Orizu college of education, Nsugbe. *International Journal of Applied Research in Social Sciences*, *4*(4), 105–120. https://doi.org/10.51594/ijarss.v4i4.340

Pratiwi, N. K., & Darni, D. (2024). Mimikri dalam Hegemoni pada Film Serial Gadis Kretek. *Deiksis*, *16*(1), 44–55. https://doi.org/10.30998/deiksis.v16i1.22074

Prykhodko, V., Kulakevych, L., Litkovych, Y., Kanonik, N., & Horodniuk, N. (2024). Cultural transfer in translation: innovative approaches to preserving intercultural aspects of a text. *Synesis*, *16*(1), 47–60.

Qassem, M. (2021). Translation strategy and procedure analysis: a cultural perspective. *Asia Pacific Translation and Intercultural Studies*, *8*(3), 300–319. https://doi.org/10.1080/23306343.2021.2003511

Rahmah, I. Y. (2022). Analisis Kesepadanan dan Strategi Penerjemahan Sapaan dan Honorifik pada Cerita Rakyat Madura. *Linguistik Indonesia*, *40*(1), 105–123. https://doi.org/10.26499/li.v40i1.176

Ramadhan, M. (2018). *Fātatu As-Sajā'ir*. Sefsafa Publishing.

Rozumko, A. (2022). Between V and T address: The translation of English address terms into Polish in serial storytelling (the case of Doc). *Crossroads. A Journal of English Studies*, *03* *(38)*, 121–138. https://doi.org/10.15290/CR.2022.38.3.06

Saleh, F., & Nasrullah, I. (2019). Sapaan Keakraban Remaja Sebagai Pemicu Konflik di Makassar: Kajian Pragmatik. *Jurnal Idiomatik: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, *2*(1), 24–31.

Samha, F., Haider, A. S., & Hussein, R. F. (2023). Address forms in Egyptian vernacular and their English equivalence: A translation-oriented study. *Ampersand*, *10*, 100117. https://doi.org/10.1016/j.amper.2023.100117

Sergeyevna, M. Y., & Savriyevna, Z. N. (2024). Translation as a Bridge Between Cultures: a Multidisciplinary Perspective. *Miasto Przyszłości*, *48*, 80–84.

Shi, H. (2017). Translation strategies from target culture perspective: An analysis of English and Chinese brands names. *International Journal of English Language & Transltion Studies*, *5*(1), 15–22.

Slimani, H. (2025). Analyzing the Translation of Cultural References: Navigating Challenges and Ensuring Accessibility for the Target Audience. *Majalah Al-Haqiqah*, *24*(1), 480–495.

Sukaesih, I., Purwaningrum, E., & Indrayani, S. (2021). Finding appropriate techniques in translating Sundanese terms of address. *Journal of Applied*

Studies in Language, *5*(2), 222–228. https://doi.org/10.31940/jasl.v5i2.222-228

Sunarni, S., Patriantoro, P., & Seli, S. (2023). Kata Sapaan dalam Bahasa Dayak Kanayatn: Kajian Sosiolinguistik. *Innovative: Journal of Social Science Research*, *3*(3), 6622–6636.

Triana, L., & Khotimah, K. (2020). Kata Sapaan dalam Masyarakat Tegal: Tinjauan Sosiolinguistik. *Sasando: Jurnal Bahasa, Sastra Indonesia, dan Pengajarannya Lembaga Penelitian dan Pengabdian Masyarakat Universitas Pancasakti Tegal*, *3*(1), 371–389.

Vishwakarma, V. K. (2023). Translating Cultural Nuances: Challenges and Strategies. *ELT Voices*, *13*(2), 8268531.

Yahdiyani, M. I., Idris, N. S., & Mulyanah, A. (2024). Analisis Penerjemahan Kata Sapaan Bahasa Korea-Bahasa Indonesia dalam Drama Hospital Playlist Melalui Google Translate. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, *7*(9), 10374–10380. https://doi.org/10.54371/jiip.v7i9.5696

Yang, C. (2010). Translation of English and Chinese Addressing Terms from the Cultural Aspect. *Journal of Language Teaching & Research*, *1*(5), 738–742. https://doi.org/10.4304/jltr.1.5.738-742

Yu, T., & Qiu, L. (2024). Analysis of Address Terms Translation Strategies: The "Norms" in the Translation of Address Terms in Moment in Peking. *Lecture Notes in Education Psychology and Public Media*, *51*, 205–213. https://doi.org/10.54254/2753-7048/51/20240987