

Bilingual Signboards on Lombok: Approaches to Acquiring the Translation Equivalence

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Abstract

It is particularly intriguing to analyze the application of Baker's theory of translation equivalence through research on such brief texts as on signboard because it reveals a lot of interesting patterns. In order to make a signboard read in the least amount of time feasible and to get the word across to the reader in a more expedient manner, short phrases are frequently used. Texts taken from Lombok's newly emerging market for multilingual signboard served as the basis for this research's collection of data. This descriptive qualitative research aims to investigate the compatibility and applicability of the extended levels of Baker's translation equivalence in the context of the collected data found on bilingual signboards at religious tourism sites on Lombok Island, particularly in relation to ethical, moral, and semiotic considerations. The study reveals the complex nature of translation equivalence in signboard, highlighting different levels such as word-level, grammatical, text-level, pragmatic, semiotic, and ethical equivalence. It offers practical insights for signboard designers, translators, and the tourism industry worldwide, providing essential information to unfamiliar tourists, contributing to their navigation and exploration of destinations. Additionally, the study underscores the significant role of signboard in tourism development, effective communication of information, intercultural understanding, and the growth of tourism in various destinations beyond Lombok.

Keywords: Translation, Equivalence, Bilingual signboard, Symbol, Tourism

1. Introduction

In several places on Lombok Island in particular and in West Nusa Tenggara province in general, it is necessary to encourage the completeness of signboard in various languages to provide clear and definite information that can be understood by foreign visitors or tourists. Local governments, with their plans to organize Superbikes or MotoGP, cannot stand idly by and accept any form of signboard posted by stakeholders or companies with arbitrary nameplates, especially those related to the beauty of the city. If the purpose of holding international events such as MotoGP and the like is to attract foreign tourists to enter Lombok, then the facilities and the beauty and informative level of the signboard must be considered, because not a few of these tourists travel not just for vacation but also for business. To expedite their business, they need signboard that uses international languages such as English in addition to the local language or Indonesian. This is of course necessary to meet the needs of tourists, which will bring benefits to destinations such as Lombok. Tourists really need to be picked up with adequate signboard, even though the end of the Covid-19 pandemic is not yet known.

The Covid-19 pandemic isn't over yet, but whatever the state of the world, some people with 'adventurous hobbies' will not feel hindered from traveling and coming to Lombok. Part of the reason is the attractiveness of the new circuit, which will be filled with international events. For some of them, Lombok, as an attractive new emerging tourism place, recently known as "*Bali Baru*" (New Bali) has the potential to develop into a hub of ideological exchanges that will create what are known as "post-tourist objects of desire," which are sign values associated with sensation, spectacle, novelty, and the accumulating of cultural capital. According to Gonçalves (Gonçalves, 2020), bungee jumping off the iconic Kawarau bridge in Queenstown, New Zealand, provided the majority of these sign values and objects of want. As an immigrant from outside New Zealand, Gonçalves certainly needs what is known as "signboard" to adapt more quickly or to get to know the area he has just visited.

On the other hand, signboard is not always familiar to newcomers or first-time guests. This can happen if there is a shift in signboard or a shift in language, and it is not always a reflection of a larger shift in language, and is heavily influenced by the regime in power. In contexts where the newly adopted language does not correspond to the language used by the majority of the population, one can expect a diglossic situation to emerge with one language being used for signboard. top-down and lighter language on bottom-up signboard, such as commercial and personal signboard, in daily interactions (Shohamy et al., 2010). Making such a classification is certainly not easy. It takes more than verbal language to provide the information a newcomer to a place really needs. Things that bridge between these needs were put forward as research objects in this study, along with a number of things that need to be clarified with questions. Does the meaning in different languages of one sign have the same meaning? Or does the symbol on the signboard (if any) contribute to clarifying the equivalence for the verbal text?

The matter of equivalence in sign translation should be connected to the area of translation studies, which is a multifaceted and intricate

discipline encompassing numerous ideas and discussions regarding the act of translating from one language to another. A major point of contention in this discipline is the notion of equivalence (Hatim & Munday, 2004; Nida & Tiber, 1969; Panou, 2013). Translation fidelity is the concept of attaining an impeccable correspondence between the original text and the translated version, encompassing both semantic accuracy and stylistic coherence. Two primary theories that dominate the discourse on equivalence are formal equivalence and dynamic equivalence. Formal equivalency, commonly referred to as literal translation, emphasizes a word-for-word translation approach that gives priority to maintaining the linguistic structures and grammatical rules of the source language. Conversely, dynamic equivalence, sometimes referred to as functional equivalence, prioritizes translating the content and purpose of the original text rather than a word-for-word translation.

Another significant theory within translation studies is the Skopos theory, which emphasizes the importance of the purpose or function of a translation. According to this theory, the translator's main goal is to produce a target text that fulfills the specific purpose and meets the expectations of the target audience. This theory challenges the traditional view of equivalence and highlights the importance of considering the target culture and context in the translation process. One of the ongoing debates within translation studies is the role of the translator. Some argue that the translator should strive for invisibility, meaning that the translated text should read as if it was originally written in the target language. Others believe that the translator's subjectivity and cultural background should be evident in the translation, as they can bring a unique perspective and add value to the text.

Furthermore, there are ongoing arguments regarding the integration of technology in translation, the influence of cultural and linguistic disparities on translation, and the ethical considerations surrounding translation, particularly when dealing with delicate or contentious literature. Baker's latest notion of equivalence, commonly known as the "cultural turn" in the field of translation studies, is frequently mentioned (Baker, 2006). This approach highlights the significance of taking into account the cultural and social milieu in which a translation is created and received. This undermines the conventional perception of equivalence as a fixed and unbiased concept, and instead emphasizes the fluid and personal nature of translation. The cultural shift also examines matters of authority and portrayal in translation, along with the translator's function as a cultural intermediary.

This study aims to fill a significant need in existing research by examining and analyzing the translation equivalence of bilingual signboards in religious places on Lombok, utilizing Baker's idea of translation equivalence as a framework. Translation studies have thoroughly analyzed different areas and styles, but there is a dearth of focused research on the distinct context of translating religious signboards utilizing Baker's theory of translation equivalence.

The study broadens the theoretical framework by applying it to a particular setting, while also offering practical insights for individuals engaged in the tourism sector. The study further emphasizes ethical, semiotic, and pragmatic factors, enhancing the analysis and providing a multifaceted contribution in terms of theory, concepts, and practical applications. The study provides practical insights for stakeholders in the tourism industry, such as strategies for efficiently translating tourism materials, comprehending the cultural and linguistic subtleties of diverse target audiences, and fostering cultural sensitivity and inclusivity in translation practices. The study may offer suggestions for enhancing communication and marketing tactics in the tourism sector by means of translation.

2. Literature Review

The translation quality of bilingual tourism promotional materials in Indonesia and their effectiveness for tourism purposes was examined on the focus on four tourism brochures from the regional tourism board of Gorontalo. The analyses resulted in the issues of translation problems in the texts, including linguistic and cultural reference issues. The findings suggestion was that these translation problems can have a significant impact on the effectiveness of the tourism material in promoting the intended destinations. The article argues that addressing these translation problems is crucial to achieving the purpose of tourism promotion (Napu, 2016, 2019).

A comprehensive analysis was conducted in Thailand to analyze studies on the translation of cultural terminology in tourism texts. The evaluation identified 21 publications that satisfied the criteria for inclusion and employed diverse ideas to tackle the difficulties associated with translating cultural terms. Certain academics have directed their attention towards employing translation procedures as a means of addressing cultural connotations. Meanwhile, others have examined the translation of cultural words from various angles, including translation quality assessment and relevance theory. In general, the paper emphasizes the growing fascination with translating cultural words in the tourism industry and proposes prospective avenues for future investigation. This study was faced with a challenge to do so.

As a bilingual activity, translation involves two languages, each of which has unique grammatical lexical features (Susini et al., 2019). Translation can be defined in three ways: as a process, a concept, or a result (product) (Jakobson, 2000). Translation is the act of transferring information from one language to another with the goal of accurately conveying the same message from the source language to the target language. Currently, the concept of translation is well-known among the general public, translators, and experts in the field of translation. Translation, as defined, is the act of transferring the meaning or message from a source language (SL) to a target language (TL). Meaning equivalency is prioritized throughout the transfer procedure. The theory of translation (*traductologie*) and the practice of translation (*traductique*) are distinct since the former is an inherent and unique form of knowledge. Translation theory can be compared to "archeology" and "grammar," which are forms of discourse introduced by Michel Foucault and Jacques Derrida. These forms of discourse challenge traditional hierarchies and prioritize rhetoric above logic (Karpinski & Basile, 2022).

2.1 Equivalence in Translation

The notion of “equivalence” or “equivalence of meaning” has emerged as a focal point of interest among translation specialists due to its direct relevance to the practical aspects of translation. The concept of equivalence gained significant attention among scholars of translation theory during the 1960s and 1970s, leading to its exploration and advancement within the field of translation theory. The concept of equivalence emphasizes the importance of similarity between the source text (ST) and the target text (TT) in effectively conveying the message or content. The challenge lies in identifying the specific types and degrees of similarity that result in different forms of equivalence. Successively Vinay and Darbelnet (1958), Jakobson (1959), Catford (1965), Nida and Taber (1982), Koller (1979), Newmark (1981), Hatim & Mason (1990), Baker (1992), (1997), Hatim & Munday (2019b), Pym (2010), and Panou (2013) have made efforts to critically analyze the equivalence or equivalence paradigm as they conceptualize it in their research and books. And most recently Olohan (2020) seeks new things related to *machine translation*.

Nida's Concept (1964) about formal equivalence and dynamic equivalence represents one of the first approaches to determining translation quality. Newmark (1981, 1988) uses the terms translation of semantic and communicative equivalence in a summary of several translation theories which he calls the *V-flat theory*. Meanwhile, Bastin, on a more pragmatic level, advocates adaptations to translation (Baker & Saldanha, 2009). Skopos' theory (Reiss & Vermeer, 2014), which emerged in 1978, and appeared again in 1984, continues to be developed even though it has drawn a lot of criticism, for example from (Schäffner, 2021). The idea was then continued by Nord (Nord, 2018) and further explained by Hatim and Munday (Hatim & Munday, 2004, 2019) with its tiered practice after creating a kind of training material by Munday (Munday, 2001, 2016) by emphasizing that skopos or the purpose of translation is a measuring stick used to measure the quality of translation. Deeper entry Hatim and Mason (Hatim & Mason, 1990), Hickey (Hickey, 1998) and Mona Baker (Baker, 1992) to the disciplines of theoretical linguistics, pragmatics, sociolinguistics, and discourse analysis is to develop models and descriptions of translation quality with the concept of equivalence.

2.2 Equivalence Terms

Equivalence in translation is an expensive rarity because a translation must meet sufficient requirements to be called an equivalent translation. As stated previously in the sub-chapter above, equivalence has to be categorized or classified into several parts so that the requirements are fulfilled according to the type of equivalence. In terms of cultural equivalence, for example, in general, the translator adds or provides *annotation*, and sometimes replaces or removes linguistic or visual elements of the source by sacrificing cultural concepts to achieve functional equivalence (Bouziane, 2016).

In contrast to the aforementioned scenario, the realm of literary translation showcases the advancement of the transferability category, embracing contemporary ideas regarding the communicative equivalence between the source text (ST) and the target or translated text as the standard for translation accuracy. Literature, encompassing cultural and technological elements and often venturing into the realm of the futuristic, frequently necessitates the application of modern communicative equivalence approaches. This is due to the inherent nature of cross-linguistic and cross-technological communication (Menke, 2019; Milostivaya & Makhova, 2017; Saule & Aisul, 2014), which may reach a *truistic degree*.

Conversely, inexperienced translators may encounter difficulties with newly introduced vocabulary. They often rely on translation equivalents found in bilingual dictionaries, unaware that literal similarity does not always guarantee textual equivalence. The true semantic value of a word, derived from its contextual usage, extends far beyond its dictionary definition. It encompasses aspects such as semantic prosody and preferred lexical choices, which can vary based on the text type and specific domain (Cárdenas & Faber, 2016).

2.3 Equivalence Level in Translation

As Baker acknowledges, the translator must take into account equivalence at this level as the first factor in a bottom-up translation methodology (not LL). Here the translator sees and analyzes the word as a unit whose equivalent is directly found in the target language. This is because one word can have many meanings and can be considered a unit or a more complex morpheme. So translators need to consider factors such as plural-singular, male-female, and deixis related to time and place as well as personal. The next equivalence is above word level equivalence. At this level, Baker sees translation problems that are caused by other things, like incompatibility caused by wordings that have different meanings from the word itself. For example, collocations and idioms are two things that often confuse translators because there is no sign that they have to be translated according to context and culture. It is very good to find words or expressions that are on the same level; idioms are translated with idioms in TL or if the collocation has the right equivalent in TL. However, it often requires long studies, analyses, and experiments to ensure compatibility. At the third level, grammatical equivalence is considered to have an important role in translation. When referring to grammatical contrasts across languages, it should be noted that grammar can vary in different languages, and this may present problems in finding an immediate match in TL. The fact that the different structures between TL and TL can result in major changes to the way messages are conveyed is a consideration that cannot be ignored in translation. The advantages and disadvantages of one language over another may cause a distortion in meaning or cause one element to not be represented properly. The words “we” and “us” in Indonesian, which only have one equivalent in English, can create serious problems, especially in the translation of sensitive texts.

At an even higher level, textual equivalence is very important for translation at the text level. Textual equivalence is discussed in two different chapters by Baker. The first is thematic textual equivalence and structural information, and the second is cohesion equivalence. These two textual equivalences are unquestionably distinct. However, what is important is the feature in the translation that provides a

reference for how to understand and analyze ST, which can facilitate the translator in his efforts to translate into a cohesive and coherent text for the reader in a clear context. The translator is given the freedom to maintain or change the cohesive bond and coherence of the text by considering three factors; target audience, the purpose of the translation, and the type of text. The text will not be meaningful unless it is also seen from a pragmatic perspective. Then this pragmatic equivalence becomes part of the equivalence levels in translation. This pragmatic equivalence, as understood by many people, does have a nuance that is different from what is commonly understood. There are implicatures that are considered by translators, because what is implied is often different from what is stated. The responsibility of the translator is to decipher the intended meaning of a text and determine the consequences of transferring it from the source language (SL) to the target language (TL).

Baker also explained that equivalence at the semiotic level is a combination of equivalence at the previous level. There are sides to words, grammar, cohesion, coherence, and linguistic choices that are combined into semiotic equivalence. The discussion opens with an understanding of what is verbal and non-verbal and how these are equated. Consequently, the translator engages in an examination of the sources and what is referred to as the semiotic regime. This involves drawing insights from the texts to be translated, with the objective of identifying and obtaining semiotic equivalents in the target language (TL). Baker's expression, "a translator's ability to adapt a given resource or deploy a different one to express similar meanings in the target text," can be understood to mean that the translator's endeavors must arrive at finding equivalent and commensurate meanings between the source text and the translation in the target language. At the last level that was added starting in the second edition of his book (Baker, 2011) is the equivalence of ethics and morals. This is the latest thinking of Baker which he also called 'beyond equivalence'. This is related to ethics and morals. How can a translator accommodate ethics and morals in his translation action? The professionalism of translators is really tested between ethics and law as well as its commerciality. And of course, the translator still has his linguistic choice in translating the text at this level.

3. Method

This study employed descriptive qualitative research. In this type of research, data were collected at a specific point in time to describe or document the existing characteristics, behaviors, or phenomena of a population or a specific sample.

For the sampling technique, we used purposive sampling in selecting the samples of our study. We purposively selected several popular religious tourism sites where interesting phenomena of bilingual signboard texts exist. We collected data across Lombok Island at a specific period of time. This approach allows for a comprehensive understanding of the current state of translation equivalence in the selected signboards without manipulating variables or examining changes over time.

Data was obtained through firsthand observations to create a detailed picture of the study subject. The mentioned descriptive research examined the translation equivalency of bilingual signboards in Lombok Island's religious sites, particularly *masjids* (mosques) and *mushollas* (smaller mosques) near religious tourism locations. This excludes Lombok's non-Muslim religious sites. For ethical compliance, this study follows how ethical considerations were addressed. This includes getting agreement from participants to collect data, following ethical rules for observations, and protecting participant privacy. This information is necessary to demonstrate the research's ethical integrity and protect participants' rights and well-being.

Direct observations were made to ascertain the state of the data, as well as the atmosphere and the data environment, in order to obtain a more thorough explanation (Bhattacharjee, 2012). In addition, unstructured observations were carried out so that data could be developed that would have a tight relationship with the requirements for supporting data (Munck, 2009).

During this stage, recordings were made so that the integrity of the data related to the bilingual signboard texts. We took the photographs of many signboard that contained bilingual texts (source text to target texts, or symbol to target text) (Atkinson & Hammersley, 2007; Schilling, 2013) using smartphone device and sent to WhatsApp group of the research team and uploaded to GoogleDrive.

The existing data were then supplemented with information from blogs, websites, Facebook, Instagram, Twitter, Google pictures, WhatsApp, Telegram, and BiP. The data received through this computer communication were validated and confirmed using WhatsApp or other direct conversations to assure the data's existence and accuracy. The photo's owner or the person who took the photo was called and asked for their thoughts and information regarding the snapshot, particularly in regards to comprehending the photo's substance and function in giving information.

4. Results

The results section of this article focuses on translation by applying the theory proposed by Baker. Equivalence of meaning consists of several levels as stated by Baker (Baker, 1992, 2011, 2018) in his book which continues to be updated until the third edition in 2018. In the first edition he conveys the level of equivalence starting from the word level to the pragmatic level, then in the second edition he adds one more level, namely ethical or moral equivalence. Finally, in the third edition he added what he called semiotic equivalence. Through the data collected in this study, attempts were made to find compatibility between what was conveyed by Baker starting from the lowest level of equivalence (word level) to ethical or moral level equivalence.

4.1 Ethics and Moral Compatibility

Compatibility at this level begins to exist in the second edition of Baker's book in addition to being placed in chapter eight (Baker, 2011) entitled 'Beyond Equivalence: Ethics and Morality'. This is actually not a level of equivalence because the content is more on how a translator and interpreter behave towards something related to codes of ethics and morality, law, manners, what is formulated as what is not

allowed and what is allowed to be done ('don'ts' and 'dos').



Figure 1. (a) Ethical equivalence: Removing the footwear when entering the mosque; (b) setting the visitor’s phone to silent mode

The imperative sentence 'Please remove your footwear' in Sentence (1a) can be understood as an order or request that all forms of footwear, shoes, loafers, boots, sandals, or even socks (which are not impure) be removed when entering the worship area at the mosque. The manager of the mosque establishes a sacred boundary that designates the area where footwear is permitted and where it is prohibited. Footwear, particularly those worn outside (except impure socks), are deemed capable of contaminating the sacred space, rendering worship unacceptable.

This sentence is commonly found in many places in Indonesia. While the sentence 'Please remove the footwear' is very limited because some people will be reluctant to say it to their guests even though there are dozens or hundreds of reasons that can be explained for that. The same goes with the imperative sentence in (1b) that recommends visitors to turn off their cellphones and other devices that produce sound or loud noise that could distract people during the prayer, except that it translates into a more brief instruction i.e. “Silent Mode” that reads “Please turn off your cellphone speaker/volume”.

4.2 Semiotic Equivalence

Regarding the concept of semiotic equivalence, Baker refers a lot to Leeuwen (2005). who wrote a book that explores social semiotic problems with semiotic resources. There is the term “semiotic regime” mentioned to refer to what is defined by Baker as a way of using semiotic resources that are arranged in a particular context. Meanwhile, semiotic resources are defined by Leeuwen as actions, materials, and artifacts used for communicative purposes, whether produced physiologically by speakers, by technology, or using computer hardware and software.



Figure 2. Halal Tourism Area with “Moslem Friendly Tourism” signboard, Islamic Center Mataram, Lombok

Physiological production is any form of physical movement that can be interpreted as a way of communication that is understood by the other person. These gestures can come from all parts of the body, including the face, with expressions showing joy, pleasure, sadness, and anger. Head movements can also be up-down and right-left, which can be interpreted as approval and rejection. All of these are physiological movements that have semiotic meanings, which may have different meanings in certain languages.

In Indonesian-speaking culture, giving a thumbs-up can mean “agree” or “support.” In another context, the same thing can also mean praise when held up facing upwards. When held up facing downwards, it can mean “challenge” or “denigrate” or “humiliate” the other person. The movement of the fist when stretched forward and accompanied by an angry facial expression can be understood as a way of showing anger or 'challenging'. Meanwhile, a gesture similar to that with a cheerful face can be interpreted as support or an invitation to stay enthusiastic. Sign language is often translated into verbal language as an explanation of the intended meaning. Not only those made with body movements but also those made with modern printing technology involving computers with complex software and up-to-date hardware. Some printers, these days, are capable of producing three-dimensional prints. The letters are embossed, and even the printed paintings can take the form of sculptures. On two-dimensional surfaces, signboard can be printed with the incredibly rich colors of high-resolution photography. There is no obstacle to printing in gigantic sizes up to more than five meters wide.

On the signboard above (Figure 2), although there is no clear symbol which means the verbal text, there is a logo which symbolizes that there is a power that intervenes to issue the implementation of the rules contained in this signboard. The local government logo has a symbol that refers to the existence of a regional regulation that regulates halal tourism in Lombok.

4.3 Pragmatic Equivalence

If cohesion is a network that forms text, then coherence is also a network but in a deeper position than cohesion itself. Coherence is not as visible as a network or relationship between words and expressions that clearly refer to each other as in cohesion. However, the relationship between what the speaker has plays a role in determining the meaning of the utterance in accordance with what can be interpreted by the speaker's interlocutor. So that the implications of each word can be different, since it is not explicit, the same word may be understood differently by different individuals. Each individual's ability to draw conclusions or implications from an utterance determines the individual's attitude to respond to that utterance.

In the field of pragmatics that studies speechlessness, there are three things that are closely related. Although not explicitly stated by Baker in his theory, what is referred to as, locutionary, illocutionary and perlocutionary cannot be abandoned specially to see the effect of a signboard on the people who see it. Because Baker refers more to Grice (Grice, 1975) which focuses on two things; he considers more coherence and implicature to be more contributive to translation, as if the three things of locution, illocution, and perlocution don't really hit.



Figure 3a-c. Signboard found at the mosque entrance

Baker's emphasis in referring to Grice is actually related to *addressing* someone who in one language and another language differs a lot,

especially in terms of nicknames and titles. On signboard, instructions or *directions* can be included. In English-speaking country, where native speaking only in that language, the terms 'IN' and "OUT" is rarely, if not never, used to mean as what 'ENTRANCE' and 'EXIT' refer to. This is the pragmatic equivalence between 'IN' and 'MASUK' and between 'OUT' and 'KELUAR'.

4.4 Textual Equivalence

Before going any further with the text in this signboard translation, it is necessary to understand the concept proposed by Baker regarding textual equivalence. Baker discusses this at two levels, namely textual equivalence regarding information structure and themes. Meanwhile, at another level, Baker talks about textual equivalence in relation to cohesion. At the first level, it is explained that the text is inextricably linked to themes and rhyming units, or theme and rhyme in English. These two terms exist in the sentence structure. Each of them is a sentence-composing segment that acts as a central conversation or orientation point of a sentence, and the other becomes an explanation of what is the subject of the discussion. The subject matter is the theme, whose explanation is given by the poet. In multilevel sentences, rhemes themselves can have themes and other rhemes that are sub-discussions of the main theme, so that the themes and rhemes become stratified in one complete multilevel sentence. In this section, Baker draws heavily on Hollidayan's theory of text. He explained at length that the theory can be used in translation, which is nothing but to make the message in the text reach the readers of the translation. Translation, according to experts (one of them for example Newmark (Newmark, 1988), is indeed at this level (text) not to deviate from the actual content of a text. A text is *decoded* to get the message and then *encoded* into target language with the naturalness of the target language so that it sounds normal, natural, and can be understood properly.

At the next level, Baker discusses textual equivalence which focuses on cohesion so that all things that are interrelated in a text do not provide individual information that is independent from other elements. Cohesion is the lexical and grammatical network and other relationships that interweave all parts of a text. Certain lexicons will be related to each other by referring to each other so that the information is not cut off or seems fragmented and separated. References between lexical units become important along with the use of conjunctions and pronouns that connect entities in a text. Mutual reference both forward and backward (anaphoric-cataphoric) between these entities should not be neglected in relation to the translation of a text. Relationships or mutual references between entities are associated with semantic or grammatical references, which are often partially discarded because they have been represented before, such as in ellipsis sentences.



Figure 4. Signboard recommending visitors to wear modest clothes at sharia tourism area

In the above example (Figure 4) the meaning of the phrase 'sharia tourist area' is clarified by the following phrase 'must wear Muslim dress/clothes'. This signboard is actually intended for women who are required to wear a headscarf or at least wear clothes that cover from the top to below the calf when entering the mosque area to be considered polite. Likewise for men, it would be awkward if they came to this area wearing only shorts that did not cover their genitals as in Islamic teachings. The two phrases that explain each other are translated into English into 'Moslem Friendly Tourism'. This phrase in English is used in discussions about halal tourism which is very thick with Islamic nuances. So in terms of the meaning of the text, the phrase 'Moslem Friendly Tourism' is the same as the meaning of the expression halal tourism whose concept can indeed be explained in the two Indonesian phrases mentioned above (Hasanah, 2020).

Here it can be understood that although it is not considered as a translation, the English phrase 'Moslem Friendly Tourism' has the same meaning as the two Indonesian phrases 'Sharia Tourism Area, Mandatory Muslim Dress'. The Indonesian text can be considered equivalent to the English text; although, it is also possible that misinterpretation takes places if an 'illiterate' foreign tourist reader assumes the translated term 'moslem friendly tourism' as being friendly or hospital only to moslem tourists.

4.5 Grammatical Equivalence

Lexical equivalence pertains to the equivalence observed at both the word and beyond word level, encompassing larger linguistic units. Translation is influenced by more than just lexical equivalence. Beyond lexical equivalence, there exist grammatical equivalences that involve the morphological and syntactical systems.

The morphological and syntax systems are not the same in one language to another. The word formation system in English is certainly very different from the word formation system in Arabic, Indonesian, and other languages. The affixation system in forming a word is also not the same. Prefixes in English are not the same as prefixes in Indonesian both in form and function.

The difference does not only occur in morphological systems but also in sentence structure. It takes the correct arrangement and order of words to form a meaningful sentence. The order of words in forming sentences has different rules in each language. Certain word classes must be at the beginnings which are then followed by other word classes with their respective functions. Nouns, verbs, adjectives, adverbs and other words have different roles in forming sentences. Each also has a complementary function in the sentence.



Figure 5. Car wash signboard stood next to a mosque and an ablution washroom signboard

Certain sentence arrangements can be accepted in one language, but not necessarily meaningful in another language. These differences are very important to be recognized and studied by translators to get grammatical equivalence.

4.6 Equivalence Beyond Word Level

Equivalence above words in translation is used when words cannot explain why a text cannot be translated. Baker addresses collocations, idioms, and expressions. Collocations were previously covered at the word equivalence level, however this part is discussing collocations that appear in similar situations (as shown in **Table 1**). Baker cites the example of the transitive verb 'deliver' in English, which has several meanings depending on its object.

Table 1. Collocation of the Word Deliver in English

English	Indonesia	Object
<i>deliver</i> a letter/telegram	give	letters/telegrams
<i>deliver</i> a speech/lecture		
<i>deliver</i> news	convey	speech/lecture
<i>deliver</i> a blow		
<i>deliver</i> a verdict	preach	news
<i>deliver</i> a baby	give	blow
	give	decision
	give birth to	baby

In the example above, there are at least four variants of the meaning of the verb 'deliver' in Indonesian. In Arabic, each of the six verbs 'deliver' has a different meaning, so it must be translated differently in the six. The difference is due to the difference in the object of the transitive verb. In Indonesian, some of the meanings of these collocations can still be exchanged except for the verb in 'deliver a baby' which must be translated 'to give birth to a baby'. This kind of collocation is indeed quite flexible which can still provide choices in different forms. It is another case with some expressions consisting of words whose meaning is somewhat far from its propositional lexical meaning, such as the word 'dry bag' in Indonesian. The word 'pocket' has a clear propositional meaning, so does the word 'dry'. But in combination, the two words form an unusual meaning. The word 'dry' will cause the meaning of the phrase 'dry bag' to be not propositional. 'Dry bag' would mean 'no money' although traced back it has a vague connection.

In other phrases such as 'vote bag', the word 'pocket' would not mean a real pocket. Because it is combined with the word 'voice', the word 'pocket' will be interpreted as an area that can contribute a large number of voters' votes in the election. The expression 'voice bag' is a common expression and is immediately understood by Indonesian speakers. Idiomatic expressions of this kind are not always the same from one language to another, although sometimes similarities can occur such as the expression 'on the edge' which describes someone who is in a dangerous position or has no choice to solve the problem. English uses the term 'on the horns of a dilemma'. For those who find it difficult to choose an option that doesn't hurt. Indonesian and English both use the same object, namely 'horn'.



Figure 6. Welcome signboard in Zainuddin Abdul Majid international airport which was named after Lombok’s most famous moslem scholar

On the signboard above, the expression 'welcome' in various languages is used to welcome incoming visitors. The expression 'welcome' in Indonesian cannot be translated word for word. So for this it is necessary to find an appropriate equivalent in another language which has the same function to welcome and is used in the same situation as the use of the expression 'welcome'. English uses the expression 'welcome' which literally means 'welcome'. The equivalence between the expression 'welcome' and the expression 'welcome' is the equivalence over the word or the equivalence over the expression. Several translations of this kind exist on many signs as shown in the table below.

Table 2. Equivalence Level above the Word

Indonesian Expression	English Expression
<i>Selamat Datang</i>	Welcome
<i>Terima Kasih</i>	Thank you

4.7 Equivalence at Word Level

Translating one word into two or more words or something like this is not related to collocations or expressions which will be discussed at the next level. But matters related to culture, and the concept of lexical meaning, are indeed objects and targets of conversation at this level, outside of idioms or expressions. In discussing lexical meaning, Baker admits that he refers to Cruse (Cruse, 1986) who divides lexical meaning into four kinds, namely *propositional meaning*, *expressive meaning*, *presupposed meaning* and *evoked meaning*. Propositional meaning is distinguished from expressive meaning which is closely related to the feelings of speakers of a language. Propositional meaning is meaning that is often understood as it is. For example, a 'house' is a building that is a family residence with equipment to support the lives of those living in the house. A house is distinguished from an office in that the building equipment is not the same as a house because it is not intended as a place to live. But it is not impossible for a word to have a propositional meaning as well as an expressive meaning.

Presuppositional meaning is meaning that can be assumed or estimated beforehand. The meaning is more or less different from the meaning of the original word. As an example, given by Baker, the word 'broken' in legal terms cannot be translated 'broken' in Indonesian, but means 'violated' and that can be understood because the law seems to have been damaged which is also the meaning of the word 'broken' in English. In Arabic it is not translated as 'violated' or 'damaged' but tends to be translated with the meaning 'contradicted'. Another example given by Baker is the word 'to brush teeth' which in English uses 'to brush teeth'. German and Italian use the term 'to polish teeth', while Polish uses 'to wash teeth' and Russian uses 'to clean teeth'. The terms used by the languages mentioned above, two of which are acceptable in Indonesian namely, 'brushing' and 'rubbing'.

The last of the four kinds of lexical meaning is what is called '*evoked meaning*' or 'meaning taken' from the speaker's dialect or register. This is of course related to the speaker's situation when expressing a word or because of the culture of the speakers of that language. The influence of situation and culture in the utterance of a word makes a difference in meaning that must obviously be taken into account in translation. So with this nature, a translation is not considered as something that is right or wrong but is correct, inaccurate, or inappropriate. In contrast to the propositional meaning, the translation can be declared wrong because the propositional meaning is not a matter of 'correct' or 'incorrect' but the correct or wrong equivalent of the word used in the translation.



Figure 7. Signboard recommending visitors to wash hand at a mosque area

At the *Nurul Bilad Kuta* mosque, many signs use both Indonesian and English, and some even include the local language (Sasak). Many of the translations of the words in English are imprecise and some can be considered wrong because of their propositional nature. A proposition cannot be tolerated in terms of meaning because it must imply a completely different meaning. In Figure 7 above, propositional lexical meaning is the word 'periodically' which is transferred to 'intensively'.

The word 'intensive' in English is an adverb taken from the adjective 'intensive'. In the electronic version of the Oxford Advanced Learner's Dictionary 10th edition, the word 'intensively' means 'in a complete and extremely detailed way; with a lot of care (perfectly done and in a very detailed way with great care)'. Meanwhile, in the online version of the English Indonesian Dictionary, edition 5, the word 'periodic' means 'repeated at a certain time and regularly; steady'. Propositionally the essence of the meaning of these two words is very far. Considering the situation why this signboard appeared, namely because of the Covid-19 pandemic, the desired meaning is actually the meaning contained in the word 'periodic', in accordance with the recommendations of the government and WHO. The meanings of the two words in different languages are not the same. The equivalent phrase 'periodically' should be 'regularly' which means 'at regular intervals or times'. So that the sentence 'Washing hands periodically' is translated into 'to wash hands regularly' which describes the equivalent meaning in the translation in accordance with the *faithful translation method* (Newmark, 1981, 1988) which puts forward all the words must be represented in the translation.

Although words or phrases can be translated into sentences in *translation shift theory*, under certain conditions *faithful translation* must be applied to avoid misunderstanding except in sentences that have idiomatic content. Regarding this signboard, *translation shift* can still be tolerated as long as the full meaning of the message contained in the text is still the same or reaches the reader of the translation. Some of the lexicons in the signboard above still contain expressive meanings and propositions that can still be translated more freely to convey the message of the signboard.

Another mistake on the signboard above is the translation from Indonesian into Sasak. Still related to the phrase 'periodically' which translates to 'once in a while' in the Sasak language which triggers the understanding 'no need to do it often', just 'once in a while' is enough. The essence of the meaning of 'periodically' is not the same as 'once in a while'. Even though from an expressive 'taste' perspective, in translating the phrase 'periodically' to 'once in a while' in the Sasak language, the translation has absolutely no *sense* or is wrong. This cannot be measured by other lexical meaning concepts such as presuppositional meaning or evocative meaning based on previous experience which is *retrievable*. from deep memory. However, not all signboard has the same fate as above. There are translations which are very well measured by presuppositional lexical meanings for example.



Figure 8. Signboard recommending visitors to remove the footwear at a hotel prayer room

The signboard below, if the propositional lexical meaning is applied, will definitely be in shambles. The words used one by one can still be traced to presuppositional lexical meanings. The word 'please' English as a translation of the word 'please' Indonesian in the signboard below still has other equivalents in different contexts. 'Please' is the same as 'please', 'please', 'please' or 'please' or any other word that allows for a proper equivalent. Likewise, the phrase 'sandals' has a broad meaning that cannot be limited to the propositional equivalent of 'sandals', for example. Footwear can be in the form of sandals, shoes, sandals, or for crossing the hot desert there is what is known as a 'khof', a kind of boot that is only opened once every three days when washing with water. The right equivalent in English is 'footwear' which has a presupposition to everything that is worn on the feet as protection, such as shoes and boots.

Whereas the word 'released' in Indonesian has many equivalents in English but you can still choose according to the sentence. There is the word 'release', the phrase 'take off' and also the word 'remove' which is used on this sign, which can be the equivalent of the word 'let go'. The sentence 'Please take off your shoes' when judging from its structure is a causative sentence which can be understood that shoes must be removed. By starting with the word 'please' which is the equivalent of 'please', the sentence can be considered as an imperative sentence. Both sentences in the source and target languages are imperative sentences.

5. Discussion

5.1 Ethics Approach

In relation to the concept of ethical equivalence in translation on **Figure 1**, Baker's inclusion of ethics and morality awareness in her second edition suggests an acknowledgment of the ethical dimensions of translation. However, it is important to note that the concept of ethical equivalence discussed in this study diverges from the traditional notion of equivalence and focuses more on the behavior and adherence to ethical codes, moral standards, laws, and cultural norms by translators and interpreters.

The comparison of the current findings with Baker's theory reveals that ethical equivalence encompasses more than just language. Baker's inclusion of ethics and morality awareness indicates an acknowledgement of the ethical dimensions involved in translation. However, this study's specific concept of ethical equivalence emphasizes ethical behavior and adherence to norms rather than focusing solely on linguistic correspondence.

These findings align with the growing body of research that highlights the ethical awareness or responsibilities of translators and interpreters particularly in religious settings (Koskinen, 2000; Pym, 2020; Künzli, 2007; Van Wyke, 2010; Sanneh, 2015; Drugan, 2017; Basalamah, 2021; Baharuddin, 2023). Scholars have emphasized the importance of ethical decision-making, cultural sensitivity, and moral considerations in translation practice. These studies underscore the role of translators and interpreters as cultural mediators and emphasize the significance of integrating ethical and religious principles and cultural norms into the translation process.

5.2 Semiotic Approach

In relation to the examination of semiotic equivalence in signboard as shown on **Figure 2**, Baker's reference to Leeuwen (2005) underscores the exploration of social semiotic issues and the use of semiotic resources in specific contexts. Leeuwen's concept of "semiotic regime" aligns with Baker's notion of utilizing semiotic resources within a particular framework. Semiotic resources, as defined by Leeuwen, encompass various forms of communication, including physiological actions, materials, and artifacts produced by speakers, technology, or computer hardware and software.

The findings of this research highlight the role of semiotic resources in creating impactful signboard, building upon Baker's acknowledgment of their importance in translation. The study expands our understanding of semiotic equivalence by exploring its cultural and contextual dimensions and how they contribute to effective communication.

In conjunction with other studies (Leone, 2004; Cosculluela, 2003; Sonzogni, 2011; Hodge, 2016; Wong, 2019; Simungala, 2020; Gorlé, 2022), this research adds to the existing body of knowledge on semiotic resources in signboard and communication. These studies emphasize the relevance of semiotics across cultural, social, and linguistic contexts. The present research reinforces the significance of considering semiotic factors when designing signboard, recognizing the intricate and diverse nature of semiotic resources in conveying meaningful messages.

5.3 Pragmatic Approach

While Baker does not explicitly address locutionary, illocutionary, and perlocutionary aspects, these factors play a significant role in understanding the effects of signboard on individuals and their interpretation of the conveyed meaning. In terms of pragmatics, which examines speech acts, the relationship between the speaker and the meaning of an utterance is crucial. Coherence, a deeper level of network beyond cohesion, influences the interpretation of utterances based on the speaker's intended meaning and the understanding of the interlocutor. This implies that the same word may be understood differently by different individuals, as the ability to draw conclusions or implications from an utterance varies. While Baker draws on Grice's work, which emphasizes coherence and implicature in translation, the study highlights the importance of considering the locutionary, illocutionary, and perlocutionary aspects in the pragmatic analysis of signboard. This is particularly relevant when examining the effect of signboard on individuals.

Comparing the findings with Baker's theory (as shown on **Figure 3**), it becomes apparent that Baker's focus on coherence and implicature is relevant when addressing differences in nicknames and titles across languages. However, the pragmatic equivalence observed in signboard extends beyond these aspects and encompasses the locutionary, illocutionary, and perlocutionary dimensions. This finding underscores the

importance of considering the pragmatic elements in translation, particularly in the context of signboard where effective communication relies on understanding the intended meaning and the impact on viewers.

In relation to other studies (Panou, 2013; Nugraha *et al.*, 2017), this finding aligns with the broader field of pragmatics, which emphasizes the role of context, implicature, and speech acts in communication. Scholars have recognized the significance of considering pragmatic factors in translation, particularly in cross-cultural and multilingual contexts. This research contributes to the understanding of pragmatic equivalence in signboard, demonstrating how cultural and linguistic nuances shape the choice of wording and the interpretation of meaning.

5.4 (Con)textual Approach

Baker discusses textual equivalence at two levels: information structure and cohesion. Regarding information structure, Baker emphasizes the interdependence of themes and rhyming units in a text. This aligns with the concept of a central conversation point (theme) and its explanation (rheme) in multilevel sentences. The use of Holliday's theory of text in translation is highlighted, emphasizing the importance of conveying the message of the text to the readers in a natural and understandable manner.

At the level of cohesion, Baker focuses on the lexical and grammatical network that connects different parts of a text. Cohesion ensures that the information in a text is interconnected and not fragmented. This includes the use of lexical references, conjunctions, and pronouns to maintain the flow and coherence of the text. The translation process must consider these cohesive relationships and not overlook references between entities, whether forward or backward.

Comparing the results obtained from this study to Baker's theory reveals a clear emphasis on the preservation of both content and structure during the translation process. The research explores specific instances of sign translation, such as the phrase 'Moslem Friendly Tourism' in English, which carries the same meaning as the Indonesian phrases 'Sharia Tourism Area, Mandatory Muslim Dress.' This serves as evidence of textual equivalence between the two languages, indicating the successful conveyance of the intended message in the translation. These findings correspond with previous research that highlights the importance of maintaining textual coherence and information structure in translation. Scholars, including Newmark, have emphasized the significance of preserving the content of the text while ensuring its naturalness and comprehensibility in the target language (Bell & Candlin, 1991; Neubert & Shreve, 1992; Gutt, 2014).

5.5 Language Rule Approach

The findings of this research regarding lexical and grammatical equivalence can be compared and contrasted with Baker's theory and other relevant studies. Lexical equivalence refers to the equivalence observed at the word level and larger linguistic units. However, translation is influenced by more than just lexical equivalence. The research emphasizes the importance of considering grammatical equivalences, which involve the morphological and syntactical systems of languages.

When comparing these findings with Baker's theory, it becomes evident that the attainment of grammatical equivalence is influenced by the morphological and syntactical disparities between languages. The research sheds light on how word formation systems, including affixation, exhibit variations across languages. Furthermore, the diverse rules and arrangements of words within sentence structures contribute to the difficulties encountered in achieving grammatical equivalence.

These findings align with other studies (Sudartini, 2009; Panou, 2013; Hartono & Yuliasri, 2018; Seran *et al.*, 2022) that emphasize the importance of comprehending and investigating the morphological and syntactical distinctions between languages in the context of translation. It is essential for translators to possess an awareness of these differences in order to ensure grammatical equivalence in their translations.

5.6 Expression/Beyond Word Approach

The findings of this research regarding lexical and grammatical equivalence can be compared and contrasted with Baker's theory and other relevant studies. Lexical equivalence refers to the equivalence observed at the word level and larger linguistic units. However, translation is influenced by more than just lexical equivalence. The research emphasizes the importance of considering grammatical equivalences, which involve the morphological and syntactical systems of languages.

Upon comparing these findings with Baker's theoretical framework, it becomes evident that the morphological and syntactical disparities inherent in different languages exert a substantial influence on the attainment of grammatical equivalence. The research underscores the notable variations observed in word formation systems, specifically the phenomenon of affixation, across diverse linguistic contexts. Furthermore, the differential rules and structural arrangements governing word order within sentence constructions contribute significantly to the complexities encountered in achieving grammatical equivalence.

These findings resonate with other scholarly inquiries that accentuate the paramount importance of comprehending and investigating the morphological and syntactical distinctions existing between languages in the realm of translation. As elucidated by Pym (1995), Pym (2007), Melamed (2000), Panou (2013), Snell *et al.* (2018), and Wu & Monz (2023), a comprehensive understanding of these disparities assumes a critical role for translators, who must remain cognizant of such intricacies in order to ensure the preservation of grammatical equivalence during the process of translation.

5.7 Word Transfer Approach

The findings of this research related to lexical equivalence and its various dimensions can be compared and contrasted with Baker's theory and other relevant studies. Baker's discussion on lexical meaning, including propositional meaning, expressive meaning, presuppositional

meaning, and evoked meaning, provides a framework for understanding the complexities of translation at the lexical level.

When comparing these findings with Baker's theoretical framework, it becomes apparent that both underscore the criticality of lexical meaning in the translation process. The research extensively investigates various dimensions of lexical meaning, including propositional, expressive, presuppositional, and evoked meanings, along with their implications for effective translation. The provided examples aptly illustrate the intricate nature of translating lexical items, necessitating meticulous consideration of their intended meaning, cultural connotations, and contextual relevance (Pym, 1995; Pym, 2007; Melamed, 2000; Panou, 2013; Snell et al., 2018; Wu & Monz, 2023).

These findings align with other scholarly inquiries that place emphasis on comprehending the subtleties and cultural associations inherent in lexical items during translation. The translation of lexical items encompasses more than a mere search for equivalent words; it demands a comprehensive assessment of the broader meanings and cultural implications linked to the words being translated. The research effectively underscores the multifaceted challenges entailed in achieving precise and contextually appropriate translations at the lexical level.

6. Conclusion

In conclusion, Baker's theory of translation equivalence encompasses various levels of analysis to ensure accurate and meaningful translations. The first level, known as "word level equivalence," involves analyzing each word in the source language comprehensively to find the appropriate equivalent in the target language. This may require translating a single word into multiple words to convey the intended propositional meaning rather than the expressive meaning. Additionally, presuppositional and lexical meanings are considered at this level to ensure proper translation. Moving beyond the word level, signboard often employs multiple languages to convey the same meaning, posing challenges when applying word-level equivalence. Achieving grammatical equivalence involves adapting English structures to Indonesian structures when translating short phrases. Furthermore, text-level equivalence becomes evident in longer phrases that do not align as direct equivalences at earlier levels. At the pragmatic level, signboard frequently combines verbal and non-verbal elements, such as arrow symbols indicating the direction of entry. This semiotic level of equivalence is prevalent in Lombok's signboard, where almost every verbal sign is accompanied by an icon or symbol. Arrows commonly serve as indices for providing directions. Moreover, the ethical level of equivalence considers social semiotics to ensure the signs are appropriate and respectful. Varying levels of privacy are indicated, reflecting considerations for areas inaccessible to the public. Additionally, the translation of politeness differs between settings, such as mosques requiring the removal of shoes and offices expecting visitors to refrain from wearing sandals. This study illustrates the complex nature of translation equivalence in signboard, which takes into account pragmatic, semiotic, word-level, text-level, and ethical factors. It is essential to comprehend and use these degrees of equivalency correctly to effectively communicate through signboard in a variety of settings.

The findings of this study yield four implications, namely: practical application, signboard efficiency, translation equivalence, and tourism development. Through the analysis of brief texts, the study offers a practical application of Baker's theory of translation equivalence in the context of signboard, unveiling patterns that inform the creation and design of effective signboard, enabling efficient and expeditious information conveyance. By emphasizing the importance of concise and easily understandable signboard and the use of short phrases to captivate attention and facilitate effective communication within temporal constraints, the research provides valuable insights for signboard designers. Furthermore, the study delves into the concept of translation equivalence in signboard, revealing that all levels of translation equivalence are applicable to multilingual signboard texts, thereby underscoring the criticality of maintaining accurate and equivalent translations across languages to ensure effective communication with viewers. Lastly, the study's positive outcome underscores the substantial contribution of signboard to the growth of tourism in Lombok, bearing implications for destination marketing and development, as it highlights the pivotal role of signboard in providing indispensable information to unfamiliar tourists, thereby facilitating their navigation and exploration of the destination. Overall, this research underscores the practical implications of effective signboard design and translation equivalence, emphasizing the crucial role of signboard in facilitating communication and contributing to the development of tourism in Lombok.

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Authors contributions

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