



Translation Review of Cultural Specific Terms in the Book Entitled “Ajaran Kepemimpinan Asthabrata Kadipaten Pakualaman”

Sri Marwati

English Language and Linguistics in Translation Department, Universitas Terbuka, Indonesia
myrose1258@gmail.com

Dimas Adika

Vocational College, Universitas Sebelas Maret, Indonesia
dimas.adika@staff.uns.ac.id

Widyasari

English Language and Linguistics in Translation Department, Universitas Terbuka, Indonesia
wiwid@ecampus.ut.ac.id

Abstract-The objective of this research is to analyze the translation strategy of cultural terms in the book *Ajaran Kepemimpinan Asthabrata Kadipaten Pakualaman* by K.G.P.A.A Paku Alam X. This book discusses leadership values in Javanese culture. This research employs a qualitative descriptive method, adopts a textual analysis approach focusing on the analysis of cultural terms and their translations in the English version. The analysis applies Peter Newmark's theory of semantic translation to examine how meaning and cultural nuances are preserved or shifted. This research adopted the theoretical of Lawrence Venuti's foreignisation strategy is used to evaluate how cultural elements and uniqueness are maintained in the target languages. The results of the research indicate that the translation of cultural terms in the book use communicative and domestication translation strategies. The contribution of the translation is the symbolic and philosophical richness of Javanese culture. This research found that the importance of a balance between the accuracy of meaning and cultural preservation in cross-language and cross-cultural translations.

Keywords: Cultural Terms, Asthabrata, Domestication, Foreignization

I. INTRODUCTION

Books are the windows of knowledge, books are one of the best ways to introduce culture, traditions, beliefs, thoughts, and ideologies. Likewise, the book entitled "*Ajaran Kepemimpinan Asthabrata Kadipaten Pakualaman*", this book is a collection of the Library of Kadipaten Pakualaman. Book contains the concept of Javanese teachings on leadership. This book is very useful for Javanese people in understanding the character of Javanese leadership so that a leader has a guide in behaving to carry out the mandate as a leader. This book is certainly very interesting for Javanese people, but it does not rule out the possibility that this book is also interesting for foreigners who want to learn Javanese culture.

The interesting thing in this book is the many Javanese cultural terms used. This is natural because this book contains the concept of Javanese leadership so of course many Javanese cultural terms appear because they are the original source. This book is printed in three languages, namely Javanese, Indonesian, and English. The original source is a book entitled "*Ajaran Kepemimpinan Asthabrata Kadipaten Pakualaman*" by K.G.P.A.A Paku Alam X. This book was published in 2012 and republished in 2017 by Pustaka Pura Pakualaman Yogyakarta. The book consists of eight chapters and 96 pages. This book consists of Javanese, Indonesian and English.

Therefore, book translation is very important because it can introduce new knowledge, such as the culture and society of

particular country to another country. In this way, each society between countries can get to know each other and understand each other better. In this case, the role of translator is very important, and they are responsible for doing their job well in conveying the meaning and concept of each term or cultural symbol of a country and introducing it to the world. It is a challenge for translator to translate cultural terms so that they can be understood by the target readers. The important thing in translating cultural terms is that the translator must understand the culture of both languages namely the source language and the target language.

Noam Chomsky defined language as a component that is inherent in the human mind and is described by the brain (Chomsky, 2002:1). Through language, humans are able to communicate, which can be full of symbols, meaning, and structure, both written and spoken. Language is one of the primary methods of human communication, with flexible, meaningful, and structured symbols, both written and spoken. As a means of communication, language has developed across various social domains and become a national identity, useful for preserving cultural and historical heritage (Nabilah dan Adika, 2025)

English as International language plays important role in shapping of knowledge system of society. Society absorbs various information through language, both spoken and written. One of the written information is in the form of books, so the role of books is also very important in supporting public knowledge. For this reason, translation of book also plays a role in supporting this important control. Translation is just changing the source text into an equivalent target text but most importantly the meaning conveyed in the translation is not too far from the meaning of the source language.

Translating texts containing local cultural content is a challenge in translation, such as traditional leadership teachings in Javanese literature. The book *Ajaran Pemimpin Asthabrata Kadipaten Pakualaman* contains philosophical values and ethics of leadership rooted in Javanese cosmology and culture, especially the Pakualaman tradition

which has its own structural and symbolic characteristics. Terms containing local content not only contain lexical meaning, but also have distinctive historical, social, and spiritual dimensions that are difficult to represent directly in other languages and cultures. There is a translation problem due to the cultural 'gap' or distance between the source and target language (Newmark, 1988)

The important questions in this study are: What translation strategies are used in translating these cultural terms? Is the translation tendency more domestication or foreignization according to Lawrence Venuti's perspective? What are the implications of these translation strategies for the representation of Javanese culture in English?

II. METHODS

This research employs a qualitative descriptive method. According to Sutopo (2002), qualitative research data sources can be people, events, places or locations, objects, and documents. In this study, the data sources were books. This research focuses on the analysis of cultural terms and their translations in the English version. The primary objective is to examine how culturally embedded terms, especially those with nuanced social and emotional meanings. There is one source of books analyzed in this study. The first step, the researcher extracted some parts of the book, then took the cultural terms from the book and looked for their equivalents in the English translation. After these steps, the researchers analyzed to answer the research question.

The analysis applies Peter Newmark's theory of semantic translation to examine how meaning and cultural nuances are preserved or shifted. Additionally, this research adopted the theoretical approach of Lawrence Venuti' foreignisation strategy is use to evaluate how cultural elements and uniqueness are maintained or domesticated in the target languages. According to Newmark (1988), semantic translation attempts to render the exact contextual meaning of the original, while communicative translation strives to produce an effect on the target audience similar to that of the original audience. Venuti (1995) argues that domestication minimizes

the foreignness of the source text, making it conform to target cultural norms, whereas foreignization preserves the original's cultural distinctiveness, challenging the target audience's perceptions.

According to Venuti (1995), domestication in translation is "the ethnocentric reduction of a foreign text to the cultural values of the target language, bringing the author back to his homeland." Yang (2010) further clarifies that "domestication refers to a type of translation that adopts a transparent and fluent style to minimize the unfamiliarity of a foreign text for readers in the target language."

The study adopts a textual analysis approach, emphasizing the meaning, context, and cultural connotation of cultural terms. The researcher conducts a close reading of the source and target texts to identify translation shifts, strategies, and degrees of cultural adaptation. Data are collected through document analysis of the book, there are three languages in one book. The original Javanese text, the Indonesian translation, and the English translation. Identifications and classification of culturally loaded terms. Then note-taking using categories adapted from Newmark's classifications of cultural words and Venuti's concepts of domestication and. Foreignization.

First, the researcher analyzed the Javanese source text, which is the main source text. This analysis includes understanding the cultural context, in this case the source text is in the form of Javanese leadership teachings in Pakualaman Regency. Furthermore, identifying culturally charged terms. The second stage, the researcher observed the translation from Javanese to Indonesian. The researcher observed the meaning of the Javanese text into Indonesian, both formal and communicative. The researcher observed the idiomatic meaning, not the literal meaning. Then, the author notes typical Javanese terms that are difficult to find equivalents in Indonesian. The third stage, the researcher examines the translation from Indonesian to English. The researcher examines the translation into English whether the translation is transliterated or foreignized.

III. RESULT AND DISCUSSION

In this discussion, the author previously discussed long sentences in the book which were then analyzed, then the author discussed vocabulary in the book which was then categorized according to Newmark's cultural categories.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
<i>Saksirnaning dumadi, mung namane ingkang kantun, ala pocapan, ala becik pocapan ing becik</i>	Setelah manusia meninggal. Hanya nama yang tersisa, perbuatan buruk akan dikatakan buruk, baik akan dikatakan baik	After man dies, only his name remains; bad deeds will be spoken of poorly, good deeds will be spoken kindly

The translation of the phrase "saksirnaning dumadi" is changed to "setelah manusia mati", the translation tends to be communicative and not literal.

This effort seems to be aimed at making it easier for the reader. The word "ala pocapan" is changed to bad deeds will be said to be bad. This translation is not maintained literally, but translations such as "spoken of poor" or "spoken kindly" actually lose their cultural nuances and original meaning. In this sentence, the approach to translating Javanese into Indonesian tends to be communicative, because it emphasizes clarity in the message and understanding of the target reader. The structure and terms of the Javanese language are adjusted to the way of thinking and vocabulary of the Indonesian language. This translation seems to have no attempt to introduce the structure or nuances of Javanese culture so that foreignization is ignored. Domestication makes the "foreign" text feel easier to understand.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
<i>Trahing kusuma, rembesing madu, wijiling naratapa,</i>	Keturunan bangsawan tinggi dan pertapa	Descended from the highest nobility and ascetics

<i>tedhaking</i>		
<i>andana warih</i>		

SL to TL1, "Trahing kusuma rembesing madu if interpreted literally" is the descendant of the honey dripping flower, and there are many interpretations behind these words, but at least the most common meaning is the descendant of a noble person. It tends to be communicative: the meaning is condensed to be easily understood, but many poetic and symbolic nuances are lost "rembesing madu" does not appear as a metaphor, only represented by "high nobility". Not all elements are translated, such as "andana warih" (amniotic fluid) which contains a symbol of spiritual or pure birth. This translation use communicative translation. The translation is quite clear in general meaning, but ignores the symbolic and aesthetic aspects of the source text. Example: "honey drops, a symbol of deliciousness, purity) is translated as "the highest nobility" without metaphor. The translation conforms to the norms of the target language, so that readers do not feel the alienation of Javanese culture. In fact, terms such as "trahing kusuma" and "rembesing madu" contain unique cultural and spiritual richness.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
<i>Sabda pandhita pangandikanin g ratu sepisan tan kena wola wali</i>	Sabda pendeta, ucapan raja, hanya terjadi satu kali	Priests, words, king's statements, come only once

From SL to TL1, it tends to be a communicative translation. This translation simplifies the Javanese meaning to make it easier to understand. In the phrase "only happened once", the cultural and philosophical depth is lost. Semantic translation aims to retain deeper meanings, such as the authority and sacredness of the words that cannot be withdrawn from powerful figures. This translation is domestic, in that it uses Indonesian expressions with a little Javanese flavor. Phrases such as "tan kena wola wali" (cannot

be withdrawn) are paraphrased rather than retained in style or form. This translation is literal, does not fully capture the semantic weight of the original and also tends to be uncommunicative. This translation is more towards foreignization in vocabulary, retaining elements such as "priest" and "king's statement", but is not fully expressive for the target reader. This translation does not convey the philosophical and moral force behind the Javanese expressions.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
<i>Ratu gung binathara nyakrawati baudhendha</i>	Raja besar seperti dewa, penguasa dunia, dan pemelihara hukum	Kings grand as gods, keepers of law

SL to TL1, this is a communicative translation. It makes the original meaning accessible in contemporary Indonesian. While the content is accurate, the poetic tone and elevated diction of the Javanese original are simplified. This A semantic translation would try to preserve terms like nyakrawati or binathara to retain cultural depth. This translation is strongly domesticated, it uses natural and familiar expressions for an Indonesian audience.

TL1 to TL2, this translation is a partial communicative rendering with a touch of semantic meaning, but it's incomplete: "Kings grand as gods" covers ratu gung binathara, but pluralizes "king" unnecessarily. "Keepers of law" reflects baudhendha, but omits the meaning implied in nyakrawati. This leans toward domestication, using familiar English phrases, "keepers of law" without giving the reader a sense of the Javanese regal worldview. Cultural of terms like nyakrawati is lost. The structure loses the tripartite majesty of the original Javanese phrase. The cultural distinctiveness and aura of divine kingship from the Javanese source are softened.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
<i>Ratu kinarya wakil Hyang</i>	Raja merupakan	The king is a representative

<p><i>Agung marentahkan ukum adil, pramila wajibe den anut, sapa tan anut ing Gusti, mring parentahe sang katong, aprasasat mbadal ing karsa Hyang Agung</i></p>	<p>wakil Tuhan, menjalankan hukum secara adil, oleh sebab itu, barang siapa tidak taat kepada raja, kepada perintah sang raja sama saja dengan menentang kehendak tuhan</p>	<p>of God, (and) enforces law justly. As such, the King must be obeyed. Whoever does not obey the King or the King's command opposes God's will.</p>
--	---	--

Translation from SL to TL1 is often semantically seen in key terms such as Hyang Agung, as well as the term *mbadal ing karsa*. This reflects the theological and cultural uniqueness of Javanese society. The vocabulary uses political-religious which tends to be more familiar to Indonesian readers. However, the nuances of sacred politics and metaphysics are lost. The diction of the high and divine Javanese palace is made easier. For Indonesian readers, this translation is more communicative and clear.

TL1 to TL2, in this translation characters such as Hyang Agung generally refer to "God," according to the context of Javanese cosmology. The phrase *aprasasat mbadal ing karsa* is described as "opposing God's will," which eliminates the ceremonial practices of Javanese society. The vocabulary uses political-religious which tends to be more familiar to Indonesian readers. However, the nuances of sacred politics and metaphysics are set aside. The diction of the high and divine Javanese palace is made easier. For Indonesian readers, this translation is more communicative, the explanation is clear.

TL1 to TL2, the word *Hyang Agung* generally refers to "God," according to the context of Javanese cosmology. The phrase *aprasasat mbadal ing karsa* is described as "against the will of God," which eliminates the ceremonial style of Javanese society. The foreign cultural elements and the sacredness of the palace are unclear. The translation for TL2 is clear in English. The translation uses the common expression, "God's will" and not

the theological concept in Javanese society. Although this translation is effective in explaining something, it lacks the aura of royal majesty of the source text. Translation is incredibly effective and communicative when conveying the main point to TL2. Translation attempts to simplify the original syntax; there is a way to make the information more coherent.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
<p>'<i>Ses</i>' <i>raos ingkang inggil</i> . '<i>tra</i>' <i>sarat ingkang nyata</i>, '<i>adi</i>' <i>dhumateng ingkang luwih</i></p>	<p>Rasa yang tinggi merupakan sarana yang nyata untuk menggapai makna kehidupan yang sempurna</p>	<p>Strong feelings create a real means for attaining perfection and realizing the meaning of life</p>

SL to TL1, this is a communicative translation. It interprets in readable form. Word 'luwih' translated to expand the original meaning by adding "makna kehidupan yang sempurna" (the meaning of perfect life), which is not present in the Javanese. The translation is domesticated, It adapts the meaning into philosophical language. The mystical and aesthetic of Javanese metaphysics is lost in favor of clarity and accessibility.

TL1 to TL2, this is also a communicative translation. However, some words lose their meaning, "Strong feeling" is not accurate for "*raos ingkang inggil*", which refers to a subtle, noble, and sublime feeling, not strength or intensity. The idea of "perfection and realizing the meaning of life" is a semantic extension, not explicitly stated in Javanese. "Adi" loses its meaning completely in the translation. This translation is very domesticated, using universal English concepts and replacing specific Javanese spiritual thoughts. So the Javanese spiritual aesthetics contained in the source text are missing.

In addition to the sentences above, there are also words that remain the same and are not translated into the target language, and there are also some words from the source language and translated into the target

language. Furthermore, the author categorizes the vocabulary into cultural categories according to Newmark. Indonesian cultural vocabulary is categorized into cultural categories as follows: (1) Ecology; (2) Material culture (Artefacts); (3) Social culture; (4) Organization; (5) Gestures and habits. (Newmark, 1988)Based on the following categorization of analysis results:

a. Material culture (Artefacts) Category

Indonesian cultural vocabulary in the material culture category are:

Source Language, Target Language 1 and Target Language 2 are not Change

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
Renggan	Renggan	Renggan
Rerenggan	Rerenggan	Rerenggan
Gada lukitasari	Gada lukitasari	Gada lukitasari
Sumping pudhak sategal	Sumping pudhak sategal	Sumping pudhak sategal
Sisik porong naga	Sisik porong naga	Sisik porong naga
Irah-irahan	Irah-irahan	Irah-irahan
Kethu dewa oncit keongan	Kethu dewa oncit keongan	Kethu dewa oncit keongan
Jamang	Jamang	Jamang
Kancing pogogan (garudha mungkur)	Kancing pogogan (garudha mungkur)	Kancing pogogan (garudha mungkur)
Waderan	Waderan	waderan
Sumping Kudhup turi	Sumping Kudhup turi	Sumping Kudhup turi
Sunggingan	Sunggingan	Sunggingan
Dhampar	Dhampar	Dhampar
Kelat bahu Candrakirana	Kelat bahu Candrakirana	Kelat bahu (Arm Ring) Candrakirana

The following words have no equivalent in the target language. Like Renggan, it is included in the category of material culture which refers to decoration, or elements that are decorative or ornamental. This term is usually used to refer to decoration on manuscripts. Like, Rerenggan comes from the root word "rengga" so that rerenggan has a plural

meaning to refer to several decorations or ornaments that are decorative. The term "Gada Lukitasari" . which is the name of a sacred weapon or symbolic attribute, usually associated with puppet characters. Terms such as Irah-irahan, Kethu dewa oncit keongan, Jamang, Kancing pogogan (garudha mungkur), Waderan, Sumping, and Kudhup turi are terms in puppetry. Likewise, "sumping pudhak sategal" is an ornament on clothing or costumes in puppetry. Likewise "sisik naga porong" refers to decorations or motifs in the form of dragon scales found on certain objects. The term Sunggingan, is a typical Javanese coloring technique that is usually applied to Javanese Wayang or ornaments. While Dhampar means a seat, this term is only found in Javanese society. While Kelat bahu Candrakirana is a visual object, namely an accessory used in puppetry.

There are also some words from the source language and translated into the target language as in the table below.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
Sampir	Selendang	Sash

Sampir is included in material culture, sampir is translated as selendang and in English is translated as "sash". Sampir is a long cloth or shawl that is draped over the shoulders or wrapped around the waist.

b. Social culture Category

Indonesian cultural vocabulary with the category of social culture in the data are:

Source Language, Target Language 1 and Target Language 2 are not Change

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
Binathara	Binathara	Binathara
Mandra	Mandra	Mandra

"Binathara" falls under the categories of social culture and religion because it is a term in Old Javanese that refers to "the gods" in the context of Hindu-Buddhist beliefs. Therefore, this term has no direct equivalent in other languages or cultures. A "mandra" or what is also known as a "mantra" is a sacred

utterance, prayer, or arrangement of words that possesses spiritual power. Therefore, there are no direct equivalents in other languages or cultures.

c. Organization Category

The word culture in the organizational category are:

Source Language, Target Language 1 and Target Language 2 are not Change

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
Praja dalem	Praja dalem	Prajadalem

The term Praja Dalem is a term commonly used in the palace environment. Literally "Praja" means country or government while "Dalem" means "his majesty the king" so Praja Dalaem can mean the king's government. So there is no direct equivalent in other languages or cultures.

d. Gestures and habits Category

Gestures and Habits categories include:

Source Language, Target Language 1 and Target Language 2 are not Change

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
Asthabrata	Asthabrata	Asthabrata
Piwulang	Piwulang	Piwulang
Awis	awis	Awis
poleng	poleng	poleng
Lung jangga milet tranggana	Lung jangga milet tranggana	Lung jangga milet tranggana
Sembada	Sembada	Sembada
Kedhelen	Kedhelen	Kedhelen
Kawi	Kawi (para pujangga)	Kawi (writers)

Asthabrata, it is a philosophical leadership concept in Javanese culture, and the word of Piwulang is a teaching in oral and written culture and tradition. Awis, it means valuable, high value or sacred. Poleng here is included in the abstract concept because it is a symbol of the philosophy of life which is the harmony between two opposing forces, visualized in geometric patterned cloth with black and white colors.

Lung jangga milet tranggana can be included in abstract concepts and ideas because this phrase is a descriptive expression for character or behavior. Sembada means suitable, appropriate, equal or qualified so that sembada is a cultural value that refers to ideas or qualities and Kedhelen is categorized as an abstract concept and idea because it is part of the moral teachings and socio-cultural behavior of Java, kedhelen means being silent and not talking much or holding back. Kawi, it is a form of Old Javanese language, so it contains high cultural and aesthetic values. So there are no direct equivalent in other languages or cultures.

There are also some words from the source language and translated into the target language as in the table below.

Source Language (Jawa)	Target language 1 (Indonesia)	Target language 2 (English)
<i>laku</i>	laku	deeds
Pulung	Wahyu	revelations
Ratu binathara	Raja dewa	Kings under God
Panembahan	Panembahan	Prince
cikalbakal	cikalbakal	The seeds
Prawira	Berjiwa perwira	valiance
Dibya	Mumpuni menghadapi berbagai peristiwa	wisdom
Swarjana	Terampil	skill
Bener	Lurus hati	truth
Guna	Peka terhadap seni	intelligence
Kuwat	Tahan terhadap godaan nafsu buruk	strength
Nalar	Mampu mengolah naluri	reasoning
	Setia pada janji	thriftiness
Prayitna	Siaga	caution
Taberi	rajin	attentiveness
Istiyar	Siaga menghadapi lawan	endeavor

IV. CONCLUSION

The results of the study this translation indicate that the translation of cultural terms in the book *Ajaran Kepemimpinan Asthabrata Kadipaten Pakualaman* tends to use domestication and communicative translation strategies. This strategy makes it easier for readers to understand the meaning. On the other hand, this strategy also reduces the cultural richness and philosophical value contained in the source language terms. In certain cases, some terms are left as they are without translation, as a form of conservation of cultural terms.

The translation also experiences many shifts in meaning and simplifications, resulting in the loss of symbolic and spiritual nuances typical of Javanese culture, especially in aspects of cosmological and metaphysical concepts, metaphors and traditional Javanese leadership structures. This study underlines the importance of cultural sensitivity in the translation process. In addition, an adaptive strategy is needed to maintain accurate cultural representation without eliminating local values. This study supports previous research on the complexity of cultural translation. For the next, this study contributes to the development of theories and practices of translating cultural texts.

REFERENCES

- Buden, B., & Nowotny, S. (2009). Cultural translation an introduction to the problem. *Translation Studies*, 2(2), 196–219. <https://doi.org/10.1080/14781700902937730>
- Chomsky, N. (2002). *On Nature and Language*. Cambridge: Cambridge University Press.
- Eris, E. (2019). How is cultural terminology handled in translation? The Legend of the Thousand Bulls. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi*, 16, 545-558. <https://doi.org/10.29000/rumelide.619042>
- Imami, T. R., & Mu'in, Nasrullah, F. (2021). *Linguistic and Cultural Problems in Translation* Universitas Lambung Mangkurat.
- Nabilah, A.A.P & Adika, Dimas. (2025). *Lexical Semantic Review of Alpha Generation Terms; Previous Generation's Perspective*. *Pragmatica: Journal of Linguistics and Literature* (Vol 3, No 1. Mei 2025)
- Newmark, Peter. (1988). *A Textbook of Translation*. U. K.: Prentice Hall International Ltd.
- Nugraha, A. F., & Adika, D. (2024). Translation of Metaphors Within The Lyrics of Queen's Songs. *PRAGMATICA: Journal of Linguistics and Literature*, 2(2), 48-54.
- Pian Yu-wei, & Chen Wei. (2022). English Translation of Culture-Loaded Words—A Corpus Based Study. *Journal of Literature and Art Studies*, 12(6). <https://doi.org/10.17265/21595836/2022.06.012>
- Shaheri, S., & Satariyan, A. (2017). Translation of Cultural Terms: A Case Study of a Novel Titled "For One More Day." In *Journal of Language and Translation* (Vol. 7, Issue 2). www.SID.ir
- Sutopo, H. B. (2002). *Metodologi penelitian kualitatif*. Universitas Sebelas Maret: Sebelas Maret University Press.
- Venuti, L. (1995). *The Translator's Invisibility: A History of Translation*. Routledge
- Wenfen, Y. (2010). Brief study on Domestication and Foreignization in Translation. *Finland: Journal of Language Teaching and Research*.
- Widiastuti, N. L. P. S., Muliana, I. N., & Claria, D. A. K. (2024). Impoliteness Strategies Found On Jennie's Instagram. *PRAGMATICA: Journal of Linguistics and Literature*, 2(2), 55-66.