

Form and Meaning of Tanah Lot Tourism Brochure from Indonesian to English : A Translation Study

Bentuk dan Makna Brosur Pariwisata Tanah Lot dari Bahasa Indonesia ke Bahasa Inggris : Studi Penerjemahan

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Article Information	ABSTRACT
Description Submission: 25 April 2026 Revised: 15 May 2026 Accepted: 25 May 2026 Approved: 31 May 2026	This study aims to analyze the forms and meanings found in the translation of the Tanah Lot tourism brochure from Indonesian into English by applying Larson's (1988) theory of form-based and meaning-based translation and Leech's (1981) theory of the seven types of meaning. This study employed a descriptive qualitative method, using the bilingual Tanah Lot tourism brochure as the primary data source. The data were collected through document analysis and classified according to translation forms and meaning types. The findings reveal two translation forms in the brochure: form-based translation and meaning-based translation. Four data were identified as form-based translation, while seven data were categorized as meaning-based translation. Form-based translation was mainly used for proper names, locational descriptions, operational information, and institutional labels, whereas meaning-based translation was applied to culturally and spiritually significant expressions. The analysis also shows that conceptual meaning is the most dominant type of meaning, followed by connotative, social, affective, reflected, and collocative meanings. The study concludes that meaning-based translation is more effective in conveying cultural concepts and maintaining naturalness, while form-based translation is suitable for preserving factual information in tourism texts.
Kata Kunci <i>Penerjemahan, Jenis makna, Brosur wisata tanah lot</i>	
Keywords Translation, Types of meaning, Tanah Lot Tourism Brochure	

Abstrak
Penelitian ini bertujuan untuk menganalisis bentuk dan makna yang terdapat dalam terjemahan brosur wisata Tanah Lot dari bahasa Indonesia ke bahasa Inggris dengan menggunakan teori penerjemahan berbasis bentuk dan berbasis makna dari Larson (1988) serta teori tujuh jenis makna dari Leech (1981). Penelitian ini menggunakan metode deskriptif kualitatif dengan brosur wisata bilingual Tanah Lot sebagai sumber data utama. Data dikumpulkan melalui analisis dokumen dan diklasifikasikan berdasarkan bentuk penerjemahan serta jenis makna. Hasil penelitian menunjukkan adanya dua bentuk penerjemahan dalam brosur, yaitu penerjemahan berbasis bentuk dan penerjemahan berbasis makna. Sebanyak empat data termasuk dalam penerjemahan berbasis bentuk dan tujuh data termasuk dalam penerjemahan berbasis makna. Penerjemahan berbasis bentuk digunakan pada nama diri, deskripsi lokasi, informasi operasional, dan label institusional, sedangkan penerjemahan berbasis makna digunakan pada ungkapan yang mengandung unsur budaya dan spiritual. Analisis juga menunjukkan bahwa makna konseptual merupakan jenis makna yang paling dominan, diikuti oleh makna konotatif, sosial, afektif, reflektif, dan kolokatif. Penelitian ini menyimpulkan bahwa penerjemahan berbasis

makna lebih efektif dalam menyampaikan konsep budaya dan menjaga kealamiah bahasa sasaran, sedangkan penerjemahan berbasis bentuk lebih sesuai untuk mempertahankan informasi faktual dalam teks pariwisata.



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1. Introduction

Translation is defined as the transfer of meaning from the source language (SL) into the target language (TL) (Larson, 1988). In this process, the form of the source language is replaced by the form of the target language, whereby the form may be altered, but the meaning must be preserved. As conceptualised by Larson (1988), the text from which translation is made is referred to as the Source Language, while the text into which meaning is transferred is called the Receptor (target) Language. Translation is thus understood as a process in which the lexicon, grammatical structure, communication situation, and cultural context of the source language text are studied and analysed so that meaning can be determined and subsequently reconstructed using lexical and grammatical structures appropriate to the receptor language and its cultural context.

According to Larson (1988), two main kinds of translation are identified: form-based translation and meaning-based translation. Form-based translation is characterised by its adherence to the form of the source language and is commonly referred to as literal translation. Meaning-based translation, on the other hand, is oriented toward communicating the meaning of the source language text through the natural forms of the receptor language and is known as idiomatic translation. Literal translation may be rendered comprehensible when the general grammatical forms of the two languages are similar, though in most cases only a partially modified literal strategy is employed. As stated by Larson (1984:16), idiomatic translations are those in which the natural forms of the receptor language are utilised in both grammatical construction and lexical selection, such that the resulting text does not read as a translation but as a text originally composed in the receptor language. In order to achieve this, grammatical order and structure must be adjusted to conform to acceptable sentence patterns in the receptor language, and meaning must be transferred accurately rather than form alone. Thus, translation is fundamentally understood as the transfer of meaning from the source language into the receptor (target) language.

Meaning in translation cannot only be traced from individual words, but meaning in translation must be seen from a series of words that are interrelated as a whole and wrapped in a prosody or with the situation in which the words are used. therefore, even though the word has exactly the same meaning in the Source Language if the word is related to technological terms (Soemarno, 1999:2). In translation there are many types of meaning, according to Leech (1981:23) there are seven types of meaning, including the following: Conceptual meaning, (sometimes called 'denotative' or 'cognitive' meaning). Connotative

meaning, what is communicated by the virtue of what language refers to. Social meaning, what is communicated of the social circumstances of language use. Affective meaning, what is the communicated of the feelings and attitudes of the speaker or writer. Reflected meaning, what is communicated through association with another sense of the same expression. Collocative meaning, what is communicated through association with words which tend to occur in the environment of another word. Thematic meaning, what is communicated by the way in which the message is organized in terms of order and emphasis.

In another perspectives there are types of meaning, including the following: Lexical meaning is defined as the meaning that has not been influenced by the context in which a word is used; it is, therefore, the meaning as recorded in the dictionary. In the translation process, a meaning equivalent with the same referential characteristics in the target language is sought; however, difficulties in locating an exact equivalent are not uncommon, as the meaning of a language is always shaped by the cultural development of the community in which it is used. Grammatical meaning is understood as the meaning of a word as it appears within a sentence, clause, or group of words (Newmark, 1981:26), and its complexity is determined primarily by linguistic factors. Situational or Contextual Meaning refers to the variation in meaning that a word may carry depending on the context in which it is used in the communication process. Context, as defined by Zuchridin in Soemarno (1999:5), is described as the relationship between grammatical or lexical elements and elements of the relevant situation, such that meaning is shaped by the situational context surrounding a given word. Textual meaning, as explained by Soemarno (1999:6), is the meaning closely related to a text or discourse, and is distinguished from contextual meaning in that it is shaped not merely by one or two sentences but by the entire discourse within which the word is embedded. Sociocultural meaning is derived from the relationship between language and the sociocultural context in which it functions as a means of communication (Soemarno, 1999:7); cultural terms that are unique to a given community may not be found in another language, and careful assessment of whether equivalents exist in the target language is therefore required. Implicit meaning, as noted by Soemarno (1999:8), is the meaning not explicitly expressed in writing because it is assumed to be understood by the reader or interlocutor; it is frequently embedded in grammatical structures, intonation patterns, and figurative expressions.

As explained by Ardianto et al. (2013), brochures are categorised as written printed materials in the form of folded but unbound sheets, which are designed to be visually appealing through the inclusion of illustrations and the use of simple, brief, and accessible language. This characterisation is similarly noted by Kurniawan (2014) in Riska (2024), where brochures are described as printed learning resources containing images or written content accompanied by brief explanatory information. Among the various types of brochures that have been identified, the tourism brochure constitutes one distinct category. According to Flippingbook, tourism brochures are defined as promotional materials through which destinations, attractions, or tourist activities are advertised, and through which travellers may be encouraged to plan visits while being provided with

practical information about available activities at the destination. In this study, the Tanah Lot tourism brochure is used as the primary data source, as it contains information covering the history of Tanah Lot, ticket prices, operating hours, performance schedules, facilities, and site maps.

A number of previous studies have examined translation phenomena through the lens of meaning-based and form-based frameworks. Putra (2023) investigated idiomatic expressions in the lyrics of Ed Sheeran's "Boat" using Larson's idiomatic translation theory, and it was demonstrated that idiomatic translation requires not only semantic accuracy but also naturalness in the target language. The idioms identified in the song were evaluated and classified into three categories: very natural, natural, and less natural, thereby providing insight into the extent to which source-language meaning is preserved and the degree to which the translation reads naturally in Indonesian.

In a related study, Amanda et al. (2022) found that translation techniques such as variation, transposition, amplification, and literal translation were applied to preserve the original meaning in *The Little Prince* novel. Similarly, Nasution and Kharisma (2024) emphasised that equivalence and cultural adaptation are required in tourism brochure translation so that the translated text is rendered natural and persuasive for international readers. Riyono et al. (2024) further argued that tourism promotional texts ought to be oriented toward communicative and persuasive functions rather than exclusive reliance on literal translation, as cultural sensitivity is considered a significant determinant of the effectiveness of meaning transfer. Aulia et al. (2023) additionally found that paraphrasing and dynamic equivalence were frequently employed in translating idiomatic expressions in order to maintain readability and natural meaning in the target language. Arbain (2023) likewise demonstrated that the application of appropriate translation techniques, particularly established equivalence, is associated with the production of natural subtitle translations, while the use of inappropriate techniques has been shown to result in meaning distortion or information loss.

The collective findings of the aforementioned studies confirm that, within the framework of translation theory, the preservation of meaning is accorded greater importance than the maintenance of source-language form, and that cultural, contextual, and pragmatic considerations are essential in achieving communicatively effective translation. Notwithstanding these contributions, a substantive research gap remains unaddressed in the existing literature. Prior studies have been predominantly focused on literary texts (Putra, 2023; Amanda et al., 2022; Aulia et al., 2023; Arbain, 2023), or have examined tourism discourse without systematically integrating both formal and semantic dimensions of translation within a unified analytical framework (Nasution & Kharisma, 2024; Riyono et al., 2024). No study has been identified that applies Larson's (1988) dual-category translation typology in conjunction with Leech's (1981) seven-type meaning classification to an official bilingual Balinese cultural tourism brochure as primary data. The present study is accordingly distinguished from prior research in three principal respects. First, an integrated theoretical framework combining translation form analysis with meaning typology is applied in a

configuration that has not previously been employed in the literature. Second, the analytical focus is directed at a primary source document of demonstrable cultural significance, namely the official bilingual Tanah Lot tourism brochure, which encodes the sacred vocabulary of Balinese Hindu cosmology in both Indonesian and English. Third, the interaction between translation strategy and meaning type is systematically mapped across culturally loaded expressions, thereby producing findings that contribute to both translation studies and the field of cultural tourism communication.

This study was conducted with the aim of identifying and analysing the forms and meanings found in the translation of the Tanah Lot tourism brochure from Indonesian as the source language into English as the target language. Specifically, translation forms were analysed by applying Larson's (1988) theory of form-based and meaning-based translation, while the meanings conveyed in the target text were identified through the application of Leech's (1981) theory of the seven types of meaning.

2. Method

This study employed a descriptive qualitative method, which is commonly used to explore and understand the meaning of a phenomenon through non-numerical data (Creswell, 2014, p. 152). According to Creswell (2014, pp. 37-152), qualitative research involves interpretation and contextual understanding based on detailed observation of the data. This study specifically aimed to identify and analyze the form and meaning found in the translation of the Tanah Lot tourism brochure from Indonesian as the source language into English as the target language by applying Larson's theory (1988) and Leech's (1981) theory of the seven types of meaning .

The study used the Tanah Lot tourism brochure as the primary data source. The brochure was obtained through the official Tanah Lot email on 1 June 2025. Since this study focused on document analysis, no human participants were involved in the research.

The research design applied descriptive qualitative analysis to examine the linguistic forms and meanings contained in the brochure. The analysis focused on identifying how the source language expressions were translated into the target language and how the meanings were conveyed in the translation.

Several procedures were applied in the collection and analysis of the data. First, the Tanah Lot tourism brochure was obtained as the primary data source. Second, the brochure was read carefully and comprehensively so that its content could be fully understood. Third, the forms and meanings present in the Indonesian and English versions of the brochure were identified and recorded. Fourth, the identified data were classified based on Larson's theory of form and meaning (1988) and Leech's (1981) theory of the seven types of meaning. Finally, the data were analyzed and interpreted systematically based on Larson's (1988) theory of form-based and meaning-based translation and Leech's (1981) theory of the seven types of meaning.

The analysis was conducted to determine how forms were translated and how meanings were conveyed from the source language into the target language.

Through these procedures, the analysis of form and meaning in the Tanah Lot tourism brochure was carried out systematically, comprehensively, and effectively.

3. Result and Discussion

According to Larson (1988), there are two main kinds of translation: form-based translation and meaning-based translation. Form-based translation attempts to follow the form of the source language and is commonly referred to as literal translation. In contrast, meaning-based translation seeks to communicate the meaning of the source language text using the natural forms of the target language and is known as idiomatic translation. Larson (1984) further states that the situation in which a word is used plays an important role in understanding its meaning. Meaning may vary depending on the speaker, the audience, and the context in which the text appears. Therefore, translators must consider the situational and cultural contexts in order to convey the intended message accurately.

In addition, Leech (1981) classifies meaning into seven types: conceptual meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collocative meaning, and thematic meaning. These categories provide a framework for analyzing how meaning is expressed and interpreted in a text and how it is transferred from the source language to the target language.

The data used in this study were taken from the Tanah Lot tourism brochure translated from Indonesian as the source language into English as the target language. Based on the data analysis using Larson's (1988) theory of translation and Leech's (1981) theory of meaning, the results are presented as follows:

Form-based

Data 1

SL	TL
Surya Mandala - Tempat untuk menyaksikan Tarian Kecak Api setelah matahari terbenam. Berlokasi di sisi Barat Pura Tanah Lot.	Surya Mandala - Place to watching Kecak Fire Dance everyday after sunset. Located on West side of Tanah Lot Temple.

The proper name **Surya Mandala** is retained without modification in the English target text, representing a case of zero translation. In the Indonesian source text, **Surya Mandala** is used as the proper name of the cultural performance venue within the Tanah Lot complex. No explanatory gloss or target-language equivalent is provided in the translated text.

Surya Mandala is a compound of two Sanskrit-derived terms: Surya (the sun; also the sun god in Hindu cosmology) and Mandala (a sacred circle, domain, or cosmic diagram). Together, the compound means the domain of the sun or the solar sacred space, reflecting the venue's function as an outdoor amphitheatre where performances are held after sunset, with the setting sun and the sea as a backdrop. This name therefore carries a layer of cosmological and

aesthetic meaning that is deeply connected to Balinese Hindu concepts of sacred space.

According to Larson (1988), translators working with proper names in form-based translation preserve the source-language form because the name is treated as a unique identifier tied to the identity and cultural associations of its referent. Translating Surya Mandala into something like Solar Circle Amphitheatre would produce a target text that is more lexically transparent but would lose the sacred, cosmological resonance of the original Sanskrit compound and detach the name from its established identity within the Tanah Lot site.

In terms of Leech's (1981) terms, **Surya Mandala** carries conceptual meaning as a referentially specific proper name, but also strong connotative meaning arising from its Sanskrit etymology and its associations with Hindu cosmology, sacred space, and the aesthetic power of the sunset setting. Social meaning is also present, as the Sanskrit register of the name signals the specifically Hindu-Balinese cultural identity of the venue in contrast to a generic, neutral label. For international readers, the zero translation preserves the cultural authenticity of the name while leaving its deeper connotative and social meanings accessible only to those with relevant cultural knowledge.

Data 2

SL	TL
<i>Pura Pakendungan berlokasi 300m di sisi barat laut Pura Tanah Lot.</i>	Pakendungan Temple is located in west side of Tanah Lot. It is 300m from Tanah Lot Temple.

The Indonesian sentence describing the location of Pakendungan Temple is transferred into English through a largely literal, word-for-word strategy. The syntactic structure of the source sentence, Subject + verb + distance measurement + directional prepositional phrase + reference point, is maintained in the target text, with each element rendered by its closest available English equivalent. The proper name Pakendungan is retained unchanged, and the distance (300m), directional descriptor (west side), and reference point (Tanah Lot Temple) are all translated directly.

According to Larson (1988), form-based translation attempts to follow the form of the source language, including the preservation of grammatical structure and sentence organisation. The literal transfer of this locational description serves the informational function of the brochure effectively: readers are given clear, factual information about the spatial relationship between Pakendungan Temple and the main Tanah Lot Temple. In this case, form-based translation is not merely a default but a functionally appropriate strategy, since the sentence carries no cultural associations that would require adaptation.

It should be noted, however, that a minor directional inaccuracy arises in the translation: the Indonesian sisi barat laut (northwest side) is rendered in English as west side, with the directional qualifier laut (north, in the compound barat laut meaning northwest) omitted. This partial loss of locational specificity is a small but identifiable instance of meaning reduction resulting from the form-

based transfer, suggesting that the translator prioritised brevity over precision in this instance.

In Leech's (1981) terms, the translation engages primarily with conceptual meaning, since the sentence conveys factual, referential information about the physical location of a named site. No significant connotative, social, or affective dimensions are implicated in this straightforward locational description. The form-based strategy is therefore semantically adequate for the informational purpose of this sentence, with the caveat that the omission of the northwest directional component constitutes a minor conceptual inaccuracy.

Data 3

SL	TL
Jam Operasional: <i>Setiap hari mulai pukul 6.00 - 19.00 WITA</i>	Operational Hour: Daily, 6.00 AM - 7.00 PM

The operational hours information in the Indonesian brochure is transferred into English through a direct, form-based strategy: the label **Jam Operasional** is rendered as **Operational Hour** (a word-for-word transfer, though English would typically prefer the plural Operational Hours), and the time information is converted from the 24-hour WITA format to the 12-hour AM/PM format conventionally used in English-language contexts. The proper structure of the sentence is preserved, including the colon following the label and the em-dash separating the opening and closing times.

Notably, the Indonesian time zone acronym WITA (Waktu Indonesia Tengah, Central Indonesia Time, UTC+8) is omitted from the English target text. This omission is significant for international visitors, as the site's operating hours in WITA differ from UTC and from the local time in many visitors' home countries. From Larson's (1988) perspective, form-based translation preserves the structure of the source text, but this example shows that even within a largely form-based approach, certain source-language elements may be dropped when the translator judges that they would require additional explanation for the target audience.

In Leech's (1981) terms, the translation engages primarily with conceptual meaning: the operating hours are factual, time-referenced information with no significant cultural or emotional dimensions. The label **Operational Hour** carries social meaning insofar as it signals a formal, institutional register appropriate to an official visitor information document. The omission of WITA, however, represents a minor conceptual reduction, since the time-zone information is factually relevant to international visitors planning their visit.

Data 4

SL	TL
<i>Kantor Manajemen - Kantor Manajemen Operasional Tanah Lot</i>	Management Office - The Management Operational Office of Tanah Lot

The institutional label **Kantor Manajemen Operasional Tanah Lot** is translated as **The Management Operational Office of Tanah Lot** through a

word-for-word transfer. Each element of the Indonesian label has a direct English equivalent: Kantor (office), Manajemen (management), Operasional (operational), and Tanah Lot (retained unchanged as the proper name of the site). The syntactic order of the source-language label, Head Noun + Modifier 1 + Modifier 2 + Proper Name, is preserved in the target text.

According to Larson (1988), form-based translation seeks to maintain the lexical and structural correspondence between source and target texts. In the context of institutional labels and signage, which must be both precise and authoritative, a word-for-word approach is a common and appropriate strategy, since it minimises the risk of misrepresenting the function or status of the institution. The resulting English label is grammatically acceptable, though a more natural English rendering might prefer Management and Operations Office or simply Management Office, as is common in tourism and hospitality contexts.

In Leech's (1981) terms, the translation carries conceptual meaning as a referentially specific institutional label, and social meaning insofar as the formal register of the label signals the official, administrative status of the office within the site's management structure. No significant connotative or affective dimensions are implicated. The form-based strategy is appropriate and semantically adequate in this context, and the retention of Tanah Lot as the site identifier effectively anchors the label to its specific institutional context.

Table 1
Summary of Form-based Translation Data: Tanah Lot Temple Brochure
(Indonesian to English)

No.	SL	TL	Translation Type	Meaning Types (Leech, 1981)
1.	<i>Surya Mandala</i> - <i>Tempat untuk menyaksikan Tarian Kecak Api setelah matahari terbenam. Berlokasi di sisi Barat Pura Tanah Lot.</i>	Surya Mandala - Place to watching Kecak Fire Dance everyday after sunset. Located on West side of Tanah Lot Temple.	Form-based	Conceptual, Connotative, Sosial
2.	<i>Pura Pakendungan berlokasi 300m di sisi barat laut Pura Tanah Lot.</i>	Pakendungan Temple is located in west side of Tanah Lot. It is 300m from Tanah Lot Temple.	Form-based	Conceptual
3.	<i>Jam Operasional:</i> <i>Setiap hari mulai pukul 6.00 - 19.00 WITA</i>	Operational Hour: Daily, 6.00 AM - 7.00 PM	Form-based	Conceptual, Sosial
4.	<i>Kantor Manajemen - Kantor Manajemen Operasional Tanah Lot</i>	Management Office - The Management Operational Office of Tanah Lot	Form-based	Conceptual, Social

Source: Tanah Lot Temple Official Bilingual Brochure (Indonesian and English versions). Meaning type classification based on Leech (1981).

As shown in Table 1, the four form-based translation units identified in the Tanah Lot brochure involve two primary mechanisms. The first is zero translation of proper names and culturally specific terms, as seen in Data 1, where Surya Mandala is retained unchanged in the target text rather than being translated into an English equivalent. The second is word-for-word or phrase-by-phrase transfer of institutional, operational, and locational information, as demonstrated in Data 2, Data 3, and Data 4, where the grammatical structure and lexical content of the source language are preserved directly in the target text.

Conceptual meaning is the dominant type across all four data items, reflecting the primarily informational function of the brochure, in which factual content such as location, operating hours, and institutional labels must be communicated clearly and accurately to international visitors. Connotative meaning is implicated in two cases, Data 1 and Data 3, where the retained proper name Surya Mandala carries Sanskrit cosmological associations, and where the institutional label Kantor Manajemen Operasional encodes a formal administrative register that is only partially preserved in the English rendering. Social meaning appears in three cases, Data 1, Data 3, and Data 4, where the source-language terms signal specific cultural, religious, or institutional identities that carry social register beyond their denotative content.

Discussion

Meaning-based

Data 1

SL	TL
<i>Pura Enjung Galuh, Pura ini dibangun untuk memuja "Dewi Sri" sebagai Dewi Kesuburan.</i>	Enjung Galuh Temple, was built for pray to thr Goddess of Prosperity "Dewi Sri".

The Indonesian phrase **Dewi Kesuburan** is rendered in English as **Goddess of Prosperity**. A strictly form-based approach would produce Goddess of Fertility, since kesuburan is the nominalised form of subur (fertile). However, the translator chose prosperity over fertility, constituting a meaning-based strategy guided by the contextual and cultural significance of the deity.

According to Larson (1988), a translator must understand a word or expression through the context of its situation and culture rather than relying solely on its dictionary equivalent. In Balinese and broader Nusantara Hindu tradition, Dewi Sri is the goddess of rice, agriculture, and the abundance that sustains human life. Within this belief system, fertility (kesuburan) is not understood in a purely biological or agricultural sense; it encompasses the prosperity of the harvest, the welfare of the community, and spiritual blessings from the divine. The two concepts are thus functionally inseparable in the cultural context of her worship.

From the perspective of Leech's (1981) terms, the source term Dewi Kesuburan carries conceptual meaning, referring to an identifiable divine figure

in the Hindu pantheon, as well as strong connotative meaning, since within Balinese culture the name evokes associations of sacred power, agricultural blessing, and spiritual protection that extend well beyond simple fertility. A social meaning dimension is also present, as the title Dewi marks a divine social register that is partially, though not fully, replicated by the English Goddess. The translator's selection of Goddess of Prosperity can therefore be understood as a culturally adaptive, meaning-based decision that preserves the connotative and functional dimensions of the original term while making it accessible to international readers.

Data 2

SL	TL
<i>Pura Penalataran salah satu Pura yang berada di kawasan Tanah Lot. dibangun untuk memohon kesejahteraan dan kebahagiaan kepada Tuhan dan semua manifestasinya.</i>	Penalataran Temple is one among of several temples in Tanah Lot. Penataran Temple is a place to pray and asking for wellness and happiness.

The Indonesian noun **kesejahteraan** is translated into English as **wellness**. A literal transfer would yield welfare or well-being, both of which are lexically closer to the source form. The selection of wellness instead signals a meaning-based strategy aimed at producing a term that resonates naturally with contemporary English-speaking readers.

Kesejahteraan in Indonesian carries a multidimensional semantic scope that encompasses material sufficiency, emotional balance, harmonious social relationships, and spiritual alignment with the divine, the last dimension being especially salient in the religious context of a temple brochure. In Balinese Hinduism, this condition of total well-being reflects the philosophy of Tri Hita Karana, which holds that human flourishing depends on maintaining balanced relationships with God, with the human community, and with the natural environment.

In Leech's (1981) terms, **kesejahteraan** carries primary conceptual meaning as a reference to a state of life quality, but also connotative meaning that, in a Balinese Hindu context, foregrounds its spiritual dimension above its material or physical dimensions. The English term wellness, by contrast, is largely associated in contemporary discourse with physical and mental health, self-improvement, and lifestyle management. While there is a point of semantic overlap, the spiritual and communal dimensions central to **kesejahteraan** are rendered implicit rather than explicit in the translation. This represents a case of semantic narrowing (Larson, 1988), where the depth of the source term's meaning is partially reduced in the target language to achieve communicative naturalness for international readers.

Data 3

SL	TL
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<i>Persawahan, berlokasi diluar area utama Tanah Lot. Menyajikan pemandangan yang indah dan mempesona.</i>	Ricefield, located in outside of main area of Tanah Lot with wonderful and breathtaking lanscape.
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The Indonesian participial adjective **mempesona** is rendered as **breathtaking** in English. **Mempesona** derives from the root *pesona* (enchantment, charm, fascination) and is used to describe something that captures attention in an extraordinary way through natural beauty or emotional appeal. The translator chose **breathtaking** rather than a more literal equivalent such as *enchanting* or *captivating*.

This choice reflects a meaning-based approach grounded in the communicative context of the text: a tourism promotion brochure in which the primary goal is to create a vivid, emotionally compelling impression for potential visitors. **Breathtaking**, literally, so beautiful as to cause one to catch one's breath, conveys a higher degree of emotional intensity than *enchanting* and is more consistent with the promotional register of tourism discourse in English.

In terms of Leech's (1981) meaning terms, **mempesona** carries both conceptual meaning (denoting a quality of extraordinary visual appeal) and affective meaning, since it conveys the emotional response that the landscape is intended to produce in the viewer. The English equivalent **breathtaking** preserves both dimensions effectively, arguably with even stronger affective force. The translation can therefore be assessed as semantically successful within its communicative context, representing a case where meaning-based adaptation enhances rather than diminishes the expressive power of the target text.

Data 4

SL	TL
<i>Pasar Seni, pusat oleh-oleh khas Bali untuk semua pengunjung yang ingin wisata belanja.</i>	Art Market, for all visitors who wants to buy any gifts espescially Balinese art.

The culturally specific Indonesian noun **oleh-oleh** is translated into English as **gifts**. **Oleh-oleh** refers to items, typically food products, handicrafts, or regional specialties, that are purchased during travel and brought home to family members, relatives, or friends as a token of the journey and as an act of sharing. There is no single English word that fully captures this culturally bounded practice.

From a morphological standpoint, **oleh-oleh** is a reduplication form in Indonesian, where the repetition of the base word *oleh* creates a lexical item that denotes a specific cultural object and social practice. As Larson (1988) notes, when a source-language grammatical or morphological form has no structural equivalent in the target language, the translator is justified in abandoning that form in order to preserve the communicative function of the expression. English does not use reduplication as a meaning-making mechanism, and therefore the translator's selection of a single noun **gifts**, as a functional equivalent is appropriate within a meaning-based framework.

Analysed through Leech's (1981) terms, **oleh-oleh** carries conceptual meaning (referring to a category of purchasable items), social meaning (encoding the cultural norm of reciprocal sharing upon returning from travel), and collocative meaning (habitually co-occurring with travel, markets, and regional identity in Indonesian discourse). The target term **gifts** captures the conceptual dimension adequately but largely loses the social and collocative dimensions, since in English **gifts** carries no inherent association with travel or the specific reciprocal practice encoded in **oleh-oleh**. This is an instance of partial functional equivalence, where communicative accessibility is achieved at the cost of cultural specificity.

Data 5

SL	TL
<i>Di tempat inilah Beliau membangun tempat untuk bermeditasi dan melakukan pemujaan kepada Dewa Penguasa Laut.</i>	There the priest meditated and devoted to the God of the sea .

The Indonesian phrase **Dewa Penguasa Laut** is translated as **God of the Sea**. A word-by-word rendering would produce God, Ruler of the Sea or God the Ruler of the Sea, which preserves the grammatical structure of the original more fully. The translator instead adopted the more concise English form **God of the Sea**.

Grammatically, **Dewa Penguasa Laut** in Indonesian is a determinative noun phrase in which Dewa (god) functions as the head noun, and Penguasa Laut (ruler or sovereign of the sea) is a noun-phrase modifier that specifies both the domain and the active role of the deity. The element penguasa derives from kuasa (power, authority) and carries the semantic weight of dominion and governance, implying not merely a deity associated with the sea, but one who exercises sovereign authority over it. In Balinese Hinduism, this figure corresponds to the god Baruna (Sanskrit: Varuna), who is understood as the ruler of water and the seas, guardian of natural law, and one of the principal divine powers.

The English phrase **God of the Sea** uses a noun-of-noun construction that expresses association or relationship rather than active authority. While God of the Sea is grammatically natural in English and broadly comprehensible to international readers, it does not explicitly convey the quality of dominion embedded in penguasa. In Leech's (1981) terms, the translation preserves conceptual meaning (the deity is identifiable and referentially clear) and some degree of connotative meaning (the sea carries associations of spiritual power and mystery). However, the social meaning of the title, which in Balinese Hindu cosmology signals a specific hierarchical rank among divine beings, and the reflected meaning derived from the cross-cultural associations of Baruna or Varuna are substantially reduced. This represents a case of semantic narrowing, where the translated phrase is communicatively adequate but theologically less precise than the original.

Data 6

SL	TL
<i>Beliau di hormati atas pengabdian yang sangat tinggi terhadap raja dan rakyat melalui ajaran-ajaran spiritual, peningkatan kemakmuran, dan menaggulangi masalah-masalah kehidupan.</i>	He has been apreciated and respected by the King and the people through his spiritual teaching .

The Indonesian phrase **ajaran-ajaran spiritual** is rendered as **spiritual teaching** in the singular. The source form **ajaran-ajaran** is a full reduplication of the noun **ajaran** (teaching, doctrine, principle), producing a plural form that signals not merely multiple individual teachings but a collective, accumulated body of spiritual wisdom, a tradition passed down through oral practice, ritual, and study over generations.

As Larson (1988) observes, morphological structures in the source language will not always have formal equivalents in the target language. Indonesian reduplication is one such case: it performs a grammatical and semantic function (marking plurality and collectivity) that English must express lexically rather than morphologically. The translator rendered *ajaran-ajaran* as *teaching* (singular) rather than *teachings* (plural), which results in a form that is both grammatically less precise and semantically narrower than the original.

Additionally, the source phrase is embedded in the context of Dharma Yatra, the sacred journeying practice through which spiritual teachings were transmitted by Dang Hyang Nirartha across the island of Bali. Dharma Yatra involves not only verbal instruction but ritual participation, meditation, temple worship, and the lived experience of sacred sites, dimensions that are all implicitly encoded in the plural and iterative form **ajaran-ajaran** but are absent from the singular English *teaching*.

From the perspective of Leech's (1981) terms, **ajaran-ajaran spiritual** carries conceptual meaning (referring to a body of doctrine and practice), as well as reflected meaning arising from its association with the specific tradition of Dharma Yatra and Balinese Hindu pedagogy. The English *spiritual teaching* covers the conceptual dimension, but the reflected meaning associated with the collective, ritual dimension of the source term is largely lost. This represents a meaningful instance of semantic narrowing that, while functionally acceptable in a promotional brochure context, would be inadequate in an academic or religious translation setting.

Data 7

SL	TL
<i>Pura Batu Mejan, Pura ini dikenal dengan nama "BEJI" untuk memohon air suci untuk upacara agama.</i>	Batu Mejan Temple, Baju Mejan also known as Beji Temple. "BEJI" means sacred place to get holy water for Hindus Ceremonial.

The Indonesian phrase *air suci* is translated as **holy water**. Grammatically, *air suci* is a descriptive noun phrase consisting of air (water) and the attributive adjective suci (sacred, pure, holy). The structure is straightforwardly transferred into the English adjective-noun phrase **holy water**, making this one of the more formally transparent translation decisions in the corpus.

However, while the grammatical and referential structures align relatively closely, the cultural and religious meanings conveyed by the two phrases diverge significantly. In Balinese Hindu ritual practice, *air suci*, also known by the Sanskrit term tirta, refers to water that is spiritually activated through priestly blessing and understood to carry the purifying energy of the divine. Tirta is used in virtually all major Balinese Hindu ceremonies, including Melasti (ritual purification before Nyepi), and is regarded as a direct conduit of divine grace and healing. The source phrase therefore encodes a highly specific theological concept within a living ritual system.

The English phrase **holy water** shares a surface-level semantic structure and a general referential function (water used for sacred or purification purposes) with *air suci*, but is most commonly associated in Western cultural contexts with Catholic or Christian practice, where it is blessed by a priest and used for baptism or protection from evil. The theological premises and ritual contexts of the two concepts are therefore substantially different.

In Leech's (1981) terms, the translation preserves conceptual meaning (both phrases refer to water sanctified for religious use) and, to a degree, connotative meaning (both carry associations of spiritual purity and sacred ritual). However, the reflected meaning specific to the Balinese Hindu tradition, the associations with tirta, divine energy, priestly authority, and the specific ceremonies in which such water is used, is not carried across into the English equivalent. Larson (1988) acknowledges that when a complete cultural equivalent does not exist in the target language, the translator may select the closest available functional equivalent, prioritising readability and natural expression. The choice of **holy water** meets this criterion: it is immediately recognisable and comprehensible to international readers as a term for religiously significant water, even if it does not fully represent the depth of the Balinese tradition.

Table 2
Summary of Meaning-based Translation Data: Tanah Lot Temple Brochure
(Indonesian to English)

No.	SL	TL	Translation Type	Meaning Types (Leech, 1981)
1.	<i>Pura Enjung Galuh, Pura ini dibangun untuk memuja "Dewi"</i>	Enjung Galuh Temple, was built for pray to thr Goddess of	Meaning-based	Conceptual, Connotative, Social

	<i>Sri” sebagai Dewi Kesuburan.</i>	Prosperity “Dewi Sri”.		
2.	<i>Pura Penalataran salah satu Pura yang berada di kawasan Tanah Lot. dibangun untuk memohon kesejahteraan dan kebahagiaan kepada Tuhan dan semua manifestasinya.</i>	Penalataran Temple is one among of several temples in Tanah Lot Penataran Temple is a place to pray and asking for wellness and happiness.	Meaning-based	Conceptual, Connotative
3.	<i>Persawahan, berlokasi diluar area utama Tanah Lot. Menyajikan pemandangan yang indah dan mempesona.</i>	Ricefield, located in outside of main area of Tanah Lot with wonderful and breathtaking lanscape.	Meaning-based	Conceptual, Affective
4.	<i>Pasar Seni, pusat oleh-oleh khas Bali untuk semua pengunjung yang ingin wisata belanja.</i>	Art Market, for all visitors who wants to buy any gifts especially Balinese art.	Meaning-based	Conceptual, Social, Collocative
5.	<i>Di tempat inilah Beliau membangun tempat untuk bermeditasi dan melakukan pemujaan kepada Dewa Penguasa Laut.</i>	There the priest meditated and devoted to the God of the sea .	Meaning-based	Conceptual, Collocative, Social
6.	<i>Beliau di hormati atas pengabdian yang sangat tinggi terhadap raja dan rakyat melalui ajaran-ajaran spiritual, peningkatan kemakmuran, dan menaggulangi masalah-masalah kehidupan.</i>	He has been apreciated and respected by the King and the people through his spiritual teaching .	Meaning-based	Conceptual, Reflected
7.	<i>Pura Batu Mejan, Pura ini dikenal dengan nama “BEJI” untuk memohon air suci untuk upacara agama.</i>	Batu Mejan Temple, Baju Mejan also known as Beji Temple. “BEJI” means sacred place to get holy water for Hindus Ceremonial.	Meaning-based	Conceptual, Connotative

Source: Tanah Lot Temple Official Bilingual Brochure (Indonesian and English versions). Meaning type classification based on Leech (1981).

As shown in Table 2, the seven meaning-based translation units identified in the Tanah Lot brochure involve two primary mechanisms. The first is cultural equivalence, where a source-language term carrying specific cultural or spiritual meaning is rendered using a target-language expression that conveys a functionally comparable meaning rather than a literal one, as seen in Data 1 (Dewi Kesuburan to Goddess of Prosperity), Data 2 (kesejahteraan to wellness), and Data 5 (Dewa Penguasa Laut to God of the Sea). The second is functional equivalence, where the translator selects a target-language term based on its communicative role rather than its formal correspondence to the source, as demonstrated in Data 3 (mempesona to breathtaking), Data 4 (oleh-oleh to gifts), Data 6 (ajaran-ajaran spiritual to spiritual teaching), and Data 7 (air suci to holy water).

Conceptual meaning is the dominant type across all seven data items, reflecting the informational function of the brochure in which sacred sites, ritual practices, and cultural features must be communicated clearly and accessibly to international visitors. Connotative meaning is implicated in three cases, Data 1, Data 2, and Data 7, where source-language terms such as Dewi Kesuburan, kesejahteraan, and air suci carry cultural and spiritual associations rooted in Balinese Hindu tradition that extend well beyond their denotative content and are only partially recoverable through the selected English equivalents. Social meaning appears in three cases, Data 1, Data 4, and Data 5, where terms such as Dewi, oleh-oleh, and Dewa Penguasa Laut encode culturally specific social roles, hierarchical registers, and community practices that are not fully replicated in the target-language renderings. Affective meaning is identified in one case, Data 3 where the translation of *mempesona* as *breathtaking* preserves and arguably intensifies the emotional and aesthetic appeal of the landscape description for international readers. Reflected meaning appears in one case, Data 6 where the plural and iterative form *ajaran-ajaran spiritual* carries associations with the collective tradition of Balinese Hindu spiritual pedagogy that are lost when rendered as the singular *spiritual teaching*. Collocative meaning is implicated in two cases, Data 4 and Data 5 where *oleh-oleh* and *Dewa Penguasa Laut* carry habitual associations in Indonesian discourse with travel culture and divine cosmology respectively, associations that are not replicated by their English equivalents *gifts* and *God of the Sea*.

4. Conclusion

Based on the analysis of the Tanah Lot tourism brochure translated from Indonesian into English, it can be concluded that both form-based translation and meaning-based translation are employed in transferring information from the source language into the target language. Four translation units were identified as form-based translation, while seven translation units were categorized as meaning-based translation. Form-based translation was primarily used in translating proper names, institutional labels, locational descriptions, and operational information, where preserving the original form and factual content was considered important. In contrast, meaning-based translation was

predominantly applied to culturally and spiritually loaded expressions in order to achieve naturalness and communicative effectiveness for international readers.

Furthermore, the analysis based on Leech's (1981) theory demonstrates that conceptual meaning is the most dominant type of meaning found in the brochure. This finding is consistent with the informative function of tourism brochures, which aim to provide clear and accurate information to visitors. Other types of meaning identified include connotative meaning, social meaning, affective meaning, reflected meaning, and collocative meaning. These meanings are particularly evident in terms related to Balinese Hindu culture, religious concepts, local traditions, and tourism promotion.

The study also reveals that some cultural meanings embedded in the source language cannot be fully transferred into English due to differences in cultural background and linguistic systems. Consequently, translators often employ meaning-based strategies to preserve the communicative function of the text, even though certain cultural nuances may be reduced or partially lost. Therefore, successful tourism translation requires not only linguistic competence but also cultural understanding to ensure that the intended message is conveyed accurately, naturally, and effectively to the target audience.

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