

Negotiating Cultural Authenticity: Translation Techniques of Addressee Terms in *Asmarandana* Verses of *Babad Banyumas*

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Abstract

This study aims to analyze how addressee terms are translated in the *Serat Babad Banyumas Mertadiredjan*, an important historical text made up of 617 traditional Javanese poems called *macapat* or verses. Translation plays an important role in keeping local knowledge alive, but the strict rules of *macapat*, especially its strict patterns of rhythm and syllables (*guru wilangan*), often require major changes in the language used. This also applies in translating addressee terms, which refer to positions and relationships of Javanese people. In Javanese, addressee terms reflect the hierarchy, power, and intimacy, which do not always have the equivalence in Indonesian. This study employs a qualitative descriptive framework based on the theories of Rifai & Prasetyaningrum (2016) and Molina & Albir (2002), analyzing the tension between poetic brevity and historical referentiality. The data of this study include 107 addressee terms in *Asmarandana* verses, since it is the most frequently appeared verses in the book. The study shows that there are five different types of terms used to address someone: respect, name, intimacy, kinship, and a new type found in this research called "origin", and "respect" is the most frequently appeared type. Meanwhile, the most frequently appeared translation technique is established equivalent, then followed by particularization, reduction, borrowing, amplification, and generalization. The analysis shows that the translator works as a cultural bridge, mainly using established equivalence to keep the feudal class system of the Javanese royal court, and particularization to bring back the place names that were lost because of the poetic structure in the original text. One important thing is that the new "origin" category shows that in Javanese history writing, having a rightful place or land is a key part of who people see themselves as. The translation keeps the cultural truth of the Banyumas people by balancing creative expression with clear historical facts. This study offers an alternative to look at the history of ethnic groups and recommends that future research should examine how names are addressed along with digital language studies.

Keywords: Addressee terms; Banyumas regency; Cultural Authenticity; Translation techniques

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INTRODUCTION

Translation can bridge the gap between the source language and the target language, since it is now considered a communicative event rather than linguistic codes transference (AlEnezi & Alkhaleefah, 2023). They also emphasize that translators should know the cultural and social-political context of the source text, while understanding the context of the target text and how the translated works are going to be used. In addition, (Katan, 2013) states that translators are mediators between cultures and translation is an intercultural mediation which could create a coordination between two different socio-cultural contexts. Similarly, House in (Samir & Tabatabaee-yazdi, 2020) argues that translation is a recontextualization process, which means that translation does not only

give a new shape in another language, but it also takes the original context and puts it in a new context with different values regarded to communicative conventions, genres, target readers' norms, and many more. In other words, context plays an important role in translation.

Addressee term is a language phenomenon that is highly affected by culture. Addressee term has two important aspects as it is stated by (Chaika, 1982). First, it is applied by people to display their power or solidarity to other and second it is used to strengthen intimacy and power among people. Robinson in (Wardhaug, 2006) adds that the way people address other, especially those who has higher position or achievement in society. We can highlight that addressee is a linguistic unit that people use to address other based on their position in the society and the closeness of the addresser to the addressee.

In daily praxis, people productively use addressee term to show some intension. They want to show their respect, obligation, praise, insult, appreciation, intimacy, etc. Addressee term is an interesting language phenomenon that can be investigated through various linguistic perspective. Sociolinguistics will deal with social factor related to the use of addressee and pragmatics will investigate addressee term related to the context of the usage. Translation study can also depict the phenomenon of addressee term in certain society because translated works are kinds of written language phenomenon that can be used as a tool to observe the use of language.

Babad Banyumas: Serat Babad Banyumas Mertadiredjan or (BBSBBM) is an Indonesian translated form from the book of *Macapat* poem entitled *Punika Tedhakan Sejarah Babad Banyumas*. The book was written in Javanese poems with archaic Javanese language. It described the history of Banyumas regency, a southern part of Central Java. BBSBBM illustrated the conqueror of Javanese island, the kingdoms in Java and *Wirasaba* regency. Those whole themes are realized into traditional Javanese poems or *macapat*. Javanese poems or *macapat* consist of eleven titles, namely *Maskumambang*, *Mijil*, *Sinom*, *Kinanthi*, *Asmarandana*, *Gambuh*, *Dhandhanggula*, *Durma*, *Pangkur*, *Megatruh*, and *Pocung*. Every title tells a story of humans starting from their lives inside wombs until they die. Besides their unique themes, *macapat* also have unique rules. Every title has their own rules of, verses, syllables, and rhymes. Having elaborated the background of the research, this paper will reveal the translation techniques of addressee term in *Babad Banyumas: Serat Babad Banyumas Mertadiredjan* translated by (Purwokartun, 2020). However, this research only focuses on addressee terms in *Asmarandana*. This Javanese poem depicts the love story in human's life and this particular poem contains a lot of addressee term.

Addressee term has been investigated in several research. Mukminin & Sajarwa (2025) investigated addresses terms from Javanes into Arabic in *Gadis Kretek Novel*, while Yu & Qiu, (2024) investigated addressee term in *Moment in Peking*. (Rozumko, 2022) also conducted research on English address terms into Polish. In addition, several research have been conducted in relation to techniques of translation. (Mujni & Marlina, 2025) investigated the translation techniques of proper names in the novel *Who Fell Beneath the Sea* by Axie Oh. Sodiq et al. (2021) conducted research on the influence of translation techniques in the Indonesian Religious Tourism Brochure in Semarang. Yatuzzuhriyyah & Hilman (2022) chose to explore the translation techniques of cultural words and their quality in the *Midnight Library Novel*.

Moreover, there are other studies which discussed proper names since it is also part of addressee terms. Some researchers conducted research about translation of proper names in novels (Buć, 2022; Mujni & Marlina, 2025; Ninomiya et al., 2022; Verhun & Byjak, 2023; Wulandari et al., 2024). Other researchers discussed translation of toponymy (Ganiyeva, 2020a, 2020b; Wesołowski, 2025). Some studies focus on the translation of names and cultural-bound terms (AlEnezi & Alkhaleefah, 2023; Al-khadem, 2024; Aprianto Sugi Arto Putra & Suyudi, 2025; Chen et al., 2023; Fitriyah, 2021; Gomaa &

Nour El Din, 2022; Igono, 2022; Masduki & Syifauddin, 2025; Murthy & Ishlahiyah, 2024; Priyansha et al., 2024; Sukarini et al., 2022; Tursini & Jelita, 2024; Younas et al., 2022; Zhai, 2023).

From the previous research about addressee term, we summarize that addressee term has been investigated for its type, function, and variation from its data source but research about addressee form in relation to translation techniques has not been conducted so far. For the addressee term types, we use the classification from (Rifai & Prasetyaningrum, 2016). However, our finding also reveals additional type of addressee form, which is origin. This new category shows the novelty of this research since it broadens the types of addressee term. For the analysis of translation technique, we use (Molina & Albir, 2002) theory as it permits the researcher to clearly classify each piece of word or linguistic unit. Compared to other theories, Molina and Albir's theory is more recent and it is more suitable with our data which are realized into words and phrases.

METHOD

Research Design

As this research was aimed at describing the types and translation techniques of addressee term in *Asmarandana* verses of BBSBBM, it was conducted by using qualitative descriptive research design. (Cresswell, 2018) outline that qualitative research concerns the process that is taking place as well as the product or outcome. This research focused on the process of translating the addressee terms both for its function and its translation techniques therefore it belongs to qualitative research. This research was also descriptive research because the research pays more attention to data in the form of word, sentence, or images that its meaning is more meaningful and able to trigger the emergence than just serving the members or the frequency (Santosa, 2012).

Research Object

Data were taken from the translated work of *Babad Banyumas: Serat Babad Banyumas Mertadiredjan*. This work has 617 poems, which are divided into 11 types of verses. Out of these 11 verses, *Asmaradana* was chosen as the data source because it is the most frequently appeared verse that depicts a love story, and it has abundant addressee forms. We found 107 data of translated addressee forms from this verse. The data were assigned using data code to differentiate the order of data found in BBSBBM. The Arabic number indicates the data sequence, while the Rome number specifies the order of *Asmaradana* (Javanese poem) in BBSBBM since there are more than one *Asmaradana* poems in that book.

Data Analysis

After gathering all data, the researchers classified them based on their types and translation techniques. Rifai & Prasetyaningrum's theory of types of addressee was used to categorize the linguistic data. Then, the translation technique analysis was done by comparing the source language and the target language and using technique's theory from (Molina & Albir, 2002). After that, the researchers linked the types of addressee terms and their translation techniques. Thus, we could draw a conclusion from the connection between the types of addressee term and translation techniques.

RESULTS AND DISCUSSION

Results

Types of Addressee Term

This part reveals the intersection between the types of addressee term and its translation techniques found in BBSBBM by using (Rifai & Prasetyaningrum, 2016) and (Molina & Albir, 2002). We found that not all types of addressee term proposed by (Rifai & Prasetyaningrum, 2016) were found in data. We only found four types of addressee

term, namely, respect, name, intimacy, and kinship but we did not find addressee term using mockery. However, we found additional types of addressee form, that is addressee using origin. The translation techniques found in the research were amplification, borrowing, established equivalent, generalization, particularization, and reduction. Table 1 below shows the types of addressee term found in BBSBBM.

Table 1. Types of addressee term

No	Addressee Term	Frequency
1	Respect	40
2	Name	38
3	Intimacy	15
4	Kinship	12
5	Origin	2

The table 1 exhibits five kinds of in *Asmaradana* (Javanese poem). Respect, name, intimacy, kinship, and origin are the types of addressee terms found in the research. Respect occurs 40 times out of 107 data. Meanwhile, name also frequently appears 38 times. Besides, 15 data show intimacy as one of the kinds of addressee terms. In addition, 12 data are included in the kinship category of addressee terms. However, there are 2 data that cannot be included in the kinds of addressee terms theory proposed by Rifai and Prasetyaningrum (2016). Therefore, we classify them as origin. This is the novelty that this research offers.

Translation Techniques of Addressee Terms

In order to translate those addressee terms, the translator used several translation techniques. Established equivalent is the most frequent technique used by the translator since it appears 30 times. Particularization is also frequently used with 23 times appearance. Besides, reduction is applied 19 times. The next common technique used is reduction with a total of 20 times. Besides, the translator uses borrowing technique 16 times. In addition, amplification occurs 14 times. Then, generalization with 4 times occurrence becomes the least frequent technique used in translating addressee terms. Those translation techniques are exhibited in the following table.

Table 2. Translation Techniques of Addressee Terms

No	Translation Technique	Frequency
1	Established Equivalent	30
2	Particularization	23
3	Reduction	20
4	Borrowing	16
5	Amplification	14
6	Generalization	4

Established equivalent is the translation technique which translating the foreign term using the closest equivalent term in the target language. In other words, this technique allows the translator to translate the term based on its translation in dictionary or the frequently used term in target language. Meanwhile, particularization can reveal the specific information in target language, even though that information is not mentioned in source text. The opposite of particularization is generalization which generalize the specific term into more common term in target language. Another common technique used is reduction. This technique omits the existed information in source language without changing its meaning in target language. On the other hand, amplification adds additional information in target language without altering its original meaning. Finally, borrowing

lets the translator borrow the foreign term in source language and maintain it in target language.

Discussion

The Correlation Between Types of Addressee Term and Their Translation Techniques

This part explains the kinds of addressee terms appeared in BBSBBM and discuss the translation techniques used to translate them. The researchers found four kinds of addressee terms based on the previous research by (Rifai & Prasetyaningrum, 2016) and added one more type that is origin. The explanation of each kind of addressee terms and their translation techniques proposed by (Molina & Albir, 2002) can be found as follows:

Respect

Respect is a kind of addressee term which shows honor or prestige. This term is usually used to express admiration or respect from the addresser to the addressee. The examples of translation techniques use to translate this kind of addressee terms can be seen in the following table.

Table 3. Respect Addressee Term and Its Translation Techniques

Data Code	Source Language	Target Language	Types of Addressee Terms	Translation Technique
42/I	Narendra	Sang Raja	Respect	Established Equivalent
481/I	Hyang	Yang Kuasa	Respect	Established Equivalent
59/I	Dipati	Adipati Kaurang	Respect	Particularization
57/II	Kaorang	Adipati Kaorang	Respect	Amplification

Datum 42/I

Source Language: Narendra

Target Language: Sang Raja

The datum above is the example of respect addressee term since the translation “Sang Raja” shows the majesty of a king. Besides, the translation technique used is established equivalent because the equivalent translation of the word “narendra” is “raja” or king. It means that the translator used the common term applied in the target language.

Datum 481/I

Source Language: Hyang

Target Language: Yang Kuasa

This example shows that translator transfer the meaning of the ancient Javanese term “Hyang” which refers to a holy spirit or the highest entity into something more common in Indonesian “Yang Kuasa” which means the one who creates and rules the world. Hyang only consists of one syllable which aligns with the characteristic of *macapat* that has strict syllable rules. However, the translator renders this term into something more familiar term in the target language. The translator did not use God or Tuhan in Indonesian because Hyang can refer to the powerful ancestors’ spirits, gods, or a supreme being. Therefore, “Yang Kuasa” is perfect to describe this term because it does not only refer to one belief only.

Datum 59/I

Source Language: Dipati

Target Language: Adipati Kaurang

This example also shows the respect because “Adipati” is an honorary title given to a leader of a regency or given by the king. This datum exposes particularization technique

since the source language does not indicate the specific name but the translation mentions the specific person.

Datum 57/II

Source Language: Kaorang

Target Language: Adipati Kaorang

This datum shows the amplification technique. Amplification means adding supplementary information in the target language to make it clearer. The source language only states “Kaorang” which is a name of a person, but there is an additional information that the person is an “Adipati” (an honorary title).

The dominance of the "Respect" category (n=40) underscores the feudal and hierarchical nature of the *Babad*. The translator's frequent use of Established Equivalence and Particularization serves a specific ideological function: the maintenance of social deixis. Datum 59/I, the shift from *Dipati* to *Adipati Kaurang* is an act of explicitation. In the source text (ST), the term *Dipati* is often a result of *Macapat* constraints—specifically *guru wilangan* (syllable counting), which forces the poet to truncate titles. The translator, by particularizing this to *Adipati Kaurang*, prioritizes historical referentiality over poetic brevity. This ensures that the cultural authenticity of the character's specific administrative rank is not lost to the target reader. Translating *Narendra* as *Sang Raja* (Datum 42/I) reflects a domesticating strategy that ensures the "majesty" of the character is immediately accessible. By choosing high-frequency terms in the target language, the translator preserves the *perceived* status of the figure, even if the specific Javanese nuances of *Narendra* (Sanskrit-derived) are neutralized.

Name

It is a kind of addressee term which mentions the name of the addressee. This kind usually appears the most since it directly mentions the name of the person. This kind of addressee terms and their translation can be found in the following table.

Table 4. Translation Techniques in Name

No	Data Code	Source Language	Target Language	Types of Addressee Terms	Translation Technique
1	45/II	Dipati Kaorang	Adipati Kaurang	Name	Amplification
2	59/II	Rawin	Bagus Rawin	Name	Amplification
3	39/I	Ki Paguwan	Ki Paguwan	Name	Borrowing
4	204/III	Banyaksasra	Banyak Sasra	Name	Borrowing
5	176/I	Dipati	Adipati Marga Utama	Name	Particularization

Datum 39/I

Source Language: Ki Paguwan

Target Language: Ki Paguwan

That example expresses the borrowing technique. Borrowing is a translation technique which borrow the term from the source language into target language directly. It means that the translation in target language is the same as the source language. This technique is divided into two, namely pure borrowing and naturalized borrowing. Pure borrowing directly borrows the term form the source language into target language without changing anything. On the other hand, naturalized borrowing borrows the term from the source language, then adjust the term into the target language to make it more familiar and common.

Datum 204/III

Source Language: Banyaksasra

Target Language: Banyak Sasra

That example exposes naturalized borrowing technique. The translator did not take the term directly, but he changed the term a little bit to make it more common in the target language. The change is giving a space in the target language to make it more natural.

Datum 45/II

Source Language: Dipati Kaorang

Target Language: Adipati Kaorang

This example reveals the amplification technique which is adding more information to the target language. The term “Dipati” is translated into “Adipati” because the translator wanted to give clearer explanation that “dipati” also means “adipati” (an honorary title). The word “dipati” was written in the source language because *macapat* (Javanese folklore songs) have their own formulas with specific syllables and rhymes. Therefore, the writer sometimes has to add or reduce few syllables to make it meet the requirements.

Datum 176/I

Source Language: Dipati

Target Language: Adipati Marga Utama

The term “Dipati” which is a common term is translated into “Adipati Marga Utama”. This translation technique is called particularization since the general term in the source language is translated into more specific term. The source language does not explicitly mention the name but the target language does. Therefore, this kind of translation is called particularization.

In the "Name" category, the prevalence of Borrowing (16 instances) indicates a commitment to foreignization. By retaining names like *Ki Paguwan* (Datum 39/I), the translator anchors the narrative in its specific geographical and temporal setting. Any attempt to translate these names would lead to a total loss of cultural authenticity. An analytical highlight occurs in Datum 45/II (*Dipati Kaorang* becomes *Adipati Kaorang*). Here, the translator uses Amplification to "correct" the ST. Because *Macapat* singers often shorten words to fit the melody, the translator acts as a cultural mediator, restoring the full honorary title to ensure the character's dignity is maintained in a prose-based target environment.

Intimacy

This kind of addressee term is usually used to show the closeness relationship between the addresser and the addressee. Usually, this kind uses nickname or drops the honorific terms to show the intimacy of the speakers. The following table shows the translation techniques used to translate this kind of addressee term.

Table 5. Translation Techniques in Intimacy

No	Data Code	Source Language	Target Language	Kinds of Addressee Terms	Translation Technique
1	41/I	Pun Urang	Si Urang	Intimacy	Established Equivalent
2	56/I	Kyai Patih	Patih	Intimacy	Reduction
3	199/II	Ki Banyaksasra	Banyaksasra	Intimacy	Reduction

Datum 56/I

Source Language: Kyai Patih

Target Language: Patih

The term “Kyai Patih” in the source language is reduced into “Patih” in the target language. This translation technique is called reduction since a part of information in the

source language is omitted. This omission could show intimacy of the addresser and the addressee because it drops the honorific.

Datum 41/I

Source Language: Pun Urang

Target Language: Si Urang

The term “Si Urang” shows the intimacy because of the word “si”. This word is usually used to address someone close. Besides, this example reveals established equivalent technique since “pun” is translated into “si”. The word “si” is more common and frequently used in the target language.

Datum 203/I

Source Language: Ki Banyak

Target Language: Banyak Sasra

This example is included in the intimacy category because the translation drops the honorific term, which is “Ki”. Besides, this translation shows particularization since the target language points to the specific person who is “Banyak Sasra”, even though it is not explicitly mentioned in the source language. Thus, this translation technique is called particularization because it translates general term into specific term.

The "Intimacy" category is characterized by the strategic removal of honorifics, primarily through Reduction. In Datum 56/I, reducing *Kyai Patih* to *Patih* is not a loss of information but a functional shift. By deleting the honorific *Kyai*, the translation depicts the closeness or informality of the specific scene. This reflects the Javanese concept of language etiquette, where the absence of a title is still as communicative as its presence. The omission serves to heighten the emotional authenticity of the dialogue, showing to the reader a shift in interpersonal dynamics.

Kinship

This category of addressee term is usually said to address families or relatives. It also shows the relation between the addresser and the addressee. The translation techniques used to translate this category can be viewed in the following table.

Table 6. Translation Techniques in Kinship

No	Data Code	Source Language	Target Language	Kinds of Addressee Terms	Translation Technique
1	68/I	Rayi	Sang Adik	Kinship	Amplification
2	176/II	Kang Rama	Sang Ayah	Kinship	Established Equivalent
3	489/I	Raka	Kakak	Kinship	Established Equivalent
4	72/I	Raka	Kakandamu	Kinship	Particularization

Datum 489/I

Source Language: Raka

Target Language: Kakak

The term “Raka” is included in the kinship category because it means older brother or sister. Therefore, it is translated into “Kakak” which also means older brother or sister. This translation technique is called as established equivalent because it is the equivalent translation and the common term used in the target language

Datum 72/I

Source Language: Raka

Target Language: Kakandamu

It is the same as the previous example that the term “Raka” reveals family relation. However, there is an additional information which specifically mentions whose brother or sister. The term “kakandamu” means your older brother. Therefore, this translation technique is called particularization.

Datum 68/I

Source Language: Rayi

Target Language: Sang adik

The term “Rayi” which means younger brother or sister is translated into “sang adik”. The term “adik” actually means younger brother or sister, but it has an additional information “sang”. Therefore, this translation technique is called amplification which adding more information in the target language.

Javanese kinship terms are notoriously dense, often indicating both gender and relative age (e.g., *Raka*, *Rayi*). The reliance on Established Equivalence (e.g., *Raka* to *Kakak*) suggests a pragmatic approach to Functional Equivalence. However, the use of Particularization in Datum 72/I (*Raka* to *Kakandamu*) is a critical refinement. By adding the possessive suffix *-mu* (your), the translator compensates for the ST’s implicit context. This explication is vital because, in Javanese culture, kinship is never abstract; it is always relative to another person. The translation thus preserves the relational authenticity of the Javanese social fabric.

Origin

This kind of addressee term is added by the researchers since there are two data that cannot be categorized into kinds of addressee terms by (Rifai & Prasetyaningrum, 2016). The previous research differentiated five kinds of addressee terms, namely name, kinship, intimacy, respect, and mockery. Name shows the proper name of the person. Kinship exhibits the family relationship. Intimacy exposes the close relation between the addresser and addressee. Respect shows honour and mockery exhibits ridicule. These two data cannot be included in those five kinds because they state the origin of the person. The following table shows the translation techniques used in this category.

Table 7. Translation Techniques in Origin

No	Data Code	Source Language	Target Language	Kinds of Addressee Terms	Translation Technique
1	482/I	Putra Kejawar	Putra dari Kejawar	Origin	Particularization
2	501/I	Kyai Meranggi ing Kejawar	Kyai Meranggi Kejawar	Origin	Generalization

Datum 482/I

Source Language: Putra Kejawar

Target Language: Putra dari Kejawar

The term “Putra Kejawar” is translated into “Putra dari Kejawar” which means “a son comes from Kejawar”. This translation technique is called particularization because “Putra Kejawar” does not have to be “a son from Kejawar”. The translation specifically states the origin of the son.

Datum 501/I

Source Language: Kyai Meranggi ing Kejawar

Target Language: Kyai Meranggi Kejawar

This example is the opposite of the previous example. The source language mentions the origin of the person, while the target language does not include the origin of the person.

Therefore, this technique is called generalization since the translation is in more general term than the source language.

In datum Datum 482/I and datum 501/I, Kejawar indicates a place-name. Raden Joko Kaiman as the head of Wirasaba regency divided Wirasaba regency into four regencies, namely: Wirasaba, Merden, Banjar Pertambakan and Kejawar. Kejawar was then developed into Banyumas regency. Kejawar as a place-name shows the origin where Kyai Mranggi comes from.

The emergence of the "Origin" category (e.g., *Putra Kejawar*) represents a significant finding. In the context of the *Babad*, an individual's identity is inextricably linked to their land of origin. The use of Particularization in "*Putra dari Kejawar*" (Datum 482/I) emphasizes territorial legitimacy. For a reader unfamiliar with Banyumas history, "*Kejawar*" is just a name. However, by explicitly framing it as an origin, the translator preserves the character's "background." The translator shows critical interpretative choice by recognizing that in historical Javanese texts, *where* you are from is as important as *who* you are. This category functions as a marker of geopolitical authenticity, ensuring the narrative remains a "history of a place" and not just a "story of people."

The findings suggest that the translation of addressee terms in *Babad Banyumas* (BBSBBM) is governed by a mandate to preserve cultural and historical authenticity. While the data confirms four categories from the framework of Rifai & Prasetyaningrum (2016), respect, name, intimacy, and kinship, the complete absence of "mockery" underscores the generic sanctity of the *Babad*. As a historical chronicle of the Banyumas lineage, the text's prioritizes honoring figures and educating audiences through a high frequency of respect category (40 out of 107 data).

A significant outcome of this research is the theoretical expansion of the existing taxonomy to include the "origin" category. This finding suggests that in Javanese historiography, identity is inherently toponymic. By employing address forms based on origin, the translator ensures territorial legitimacy by anchoring characters to their geopolitical roots. This choice is particularly critical given the formal constraints of *Macapat* verse, which often forces the concise titles to meet syllable-count requirements (*guru wilangan*). In this case, the translator acts as a cultural mediator, using particularization and generalization techniques to restore the historical context that the original poetic form may have obscured.

Regarding translation methodologies, the dominance of established equivalence in the respect and kinship categories reflects a strategy of functional equivalence which ensures the rigid social hierarchy of the Javanese court remains accessible to the target reader. Borrowing serves as a primary tool for cultural preservation within the "name" category and maintaining the unique identity of the Banyumas figures. Meanwhile, the use of reduction in the "intimacy" category represents a nuanced shift in social deixis, where the omission of honorifics effectively shows the closeness of interpersonal relationships. Ultimately, these translation techniques produce a translation that balances linguistic term with the preservation of Javanese local wisdom.

CONCLUSION

This study demonstrates that the translation of addressee terms in *Babad Banyumas* (BBSBBM) is a strategic negotiation between the formal constraints of Javanese poetics and the necessity of historical preservation. The findings reveal that respect is the most frequent category (n=40), predominantly translated through established equivalence, which serves to maintain the rigid social hierarchy of the Javanese court in the target text. Conversely, the total absence of the "mockery" category, despite its inclusion in the foundational framework of Rifai & Prasetyaningrum (2016), indicates that the sacred

nature of the *Babad* genre precludes derogatory forms, favoring instead the exaltation of ancestral figures.

The most significant theoretical contribution of this research is the expansion of the existing taxonomy to include "origin" as a distinct category of addressee term. The analysis posits that in Javanese historical chronicles, identity is not merely personal but toponymic. By employing particularization to translate origin-based addresses, the translator acts as a cultural mediator, restoring the territorial legitimacy of characters that is often obscured by the syllable-count requirements (*guru wilangan*) of *Macapat* verse. This suggests that for historical ethnic texts, the "origin" category is a vital marker of cultural authenticity, anchoring characters to their geopolitical roots.

RECOMMENDATION

Translators must remain sensitive to the power dynamics inherent in Javanese addressee terms. Using established equivalence for respect-based terms is essential to preserve the feudal atmosphere that defines the authenticity of a historical chronicle. Meanwhile, when translating poetic and concise historical texts like *Macapat*, translators should favor particularization and amplification. This ensures honorary titles and territorial identities are clear to international readers who lack the original cultural context.

Future studies should apply the "origin" category to other forms of Indonesian historiography (e.g., *Hikayat* or *Lontar*) to determine if toponymic identity is a universal feature of Southeast Asian historical address forms. Future research can also involve interviews with translators of historical texts to understand the cognitive process behind choosing between preserving the rhythm of the poem and the accuracy of the historical title. Future researchers could utilize digital corpus tools to compare the frequency of addressee shifts across different versions of the *Babad* to see how translation strategies have evolved alongside modern digital archiving practices.

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