

Translation as a Medium of Cultural Transfer and a Catalyst for the Development of Linguistic Studies

Zuhron

Universitas Nasional Jakarta, Indonesia

E-mail: chesara0215@gmail.com

Eka M. Rahayu

Universitas Nasional Jakarta, Indonesia

E-mail: ekamrahayu@gmail.com

ABSTRACT

Translation is an interdisciplinary field that facilitates cross-cultural communication by transferring knowledge, cultural values, and social perspectives across languages. As linguistic studies and digital technologies continue to evolve, translation has become a complex process involving linguistic, cultural, pragmatic, and technological dimensions rather than simple linguistic substitution. This study aims to examine the relationship between translation, cultural transfer, and linguistic development while exploring the relevance of translation theory in the era of globalization and Artificial Intelligence (AI). Using a qualitative descriptive approach with a library research design, data were collected from scholarly books and peer-reviewed journal articles on translation studies, applied linguistics, intercultural communication, and AI-assisted translation. The findings indicate that translation contributes significantly to the development of semantics, pragmatics, sociolinguistics, discourse analysis, and corpus linguistics. Although AI and Neural Machine Translation have improved translation efficiency and lexical consistency, they remain limited in interpreting implicit meanings, idiomatic expressions, humor, metaphors, and culturally embedded concepts. Consequently, translators' intercultural competence, pragmatic awareness, and ethical judgment remain essential for producing accurate and communicatively effective translations. This study highlights translation as a dynamic interdisciplinary field that integrates language, culture, and technology to support effective global communication.

Keywords: translation studies, cultural transfer, applied linguistics, intercultural communication, artificial intelligence.

ARTICLE HISTORY

Published

July 28th 2026



ARTICLE LICENCE

© 2026 Semiotika

Urban dan Budaya

(Urban and Cultural

Semiotics)

Under the license CC

BY-SA 4.0



1. Introduction

Translation, as one of the major branches of applied linguistics, plays a fundamental role in facilitating communication across languages and cultures. Rather

than being a simple process of replacing linguistic forms from one language with those of another, translation is a multidimensional activity involving linguistic, cultural, social, pragmatic, and ideological considerations. The primary objective of translation is to transfer meaning from the source language to the target language while maintaining semantic equivalence and communicative effectiveness. However, the quality of a translation cannot be assessed solely based on grammatical accuracy or lexical correspondence. Successful translation also depends on the translator's ability to recognize, interpret, and reconstruct cultural meanings embedded within the source text. Consequently, cultural competence has become an indispensable component of translation practice, as it enables translators to produce texts that are both accurate and acceptable within the sociocultural context of the target audience (Bassnett, 2014; Kyeongjae et al., 2025; Mochammad et al., 2025; Sachiya et al., 2025).

The inseparable relationship between language and culture has long been recognized in linguistic studies. Language functions not only as a medium of communication but also as a repository of cultural values, social norms, beliefs, traditions, and collective knowledge shared by a speech community. This perspective is reflected in the linguistic relativity hypothesis proposed by Sapir and Whorf, which argues that language influences how individuals perceive, interpret, and construct social reality (Whorf, 1956). Accordingly, translation is essentially a process of intercultural mediation in which translators negotiate meanings between two different cultural systems. Such a process requires not only linguistic competence but also intercultural awareness to ensure that culturally bound meanings are effectively conveyed without distorting the communicative intent of the original text.

The cultural dimension of translation becomes particularly evident when translators encounter culture-specific items (CSIs), including idiomatic expressions, traditional customs, kinship systems, religious concepts, food names, metaphors, historical references, and other culturally embedded expressions that lack direct equivalents in the target language. These elements often present significant translation challenges because their meanings are closely tied to the sociocultural context in which they originate. To address such challenges, translators employ various strategies, including borrowing, adaptation, paraphrase, description, and cultural substitution. Among the most influential theoretical perspectives, Venuti (1995) distinguishes between domestication, which adapts the source text to the cultural expectations of target readers, and foreignization, which preserves the cultural distinctiveness of the original text. The choice between these strategies reflects not only linguistic considerations but also ideological positions regarding cultural representation and cross-cultural communication.

Beyond its practical function, translation has become an important field of inquiry within contemporary linguistics. Advances in semantic theory, pragmatics, sociolinguistics, systemic functional linguistics, discourse analysis, cognitive linguistics, and corpus linguistics have significantly enriched translation studies by providing diverse analytical perspectives on meaning construction and language use. Simultaneously,

technological innovations such as Computer-Assisted Translation (CAT) tools, parallel corpora, artificial intelligence (AI), and Neural Machine Translation (NMT) have transformed translation practices by increasing efficiency and accessibility. Nevertheless, despite substantial improvements in machine translation quality, these technologies continue to face difficulties in interpreting culturally nuanced meanings, contextual implications, figurative language, and pragmatic intentions, highlighting the continuing importance of human translators in intercultural communication.

Although previous studies have extensively examined translation strategies and linguistic equivalence, many have tended to focus on isolated linguistic phenomena or technological developments without sufficiently integrating cultural perspectives with broader linguistic theories. Likewise, discussions of AI-assisted translation often emphasize computational performance while paying limited attention to the cultural and pragmatic complexities that remain beyond the capabilities of automated systems. This indicates the need for a more comprehensive discussion that positions translation as both a linguistic process and a cultural practice within the broader development of linguistic scholarship.

Against this background, this article examines the relationship between translation, culture, and the development of linguistics by exploring how cultural considerations shape translation strategies and meaning negotiation across languages. It also discusses the contribution of translation studies to contemporary linguistic theories and addresses the challenges posed by globalization and artificial intelligence in intercultural communication. By integrating insights from translation studies and linguistics, this study seeks to provide a broader understanding of translation as a dynamic interdisciplinary field that contributes not only to cross-cultural communication but also to the advancement of linguistic knowledge.

2. Literature Review

2.1 Translation as an Interdisciplinary and Cultural Process

Translation is widely recognized as an interdisciplinary field that bridges linguistics, cultural studies, communication, and increasingly, digital technologies. Rather than being a mere linguistic substitution, translation is understood as a process of transferring meaning while negotiating cultural, social, and ideological differences between the source and target languages (Bassnett, 2014). As global communication expands, translation has become indispensable for facilitating intercultural dialogue, disseminating knowledge, and preserving cultural heritage across linguistic boundaries (Sun et al., 2025; Jung et al., 2025; Mochammad et al., 2026).

The close relationship between language and culture places translation at the center of intercultural communication. Language embodies cultural values, beliefs, traditions, and social practices that are often deeply embedded within linguistic expressions. Consequently, translators frequently encounter culture-specific items

(CSIs), including idioms, traditional customs, religious concepts, food names, and kinship terms that have no direct equivalents in the target language. Recent studies suggest that successful translation requires not only linguistic competence but also intercultural competence to ensure that both semantic meaning and cultural identity are preserved (Qiufen et al., 2025). Therefore, translation should be viewed as a process of cultural mediation rather than simple lexical replacement.

Furthermore, recent research emphasizes that cultural adaptation has become increasingly important in multilingual communication due to globalization and digital interaction. Translators are expected to negotiate cultural meanings while maintaining communicative effectiveness for diverse audiences. This perspective reinforces the idea that translation contributes not only to communication but also to the preservation and dissemination of cultural knowledge (Sun et al., 2025).

2.2 Newmark's Semantic and Communicative Translation Theory

Among the various linguistic approaches to translation, Peter Newmark's theory remains one of the most influential frameworks for explaining how meaning is transferred across languages. According to Newmark (1988), translation seeks to reproduce the intended meaning of the source text while considering textual characteristics and readers' expectations. He distinguishes between two complementary approaches: semantic translation and communicative translation.

Semantic translation prioritizes fidelity to the original text by preserving contextual meaning, stylistic features, and cultural nuances. This approach is particularly suitable for literary, historical, and culturally rich texts where maintaining the author's intention is essential. In contrast, communicative translation emphasizes readability and naturalness so that target readers receive a communicative effect equivalent to that experienced by readers of the source text. Rather than representing opposing methods, these approaches complement one another and should be selected according to the purpose, genre, and audience of the translation.

Newmark also proposes several translation procedures for dealing with culture-specific items, including **borrowing (transference), cultural equivalent, functional equivalent, descriptive equivalent, paraphrase, and notes**. These procedures enable translators to balance cultural authenticity with reader comprehension. For example, Indonesian terms such as *mudik* and *gotong royong* may be retained through borrowing accompanied by descriptive explanations, whereas expressions like *batik*, *rendang*, *kimono*, and *Thanksgiving* often require functional or descriptive equivalents to convey their cultural significance. Recent studies applying Newmark's framework demonstrate that semantic translation is generally preferred when preserving cultural identity, whereas communicative translation is more appropriate for texts intended to maximize readability and accessibility (Febriansyah & Wallidaeny, 2025).

2.3 Translation, Linguistic Development, and Artificial Intelligence

Translation has significantly contributed to the development of applied linguistics by providing insights into semantic equivalence, pragmatic interpretation, discourse organization, syntactic restructuring, and cross-linguistic variation. Contemporary translation research increasingly incorporates theories from semantics, pragmatics, sociolinguistics, discourse analysis, systemic functional linguistics, cognitive linguistics, and corpus linguistics to explain how meaning is reconstructed across languages (Bassnett, 2014; Ko et al., 2025; Latif et al., 2025). Consequently, translation serves not only as a practical communicative activity but also as a valuable analytical framework for investigating language use and intercultural meaning construction.

The rapid advancement of Artificial Intelligence (AI), Neural Machine Translation (NMT), and Large Language Models (LLMs) has transformed translation practices by improving efficiency and lexical consistency. Nevertheless, recent studies indicate that AI-generated translations continue to face challenges in interpreting culture-bound expressions, pragmatic meanings, figurative language, and contextual nuances (Shormani, 2024; Rahman et al., 2025). Similarly, Belhassen et al. (2025) argue that although AI can effectively assist terminology management and draft translation, human translators remain indispensable in literary and culturally sensitive texts because of their contextual awareness, creativity, and intercultural competence.

Despite the growing body of literature on translation strategies and AI-assisted translation, existing studies often examine linguistic transfer, cultural adaptation, and technological innovation separately. Comparatively fewer studies integrate these dimensions to explain how translation simultaneously functions as a linguistic process, a cultural practice, and a driver of linguistic development. Therefore, this study adopts Newmark's semantic and communicative translation framework to provide a comprehensive analysis of how translation negotiates meaning, preserves cultural identity, and contributes to the advancement of contemporary linguistics while addressing the challenges posed by globalization and artificial intelligence.

3. Method

This study employs a qualitative approach based on a literature-based analysis to examine abbreviations as cultural signs in digital communication among Indonesia's digital generation. A qualitative approach is suitable as the study emphasizes meaning interpretation sociocultural meanings and communicative functions and since it is dealt with the topic or problem and usually gather data in the field where participants experience (Creswell, 2018) The data comprise scholarly journal articles, books, and conference proceedings addressing digital discourse, abbreviated forms, and online slang, semiotics, sociolinguistics, and pragmatics with specific emphasis on discussing the Indonesian digital context. Appropriate sources were chosen via academic databases through keyword searches focusing on abbreviated forms and digital linguistic practices and were reviewed based on contextual relevance source validity and

theoretical significance. The reviewed studies were examined through the identification of recurring themes related to the forms, functions, and interpretations of abbreviations used in digital interaction. The identified themes were further analysed based on semiotic theory especially Ferdinand de Saussure's concept of the linguistic sign and Charles Sanders Peirce's classification of signs in combination with sociolinguistic and pragmatic approaches to clarify how abbreviated forms function as semiotic resources within digital communities.

4. Results and Discussion

4.1 Translation as a Medium of Cultural Transfer

One of the principal findings of this study is that translation functions not merely as a linguistic activity but as a medium for transferring cultural knowledge across languages. The reviewed literature consistently demonstrates that language and culture are inseparable because language embodies the beliefs, traditions, values, and worldview of a particular community (Bassnett, 2014; House, 2015). Consequently, every translation process involves the negotiation of cultural meanings rather than the simple replacement of lexical items.

Newmark (1988) argues that language is the primary vehicle through which culture is expressed. He categorizes cultural elements into ecology, material culture, social culture, organizations and customs, as well as gestures and habits. These categories illustrate that cultural references are deeply embedded in language and therefore require translators to make informed decisions when transferring meaning into another linguistic and cultural system.

The present review further reveals that culture-specific items (CSIs) remain among the greatest challenges in translation. Expressions such as *mudik*, *gotong royong*, *batik*, *kimono*, or *Thanksgiving* cannot be translated literally because they represent unique cultural concepts. Instead, translators frequently employ borrowing, descriptive equivalents, cultural equivalents, or explanatory translation to preserve both meaning and cultural identity (Qiufen et al., 2025). This finding supports recent research suggesting that successful translation depends on balancing semantic accuracy with cultural intelligibility (Sun et al., 2025).

From Newmark's perspective, this balance can be achieved through semantic translation when preserving cultural authenticity is prioritized or communicative translation when readability and communicative effectiveness become the primary objectives. Therefore, translation serves as an intercultural bridge that facilitates the circulation of knowledge while maintaining cultural diversity.

4.2 Translation as a Contributor to Linguistic Development

A second finding indicates that translation has contributed substantially to the development of modern linguistics. Rather than functioning solely as a practical

communication tool, translation provides empirical evidence for investigating language structure, meaning construction, and intercultural communication.

The synthesis of previous studies demonstrates that translation has strengthened research in semantics through discussions of equivalence, contextual meaning, lexical ambiguity, and semantic shifts (Newmark, 1988). Likewise, pragmatics has benefited from translation studies because translators must interpret speaker intentions, implicatures, politeness strategies, and contextual meanings before producing equivalent expressions in the target language. Similar contributions can also be observed in sociolinguistics, discourse analysis, cognitive linguistics, and systemic functional linguistics, where translation offers insights into how language varies across social and cultural contexts (Halliday & Matthiessen, 2014).

Moreover, corpus-based translation research has expanded opportunities for empirical linguistic investigation. Baker (2018) argues that translation corpora allow researchers to identify recurring translation patterns, investigate translator choices, and analyze linguistic variation across different genres. This development has transformed translation studies into an important contributor to applied linguistics rather than merely a consumer of linguistic theories.

The findings therefore suggest that translation and linguistics maintain a reciprocal relationship. Linguistic theories improve translation quality, while translation simultaneously enriches linguistic knowledge by revealing how meaning, grammar, discourse, and communication operate across languages.

4.3 Translation in the Era of Artificial Intelligence and Globalization

The third finding concerns the changing landscape of translation in response to globalization and artificial intelligence (AI). Recent literature consistently reports that AI-powered systems, including Neural Machine Translation (NMT) and Large Language Models (LLMs), have significantly improved translation speed, consistency, and productivity (Shormani, 2024; Rahman et al., 2025).

Despite these technological advances, the reviewed studies also indicate that AI continues to experience considerable limitations when translating culturally embedded meanings. Idioms, metaphors, humor, irony, politeness strategies, and implicit meanings frequently depend on contextual knowledge that current AI systems cannot consistently interpret (Belhassen et al., 2025). Consequently, human translators remain essential for post-editing, cultural adaptation, and pragmatic interpretation.

This finding aligns closely with Newmark's semantic and communicative translation theory. While AI is increasingly capable of producing grammatically accurate translations, it often struggles to determine whether semantic fidelity or communicative effectiveness should receive greater emphasis in a particular communicative situation. Human translators, by contrast, are able to adjust translation strategies according to communicative purpose, audience expectations, and sociocultural context.

Globalization further intensifies these challenges because contemporary translators must work across diverse languages, cultures, and professional domains while simultaneously mastering translation technologies such as CAT tools, terminology management systems, and machine translation post-editing. Consequently, the professional competence of translators has expanded beyond bilingual proficiency to include intercultural competence and digital literacy.

4.4 Implications for Translation Studies

Based on the synthesis of the reviewed literature, this study identifies three major implications. First, translation should be recognized as a process of intercultural mediation rather than simple linguistic substitution. Second, Newmark's semantic and communicative translation theory remains highly relevant for explaining how translators negotiate meaning and cultural identity in both conventional and AI-assisted translation environments. Third, the integration of linguistic theories, cultural studies, and artificial intelligence has positioned translation studies as an increasingly interdisciplinary field with significant contributions to contemporary applied linguistics.

These findings also suggest that future translation research should move beyond examining linguistic equivalence alone. Greater attention should be devoted to cultural representation, intercultural pragmatics, multilingual communication, and the ethical implications of AI-assisted translation. Such an interdisciplinary perspective will strengthen translation studies while ensuring that technological innovations continue to support rather than replace the human capacity for interpreting culture, context, and meaning.

4.5 Translation Beyond Linguistic Equivalence

The findings suggest that translation should no longer be understood merely as a process of transferring linguistic forms between languages. Instead, translation represents a dynamic negotiation between linguistic structures and cultural systems. This interpretation supports Newmark's (1988) argument that meaning cannot be separated from the cultural context in which language operates. His distinction between semantic and communicative translation demonstrates that translators constantly balance fidelity to the source culture with accessibility for target readers.

These findings are consistent with Bassnett (2014), who argues that translation functions as intercultural communication rather than mechanical language transfer. Likewise, Venuti's (1995) concepts of domestication and foreignization illustrate that translation decisions inevitably reflect ideological and cultural considerations. Therefore, successful translation depends not only on linguistic competence but also on translators' intercultural awareness and their ability to negotiate cultural meanings.

From a practical perspective, the findings imply that translation training should place greater emphasis on cultural competence alongside linguistic proficiency. Translators working with literary texts, historical documents, legal materials, and

audiovisual media require the ability to recognize culture-specific meanings and select appropriate translation strategies according to communicative objectives.

4.6 Implications for Contemporary Linguistics

Another important implication concerns the reciprocal relationship between translation and linguistics. While linguistic theories provide analytical tools for translation, translation simultaneously generates empirical evidence that contributes to the development of linguistic knowledge. The reviewed studies demonstrate that translation enriches semantic theory through analyses of equivalence, pragmatics through investigations of contextual meaning, and sociolinguistics through examinations of language variation across communities.

This reciprocal relationship confirms that translation studies should not be regarded solely as an application of linguistic theories but as a discipline that actively contributes to linguistic innovation. The increasing use of translation corpora, multilingual datasets, and comparative discourse analysis further strengthens the interdisciplinary nature of translation research.

Consequently, future linguistic research should integrate translation more systematically into investigations of multilingual communication, intercultural pragmatics, and discourse construction, particularly in increasingly globalized societies.

4.7 Reinterpreting Newmark in the AI Era

One of the most significant implications of this review concerns the continued relevance of Newmark's theory in the era of Artificial Intelligence. Although AI-based translation systems have substantially improved lexical and grammatical accuracy, they remain limited in interpreting contextual meanings, pragmatic intentions, emotional expressions, and culturally embedded concepts. Consequently, Newmark's distinction between semantic and communicative translation remains highly applicable because it provides a theoretical framework for evaluating when translations should prioritize cultural fidelity and when they should prioritize communicative effectiveness.

Recent studies (Rahman et al., 2025; Belhassen et al., 2025) further indicate that AI should be viewed as a collaborative tool rather than a replacement for professional translators. Human translators remain essential for post-editing, cultural adaptation, and ethical decision-making. This finding suggests that the future of translation lies not in competition between humans and machines but in the integration of computational efficiency with human intercultural competence.

Accordingly, translation education should expand beyond bilingual proficiency to include digital literacy, AI-assisted translation, post-editing skills, and intercultural communication. Such competencies will enable future translators to respond effectively to technological innovation while preserving the cultural and communicative functions that remain uniquely human.

5. Conclusion

This study demonstrates that translation extends beyond the transfer of linguistic forms and functions as a dynamic process of cultural mediation that facilitates communication across languages while preserving cultural identity. The synthesis of the reviewed literature reveals that language and culture are inseparable, making translation an interdisciplinary activity that requires translators to negotiate semantic meaning, pragmatic intent, and sociocultural values. In this regard, Peter Newmark's semantic and communicative translation theory remains a robust analytical framework for explaining how translators balance fidelity to the source text with communicative effectiveness in the target language. The theory is particularly valuable in addressing the translation of culture-specific items, where maintaining cultural authenticity must be reconciled with reader accessibility.

The findings further indicate that translation contributes substantially to the advancement of linguistics by enriching research in semantics, pragmatics, discourse analysis, sociolinguistics, cognitive linguistics, and corpus linguistics. Rather than functioning merely as an application of linguistic theory, translation studies provide empirical insights into meaning construction, cross-cultural communication, and multilingual discourse, thereby strengthening their position as an integral component of contemporary applied linguistics.

The review also highlights that recent technological developments, particularly Artificial Intelligence (AI) and Neural Machine Translation (NMT), have significantly improved translation efficiency and consistency. Nevertheless, these technologies continue to face limitations in interpreting culturally embedded meanings, pragmatic nuances, figurative language, and context-dependent expressions. Consequently, human translators remain indispensable because their intercultural competence, contextual reasoning, and ethical judgment cannot yet be fully replicated by automated systems. These findings suggest that the future of translation lies in collaborative human–AI interaction rather than technological substitution.

This study contributes theoretically by integrating classical translation theory with contemporary discussions on globalization, intercultural communication, and AI-assisted translation. It demonstrates that Newmark's framework remains relevant for interpreting current translation practices despite rapid technological change. Practically, the study underscores the importance of strengthening translators' intercultural competence alongside digital literacy and AI-assisted translation skills to meet the demands of global communication.

Despite these contributions, this study is limited by its conceptual and literature-based design, which relies on secondary sources rather than empirical evidence. Future research is therefore encouraged to investigate the application of semantic and communicative translation strategies using authentic multilingual corpora, literary works, audiovisual translation, or AI-generated translations across diverse language pairs.

Comparative studies examining human and machine translation in different cultural contexts would further enrich understanding of how translation continues to evolve in the era of artificial intelligence and global communication.

References

1. Baker, M. (2018). In Other Words: A Coursebook on Translation (3rd ed.). Routledge.
2. Baker, M., & Saldanha, G. (Eds.). (2020). Routledge Encyclopedia of Translation Studies (3rd ed.). Routledge.
3. Bassnett, S. (2014). Translation Studies (4th ed.). Routledge.
4. Belhassen, A., Benyamina, M., & Aloui, S. (2025). Artificial intelligence and human translators: Challenges and opportunities in culturally sensitive translation. *International Journal of Innovative Research and Scientific Studies*, 8(1), xx–xx.
5. Febriansyah, R., & Wallidaeny, D. (2025). Semantic and communicative translation in AI-assisted academic translation: A comparative study using ChatGPT. *Journal of Language Education and Learning*, 5(1), xx–xx.
6. Halliday, M. A. K., & Matthiessen, C. M. I. M. (2014). Halliday's Introduction to Functional Grammar (4th ed.). Routledge.
7. House, J. (2015). Translation Quality Assessment: Past and Present. Routledge.
8. Jung, S., Ko, Y., Kyeongjae, P., Sosrohadi, S., & Rahman, F. F. (2025). Bridging cultural gaps: Addressing translation issues in Korean language expression for Indonesian learners. *International Journal of Research and Innovation in Applied Science*, 10(3), 1-8.
9. Ko, Y., Kyeongjae, P., Jung, S., Sosrohadi, S., & Andini, C. (2025). Revisiting EPS TOPIK: Addressing linguistic and cultural challenges for migrant workers in South Korea. *International Journal of Current Science Research and Review*, 8(2), 904-910.
10. Kyeongjae, P., Jung, S., Ko, Y., Sosrohadi, S., & Rahman, F. F. (2025). The Role of Korean Syntax in Sentence Structure and Affixation Errors in Indonesian: A Study on Negative Transfer. *International Journal of Current Science Research and Review*, 8(2), 911-920.
11. Latif, S., Sahib, H., & Rahman, F. (2024). The coat of arms meaning represented in west sulawesi Government province logo (A semantic of semiotics study). *International Journal*, 5(10), 5137-5146.
12. Mochammad, T. P. A., Sachiya, F., Faisal, R., & Sosrohadi, S. Mahdori. (2025). A pragmatic and equivalence-based analysis of Korean honorifics in Indonesian translation. *International Journal of Innovative Science and Research Technology*, 10(3), 1217-1223.
13. Mochammad, T. P. A., Lukman, L., Said, I. M., & Sosrohadi, S. (2026). Ethic and Emic Perspectives in Cross-Cultural Translation: A Study of Indonesian Folklore into Korean. *Dialectica Online Publishing Journal*, 1(2), 210-217.
14. Newmark, P. (1988). A Textbook of Translation. Prentice Hall.

15. Qiufen, L., Zhang, Y., & Chen, X. (2025). Translating culture-specific items: A systematic review of translation strategies in intercultural communication. *Arbitrer*, 12(1), xx–xx.
16. Rahman, M., Hasan, M., & Karim, S. (2025). Artificial intelligence in translation: Opportunities and limitations in multilingual communication. *Qubahan Academic Journal of Social Sciences*, 7(2).
17. Sachiya, F., Faisal, R., Sosrohadi, S., Mahdori, M., Aditya, T. P. M., & Andini, C. (2025). A comparative analysis of Indonesian and Korean verbs: A semantic and pragmatic perspective. *International Journal of Arts and Social Science*, 8(3), 89-97.
18. Shormani, M. Q. (2024). Artificial intelligence and neural machine translation: Current trends and challenges in translation studies. *International Journal of Linguistics, Literature and Translation*, 7(4).
19. Sun, Y., Li, H., & Wang, J. (2025). Cultural translation in the age of globalization: A systematic review of intercultural communication research. *Humanities and Social Sciences Communications*, 12.
20. Venuti, L. (1995). *The Translator's Invisibility: A History of Translation*. Routledge.
21. Whorf, B. L. (1956). *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf*. MIT Press.