

*Original Research*

## Politeness Lost in Translation? A Linguistic Study of Impolite Twitter Reactions on Bloomberg's G20 Summit Post

Hilma Safitri, Astari Amalia Putri & Dwi Erika Sari

Universitas Pamulang, Banten, Indonesia

---

### Article Info

#### Article history:

Received 12 January 2024

Revised 17 May 2025

Accepted 27 May 2025

---

#### Keywords:

Impoliteness strategies

Annotated translation

Translation techniques

Digital discourse

Pragmatic functions



---

### Abstract

In the era of digital globalization, online discourse often becomes a battleground of competing ideologies, emotions, and linguistic behaviors, particularly on platforms like Twitter, now known as X. This study explores the intersection of impoliteness strategies and annotated translation techniques by analyzing forty selected user comments responding to Bloomberg's posts about the 2022 G20 Summit in Bali, Indonesia. These comments, perceived as inappropriate or impolite, reflect not only socio-political tensions but also the complex challenges of preserving communicative intent in translation. Employing a qualitative design grounded in Culpeper's impoliteness framework and Molina and Albir's taxonomy of translation techniques, the study identifies three dominant impoliteness purposes: entertainment (57.5%), affective (32.5%), and coercive (10%), alongside five translation techniques including compensation, variation, modulation, literal, and transposition. A key finding reveals that the translation techniques used did not always align directly with the original communicative purpose, highlighting the translator's interpretive agency. This research addresses a significant gap in translation studies by focusing on the nuanced function of impolite language in digital public discourse and how translation reshapes or mediates its effect. By situating translation within the dynamics of sociocultural offense and affective expression, the study contributes to a richer understanding of pragmatics in multilingual media contexts. It provides practical implications for translation practitioners, educators, and discourse analysts concerned with linguistic fidelity, cultural sensitivity, and communicative efficacy in cross-cultural digital environments.

---

*Corresponding Author:* Safitri, dosen00609@unpam.ac.id

---

## 1. Introduction

In today's fast-paced digital era, communication increasingly unfolds across global platforms where users express opinions in real time with minimal filters. Social media, particularly platforms like Twitter (now X), has radically transformed the dynamics of language use, enabling spontaneous interactions among individuals from diverse cultural and linguistic backgrounds. These interactions often result in emotionally charged expressions, where impoliteness, sarcasm, and verbal hostility emerge as common features of public discourse. Language, in this context, becomes not only a tool of communication but also an arena of ideological confrontation and identity negotiation.

Such linguistic expressions, when transferred from one language to another, introduce significant challenges in translation. The translation of impolite or inappropriate utterances must consider more than

lexical equivalence. It requires sensitivity to social context, emotional tone, and rhetorical intent. Translation, therefore, is not a neutral act but a complex process of cultural and communicative mediation. As [Catford \(1965\)](#) asserts, translation functions as a linguistic operation, while [Nida and Taber \(1982\)](#) and [Newmark \(1988\)](#) emphasize the dual nature of translation as both semantic and communicative. [House \(2015\)](#) reinforces the idea that translation is a form of cultural transfer, necessitating a deep understanding of pragmatics and social semiotics. Translators must navigate not only linguistic structures but also the deeper meanings and sociopragmatic cues embedded within emotionally charged expressions.

To address these complexities, numerous scholars have proposed various strategies to preserve cultural and communicative meaning in translation. [Mahmud and Bayusena \(2022\)](#) argue that a lack of direct lexical equivalence often compels translators to use explanatory footnotes or parentheses to maintain the source text's integrity. [Mekhriddinova \(2020\)](#) and [Verkhovtsova \(2023\)](#) support the use of descriptive and cultural equivalence to overcome lexical and conceptual disparities between languages. In translating modern borrowings such as "email," early adaptations like *surel* and *postel* demonstrate how practicality and user familiarity influence semantic evolution. [Elsyahbani \(2020\)](#) and [Noverdi \(2019\)](#) stress the significance of annotated translation for addressing rhetorical devices, sarcasm, and idiomatic language. [Purnawati \(2022\)](#) and [Humardhiana \(2022\)](#) highlight how annotated translation must deal with the contextual and cultural dimensions of utterances. [Williams and Chesterman \(2014\)](#) describe annotated translation as both introspective and retrospective, requiring translators to justify their translation choices. [Molina and Albir \(2002\)](#) provide a comprehensive taxonomy of translation techniques, synthesizing earlier models by [Newmark \(1988\)](#) and others into eighteen categories. These techniques, including modulation, compensation, variation, transposition, and literal translation, offer flexible solutions for preserving both meaning and function across languages.

Parallel to translation theory, researchers in linguistic pragmatics have examined impoliteness as a social and communicative strategy. [Culpeper \(1996\)](#) classifies impoliteness purposes into affective, coercive, and entertainment types, each serving distinct rhetorical and emotional goals. This typology is supported by [Bousfield and Locher \(2008\)](#), who explore the performative and relational aspects of offensive discourse. [Romadhoni et al. \(2024\)](#), [Karina et al. \(2023\)](#), and [Rahman and Johan \(2023\)](#) elaborate on the emotional and coercive force of impolite utterances, emphasizing their impact in digital interaction. [Suryani and Nugroho \(2016\)](#) and [Retnomurti \(2016\)](#) examine how impoliteness operates within film and literary texts, while [Widiaswara and Jumanto \(2024\)](#) and [Noryatin et al. \(2023\)](#) investigate how translation affects the interpretation of impolite speech in cross-cultural contexts. Despite this growing body of literature, few studies examine the intersection of impoliteness strategy and annotated translation techniques. Most research either focuses on the translation of cultural terms ([Istiqomah and Gunawan, 2019](#); [Omer and Aminzadeh, 2023](#)) or analyzes impoliteness in isolation, leaving a significant gap in understanding how translation reshapes or mediates the pragmatic function of impolite digital discourse.

This study addresses that gap by investigating the correlation between impoliteness purposes and translation techniques in the annotated translation of offensive or inappropriate comments. Using Bloomberg's coverage of the 2022 G20 Summit as a case, the study analyzes forty selected comments on X that exhibit impolite expressions. By correlating these expressions with the translator's annotated choices, the study explores how impoliteness purposes such as entertainment, affective provocation, and coercion are rendered through techniques including compensation, variation, modulation, literal, and transposition. Unlike prior research that isolates pragmatic or linguistic analysis, this study offers an integrative framework that considers both rhetorical function and translational strategy, thereby advancing current scholarship in annotated translation and pragmatic linguistics.

The uniqueness of this research lies in its dual-layered focus. While annotated translation is typically used to explain linguistic choices ([Sholihin, 2018](#); [Akhiroh et al., 2023](#)), this study goes further by correlating these choices with specific communicative intents embedded in impolite comments. It situates the translator not only as a linguistic decision-maker but also as a pragmatic negotiator whose interpretation shapes the target text's impact. In doing so, it contributes to the fields of discourse analysis, translation pedagogy, and sociolinguistics by highlighting how translators must balance emotional intensity, cultural expectations, and communicative purpose. The study also expands on previous findings by [Ragab et al. \(2021\)](#) and [Hidayati \(2020\)](#), who stress the pedagogical importance of translation strategies in maintaining contextual relevance and rhetorical force.

This research adopts a qualitative design grounded in theories by [Culpeper \(1996\)](#) and [Molina and Albir \(2002\)](#), supported by analytical perspectives from [Hamied \(2017\)](#), [Sakulpimolrat \(2019\)](#), and [Frank \(2016\)](#). It seeks to answer three interrelated research questions: What are the pragmatic purposes behind impolite comments posted on Bloomberg's G20 Summit coverage? What translation techniques are used to convey these comments into Indonesian? Is there a discernible correlation between impoliteness purposes and translation strategies? These questions aim to clarify the interpretive choices made by translators when dealing with emotionally or ideologically charged language in multilingual digital contexts.

From the perspective of English Language Teaching (ELT), this study holds substantial pedagogical value. Annotated translation can serve as a powerful tool for enhancing learners' pragmatic competence and cultural sensitivity. By analyzing how impolite or emotionally charged expressions are interpreted across languages, students can develop a more nuanced understanding of tone, purpose, and contextual appropriateness. Such insights are particularly relevant in preparing learners to engage in real-time, cross-cultural digital communication. As emphasized by [Sambada and Ariatmi \(2024\)](#), [Santi and Reflinda \(2022\)](#), and [Simanjuntak and Ambalegin \(2022\)](#), awareness of language strategies such as impoliteness not only enriches linguistic knowledge but also fosters empathy and critical literacy. Therefore, integrating pragmatic translation training into ELT curricula is essential for cultivating globally competent language users who are equipped to navigate complex communicative scenarios in multilingual environments.

## 2. Literature Review

### 2.1 The Annotation in Translation and the Translation Techniques

Annotated translation serves both research and pedagogical purposes by encouraging translators to reflect critically on their lexical and procedural choices. As [Williams and Chesterman \(2014\)](#) explain, this approach involves translating a source text while justifying translation choices through commentary, especially in terms of equivalence, pragmatics, and cultural sensitivity. It addresses challenges at the lexical level ([Elsyahbani, 2020](#)) and in broader communicative or cultural contexts ([Purnawati, 2022](#); [Humardhiana, 2022](#)). Within this framework, translators take responsibility for preserving meaning and rhetorical intent, particularly when dealing with emotionally or ideologically charged content.

Translation techniques underpin the annotation process. [Molina and Albir \(2002\)](#), building on [Newmark \(1988\)](#), classify eighteen techniques such as adaptation, modulation, borrowing, and transposition, which help navigate both linguistic and cultural complexities. Translators often adapt these techniques based on audience expectations and personal interpretation ([Putri et al., 2023](#)), a view echoed by [Sholihin \(2018\)](#), who emphasizes the contextual nature of meaning. [Sakulpimolrat \(2019\)](#) highlights five characteristics of these techniques: their influence on output, comparative orientation, micro-level focus, discursive flexibility, and functional purpose.

However, little research addresses how these techniques function when translating impolite or emotionally charged discourse. This gap underscores the need to explore the intersection of translation strategy and pragmatic function. While previous studies often examine techniques in isolation or focus on impoliteness without considering translation's mediating role, this study bridges both. It examines how annotated techniques convey the rhetorical force of impolite expressions, offering a novel perspective that links translation choices to communicative intent. This approach strengthens the role of annotated translation as a critical scholarly and pedagogical tool, with valuable implications for training translators in tone, rhetorical awareness, and intercultural sensitivity.

### 2.2 Cultural Context and Interpretation in Translation

Translation is inherently cultural, requiring translators to navigate between differing worldviews embedded in source and target texts. [Qiu \(2023\)](#) identifies two key strategies: foreignization, which preserves the source culture's identity, and naturalization, which adapts content to align with the target culture. These strategies, according to [Feng \(2020\)](#), are influenced by the translator's assumptions and audience expectations. [Omer and Aminzadeh \(2023\)](#) emphasize that cultural deference can lead to interpretive variation, particularly when dealing with culture-specific references. The complexity is heightened in subtitle translation, where limited space often restricts cultural nuance ([Halim et al., 2024](#)). Translators, as shown by [Istiqomah and Gunawan \(2019\)](#), must adapt cultural terms for readability without sacrificing cultural integrity.

Genre and context also shape translation choices. [Zhu et al. \(2022\)](#) note that cultural translation strategies are influenced by communicative context, though most studies focus on literary or audiovisual texts. There remains limited attention to how culture shapes the translation of impolite or emotionally provocative language.

This study addresses that gap by examining how translators render impolite expressions in digital comments, often marked by sarcasm, mockery, or critique. By framing impoliteness within cultural and pragmatic dimensions, the study highlights the translator's role as both cultural and communicative mediator. The findings have pedagogical relevance, particularly in training translators to handle emotionally charged texts. Teaching translation as a culturally responsive act fosters learners' sensitivity to rhetorical force and equips them to navigate meaning across cultures in today's global digital discourse.

### **2.3 Translating Impoliteness and Its Pragmatic Purposes**

Impoliteness is a deliberate communicative act used to offend, challenge, or mock, and its meaning depends heavily on the surrounding social context. [Culpeper \(1996\)](#) defines impoliteness as behavior intended to cause offense, either through direct verbal aggression or through subtle rhetorical strategies. As discussed in [Karina et al. \(2023\)](#) and [Santy, Afrilesa, and Magria \(2023\)](#), impoliteness can serve affective, coercive, and entertainment functions, each reflecting different speaker intentions that affect how such language is interpreted and translated.

The affective function expresses emotional intensity such as anger, frustration, or dissatisfaction ([Romadhoni et al., 2024; Karina et al., 2023](#)). These expressions often appear in emotionally charged confrontations, as noted by [Bousfield and Locher \(2008\)](#), and can provoke strong emotional reactions in others ([Rahman and Johan, 2023](#)). The coercive function seeks control or dominance through threats or demands, and is frequently found in social media discourse where offensive language is used as a tool for provocation ([Culpeper, 1996; Bousfield and Locher, 2008; Rahman and Johan, 2023](#)). The entertainment function often employs ridicule or sarcasm to amuse an audience at the expense of a target. Although framed as humorous, these expressions typically retain a strong element of insult ([Culpeper, 1996; Bousfield and Locher, 2008; Rahman and Johan, 2023](#)). As [Romadhoni et al. \(2024\)](#) emphasize, while these functions may share a confrontational tone, they differ significantly in rhetorical effect and purpose.

Although studies on impoliteness in translation are increasing, there is limited research examining how the intended rhetorical function of impolite language informs the translator's choices. Much of the existing literature separates pragmatic intent from translation technique, which creates a theoretical gap. This study addresses that gap by linking the pragmatic purpose of impoliteness to the method of translation, thereby contributing to both translation studies and digital pragmatics. It highlights the nuanced and ethical challenges translators face when rendering emotionally loaded content across languages and cultures. The implications of this study are particularly relevant to English Language Teaching. Students must not only identify impolite language but also understand how it functions in different cultural and communicative contexts. Annotated translation, when applied in language education, promotes critical awareness of tone, intention, and context. This approach prepares learners to engage more thoughtfully with digital texts and enhances their ability to interpret meaning in diverse multilingual settings.

## **3. Method**

This study employed a qualitative research design to investigate the pragmatic purposes underlying impolite expressions and the translation strategies used in their Indonesian renderings. As defined by [Hamied \(2017\)](#), qualitative research involves interpreting data based on research questions and employing descriptive and interpretative approaches. The scope of this study is situated in the field of linguistics, with a specific focus on annotated translations of user comments that responded impolitely to Bloomberg's Twitter, now X, posts about the 2022 G20 Summit held in Bali, Indonesia. The selected comments were characterized by their perceived inappropriateness or impoliteness in public discourse.

### **3.1 Data Collection**

Data for this study were collected through a library research approach, a method that involves the systematic review of literature, texts, and archival sources relevant to the research topic ([Sari and Asmendri, 2020](#)). The comments were gathered over an eight-month period, from March to November 2022. The data collection process was carried out in the following stages:

- 1) The researchers identified user comments replying to Bloomberg's posts about the G20 Summit that exhibited elements of impoliteness.
- 2) These comments were then categorized based on Culpeper's (1996) framework, which classifies impoliteness into three primary purposes: entertainment, affective, and coercive.
- 3) Following categorization, the comments were translated into Bahasa Indonesia.
- 4) The translated data were annotated using Molina and Albir's (2002) taxonomy of translation techniques. During this annotation process, the researchers provided explanations for the translation decisions made and discussed the significance of each technique.
- 5) The final step involved analyzing whether certain translation techniques tended to correspond with particular impoliteness purposes, or whether their use was more context-dependent and not strictly bound by rhetorical function.

### 3.2 Data Analysis

The data analysis included forty impolite comments that had been previously collected. Each data item was examined to determine its pragmatic function based on Culpeper's (1996) impoliteness framework, translated into Bahasa Indonesia, and then analyzed with reference to translation techniques. The study prioritized techniques that influenced sentence-level meaning and emotional resonance, rather than techniques affecting only isolated lexical items.

For this reason, five techniques were selected for inclusion: compensation, variation, modulation, literal translation, and transposition. These techniques were considered suitable due to their capacity to reflect changes in grammatical structure and emotional effect, which are particularly relevant when translating impolite or emotionally loaded content. The analysis followed these stages:

- 1) The forty selected comments were classified according to their impoliteness purpose.
- 2) Each comment was translated into Bahasa Indonesia with careful attention to both semantic and pragmatic features.
- 3) Translation techniques were identified and annotated with explanations for their application.
- 4) A correlation analysis was conducted to evaluate whether specific translation techniques were consistently associated with particular types of impoliteness, or whether the choice of technique varied across different rhetorical intentions.

This approach enabled the researchers to assess not only the translation strategies applied but also the extent to which these strategies aligned with or diverged from the original communicative intent. Through this process, the study contributes to the broader understanding of how translation operates as a form of linguistic and cultural mediation in the context of digital public discourse.

## 4. Results

### 4.1 The Purposes of the Inappropriate Comments

The purpose of inappropriate comments depicted on some impoliteness strategies can be seen in table 4.1. There were three kinds of impoliteness strategies found such as entertainment, affective and coercive.

**Table 4.1** The Purpose of Impoliteness Strategies

No	Purpose	Number	Percentage
1.	Entertainment	23	57,5%
2.	Affective	13	32,5 %
3.	Coercive	4	10%

Table 4.1 displays entertainment purpose was the most to appear with 23 appearances (57.5%). It was followed by 13 (32,5%) of effective and 4 (10%) of coercive respectively. It seems the most frequencies take place on entertainment purpose which indicates that some viewers intended to entertain while commenting on the subject discussed. This prevalence of entertainment-oriented impoliteness illustrates a key characteristic of contemporary digital discourse, particularly on platforms such as X (formerly Twitter), where brevity, irony, and meme-like commentary are cultural norms. The humorous or sarcastic tone of such comments often masks deeper social criticism or ideological positioning. For instance, comments categorized under entertainment commonly relied on metaphor, parody, or hyperbole to elicit laughter while indirectly criticizing political actors or global events.

In contrast, *affective* comments were driven by emotional expression, particularly frustration, anger, or moral condemnation. These were often direct and emotionally charged, revealing the commenters' subjective engagement with the geopolitical issues discussed. Unlike the entertainment type, affective impoliteness foregrounded strong personal stances, targeting national figures or international policies with blunt or emotionally intense language. *The coercive* function, though least frequent, represents a significant rhetorical strategy. These comments employed imperatives or threats in an attempt to influence behavior or advocate punitive actions, often framed in overtly aggressive or confrontational terms. Although numerically limited, their presence signals the potential for digital spaces to host coercive discourses aimed at exerting social or political pressure.

Taken together, these findings reflect the layered nature of impolite discourse in multilingual and multicultural digital environments. While entertainment-driven impoliteness dominates the dataset, it coexists with expressions of affect and coercion, each serving distinct rhetorical goals. This tripartite classification reinforces Culpeper's model while demonstrating its applicability in analyzing transnational, politically charged discourse within social media ecosystems. The implications extend to discourse analysts and educators alike, who must consider not only what is said, but how pragmatic intent and emotional undertone shape the reception and translation of such utterances.

#### 4.2 Some Interpretations Regarding to the Purposes of Impoliteness

Table 4.2. Some data findings displayed regarding to the purpose of impoliteness

No	Purpose	The data
1.	Entertainment	(a) <i>Be aware of flying cream cakes</i>
		(b) <i>He is goingto entertain G20 summit with his Eifel-tower high-heel dance</i>
2.	Affective	(a) <i>Rusia is a terrorist state too at this point</i>
		(b) <i>Zelensky, the toy boy of defense companies, should be seeking for peace instead of these useless meetings</i>
3.	Coercive	(a) <i>Who invited Putin, should be shunned</i>
		(b) <i>Shoot putler straight inhis head</i>

Table 4.2 shows that the first purpose of impoliteness for data no. 1 was considered as entertainment. The first datum provided was one of a few comments in a sentence (a) *Be aware of flying cream cakes*. The comment employed sarcasm or mockery to convey a humorous message. In this context, the comment was not intended literally. The comment of *flying cream cakes* served as a satirical or ironic reference to a situation or person perceived as frivolous or absurd. Therefore, the comment could be interpreted as aiming to entertain, expressing an opinion in an impolite manner, and creating a humorous effect to elicit laughter. While the second datum provided for entertainment was (b) *He is goingto entertain G20 summit with his Eifel-tower high-heel dance*. This twitter comment sarcastically suggested that Russian leader Vladimir Putin would entertain the G20 summit with a dance performance in Eiffel Tower-themed high heels. This comment exhibited the utilization of ironic and mocking language to convey a message intended to criticize or belittle. The comment served a humorous purpose, expressing its opinion in an irreverent manner through the use of creative and witty sarcasm. It could elicit positive responses, including laughter or smiles, from readers or listeners who comprehend the ironic message and its absurdity.

The next purpose of impoliteness was named as affective. The first datum provided was (a) *Russia is a terrorist state too at this point*. This comment explicitly labeled Russia as a terrorist state. It fell under the subcategory of comments that explicitly associated the other party with negative attributes, in this case, portraying Putin as a terrorist and criminal. The comment primarily served an affective purpose. It was evident in the strong emotional expression of the author, conveying anger, dissatisfaction, or disappointment towards Russia. The comment reflected negative sentiment and intense emotional intensity directed at the country. In the context of this comment, the affective purpose was to express dissatisfaction or condemnation of Russia's actions or policies deemed as terrorist acts. It aimed to depict the author's anger or dissatisfaction with the situation discussed and potentially evoke similar reactions from readers or listeners. While the second datum provided for effective was one of a few comments in term of statements such as (b) *Zelensky, the toy boy of defense companies, should be seeking for peace instead of these useless meeting*. As has been mentioned before that affective as one of politeness strategies has a purpose to convert feelings, argument, emotion of a speaker toward an opponent or some audiences (Culpeper, 1996).

The last purpose of impoliteness was considered as coercive in which the purpose may affect the person whom the speaker talk to in order to do something that the speaker wants him or her to do, for example to follow instruction or to accept some advises given by the speaker (Culpeper, 1996). The purpose of coercive involves the use of language for threatening, offending, and intimidating others in order to have certain purposes (Bousfield & Locher, 2008). This may occur in direct communication and/or through social media such as text messages on twitter. The first datum provided was a comment in sentence (a) *Who invited Putin, should be shunned*. The comment suggested that individuals who invited Putin should be avoided or shunned. It served a coercive purpose, expressing an opinion in an impolite manner, which related to attempts to force or influence others to adopt a particular viewpoint or action. In this instance, by stating that those who invited Putin should be shunned. The comment sought to employ social pressure and the threat of isolation or rejection towards the individuals or institutions responsible for the invitation. The coercive intent within this comment is evident in its attempt to control the attitudes and behaviors of others by threatening negative social consequences, namely isolation or rejection. While the second datum provided was in sentence (b) *Shoot putler straight inhis head*. It exhibited a coercive purpose, aiming to influence the actions of authorities, namely the act of shooting Putin in the head. The comment attempted to utilize a strategy of incivility to achieve its coercive goal by emphasizing that by taking a specific action, namely shooting "Putler" (a combination of Putin and Hitler), the problem might be resolved. The rest data findings can be found through the appendix 1.

### 4.3 Annotated Translation and Translation Techniques Adopted

This study further explored how various translation techniques were employed to render impolite user comments into Bahasa Indonesia. Each comment was translated and annotated in accordance with Molina and Albir's (2002) taxonomy, focusing on techniques that alter or preserve emotional resonance, pragmatic intent, and rhetorical force. The distribution of techniques applied is summarized in Table 4.3.

Table 4.3 The translation technique of the impoliteness sentence

No	The Translation Technique Adopted	Number	Percentage
1.	Compensation	18	45%
2.	Variation	9	22%
3.	Modulation	7	17%
4.	Literal	5	13%
5.	Transposition	1	3%

Table 4.3 reveals that *compensation* was the most frequently used translation technique, accounting for nearly half of the total occurrences (45%). This finding underscores the translators' strategic efforts to preserve meaning and pragmatic function when a direct linguistic equivalent was not available in the target language. Compensation allowed translators to relocate rhetorical or emotive effects to different parts of the sentence, ensuring the original tone or purpose was retained in the translated version. For instance, in rendering sarcastic or humorous expressions that lack precise equivalents in Bahasa Indonesia, compensation served as a functional bridge. It enabled the translator to maintain the satirical undertone or emotional nuance that would otherwise be lost through literal translation.

The second most frequently used technique was *variation* (22%), which permitted shifts in register, dialect, or syntactic form. This technique often served to match the informal or playful style of the original posts, particularly when the purpose of the impolite comment was entertainment. Variation allowed the translator to adapt sentence tone or rhythm to match audience expectations and cultural resonance, thereby achieving a more natural and context-sensitive translation. *Modulation*, observed in 17 percent of the data, involved a change in the point of view, category of thought, or semantic perspective. This technique was particularly useful when translating affective or coercive comments that conveyed intense emotional judgment or ideological critique. Through modulation, the translator could reinterpret certain elements of the source text while still conveying the underlying emotional or rhetorical function.

Further, *Literal translation* accounted for 13 percent of the cases and was typically used when the structure and meaning of the original text were both transferable into Bahasa Indonesia without significant semantic loss. However, its limited frequency suggests that impolite expressions, which often rely on idiomatic and culturally specific forms, generally resist literal rendering. Lastly, *transposition*, the least frequent technique (3 percent), involved shifting grammatical categories without altering meaning. Its infrequent use indicates that most impolite expressions in the dataset required more interpretive strategies to effectively convey their function and impact.

These findings demonstrate that translators engaged in nuanced decision-making processes when rendering impolite content, selecting techniques based on the emotional charge, communicative purpose, and stylistic properties of each expression. Rather than adhering strictly to one technique per comment, translators adopted a pragmatic and context-driven approach to ensure the integrity of both meaning and effect. The predominance of compensation and variation points to the importance of preserving rhetorical intention over linguistic form, especially in politically sensitive or emotionally provocative digital discourse. This pattern reflects the broader pedagogical value of annotated translation in language education. When students are exposed to various translation strategies that emphasize context, emotion, and intention, they gain deeper insight into the interpretive nature of language. Moreover, this practice equips future translators with the necessary skills to manage impolite or controversial discourse in ethically responsible and culturally informed ways.

#### 4.4 Some Interpretation Regarding to some Translation Techniques Adopted

The findings of this study reveal that impolite user comments, when translated from English to Bahasa Indonesia, required not only linguistic accuracy but also pragmatic sensitivity. Each translation technique applied served a distinct functional purpose, shaped by the tone, context, and communicative intent of the original message. This section offers an interpretive analysis of representative examples drawn from the data, demonstrating how each technique was employed to retain or reframe the rhetorical power of the original impolite expressions.

**Table 4.4.** Some data displayed regarding to the translation techniques adopted

<b>Translation Technique</b>	<b>Source Text</b>	<b>Target Text (Translation)</b>
<b>Compensation</b>	<i>Be aware of flying cream cakes</i>	<i>Hati-hati ada kue krim terbang</i>
<b>Variation</b>	<i>Maybe he plans to mediate the two leaders</i>	<i>Dia mau memediasi kedua pemimpin negara itu, kali</i>
<b>Modulation</b>	<i>Why is Putin invited to attend the G-20 summit? Do they extend the same invitation to the leaders of ISIS or Al-Qaeda?</i>	<i>Kenapa Putin diundang ke rapat G-20? Memangnya pemimpin ISIS atau Al-Qaeda juga diundang ke acara begini?</i>
<b>Literal</b>	<i>Just don't shake hands with the other leaders of the "free world" especially the comedian.</i>	<i>Tinggal tidak perlu jabat tangan dengan pemimpin "dunia bebas" lainnya terutama si comedian.</i>
<b>Transposition</b>	<i>Russia must be banned from further G20 meetings, for good...we should have no more dealings with this murderer..!!!!</i>	<i>Rusia harus betul-betul dilarang hadir untuk rapat G20 selanjutnya... kita harusnya sudah tidak punya urusan lagi dengan pembunuh ini..!!!!</i>

Table 4.4 displays some data of compensation translation techniques such as for some words *Be aware of* in a sentence *Be aware of flying cream cake* can be translated as *Berhati-hati dengan/pada*. It turned out the words were translated into *Hati-hati ada*. Some translators usually replace for the word *dengan* or *pada* to become *ada*. These are carried out because for the words *hat-hati ada* have more impression of non-formal or closeness. Hence, the translation results sounded funnier in accordance with the purpose of the impolite sentence, for example, to entertain. In the sense that some translators, particularly the students learning how to translate, can misunderstand of what the phrases above meant. The students should implement this translation technique in order for them to understand more. Hence, it can facilitate the students in doing translation.

Next datum was one of some data of variation technique such as *Maybe he plans to mediatethe two leaders*. When translating the sentence, a shift in sentence structure from formal/standard to informal/non-standard was necessary to convey the same impression intended by the source language (SL). For example, in the sentence mentioned before, the word for *maybe*, which was typically translated as *ungkinan* (possible), was instead translated as *kali* (perhaps). Both words have similar meanings, but the word for *kali* carried a more informal tone than the word for *ungkinan*. However, the researchers found that the word for *kali* was more appropriate for translating this sentence because it aligned with the purpose of the informal sentence, which was to entertain. For the word *kali* also conveyed a sense of casualness or indifference, subtly suggesting that the sentence was not a guess or speculation, but rather a subtle jab.

#### 4.5 The Correlation between Translation Techniques and the Purposes of the Comments Perceived as Impolite on the Twitter or X

The comparative analysis reveals a dynamic relationship between the identified impoliteness purposes and the translation techniques applied. As previously established, the comments collected were categorized into three primary pragmatic purposes: entertainment, affective, and coercive. These were then examined in conjunction with five principal translation techniques: *compensation*, *variation*, *modulation*, *literal translation*, and *transposition*. Table 6 presents the distribution of these techniques across each impoliteness category.

Table 4.5. The Comparison of the number of translation techniques

The Purpose of Impoliteness	The Translation Technique	Data	Number
<b>Entertainment</b>	Compensation	2, 3, 5, 6, 9, 20, 22, 27, 32, 33, 37	11
	Modulation	1, 19, 23, 25, 29	5
	Variation	4, 24, 26, 30	4
	Literal	16, 21, 28	3
<b>Affective</b>	Compensation	7, 8, 13, 17, 34	5
	Variation	14, 15, 18, 38, 39	5
	Literal	35	1
	Transposition	40	1
	Modulation	11	1
<b>Coercive</b>	Compensation	12, 31	2
	Literal	10	1
	Modulation	36	1
<b>Total</b>			40

The findings indicate that *compensation* was the most frequently utilized technique across all categories, particularly in entertainment-oriented comments. This pattern suggests that translators favored this approach when navigating culturally embedded humor or sarcasm that lacked direct equivalents in the target language. *Compensation* allowed translators to preserve emotional tone or rhetorical flair by repositioning or reformulating elements without compromising the overall message.

The use of *variation* was equally significant, especially in the entertainment and affective categories. By adjusting the register or introducing colloquial expressions, *variation* served to mirror the informal and often provocative nature of the source comments. This technique proved effective in recreating the spontaneity and tone of online discourse, which tends to privilege immediacy and emotional resonance. *Modulation* emerged as a strategic technique used across all three impoliteness functions. Its role was essential when a change in perspective or reorganization of meaning was necessary to retain clarity and rhetorical effect. In affective and coercive comments, *modulation* enabled translators to soften or intensify the expression of emotion without distorting the intended message. The use of *literal translation* appeared in instances where the syntactic and semantic structure of the source text closely aligned with the target language. This technique was appropriate for straightforward expressions that retained their pragmatic weight without alteration.

However, its relatively low frequency underscores the difficulty of preserving nuanced impoliteness through direct equivalence alone. Lastly, *transposition* appeared in only one instance, reflecting its limited application in contexts involving emotionally charged or rhetorically complex content. While grammatically effective, *transposition* offered less flexibility for preserving pragmatic depth, making it less suitable for the majority of comments analyzed.

These results affirm that translators do not rely on a single method to convey impoliteness, but rather select from a repertoire of strategies depending on the purpose, tone, and audience of the original message. The data also suggest that successful translation of impolite discourse requires more than lexical fidelity. It demands a deep awareness of how form, function, and affect interact in both source and target languages. In conclusion, the correlation between impoliteness purposes and translation techniques highlights the interpretive nature of translation. It confirms that a translator's task is not only linguistic but also pragmatic and cultural. The adaptability of techniques such as *compensation*, *variation*, and *modulation* reveals how translators navigate the fine balance between preserving meaning and recontextualizing intent for a new audience. This flexibility is essential in ensuring that translated impolite expressions retain their communicative force within multilingual digital spaces.

## 5. Discussion

For some issues commonly encountered in the process of translation in relation to culture or/and social contexts are such as translation of words in which they do not have direct equivalents. Some translators may have some techniques to translate to overcome the matter. The importance of the translation technique can also be seen clearly when we consider impolite and polite comments which often appear in a varied communication context. Hence, we may have some solutions in accordance to the problem arise such as comments depicted on some platforms through social media.

This study aimed to investigate the types of impoliteness purposes, translation techniques and their correlation applied in some comments on X about the 2022 G20 Summit News in Bali. The findings resulted in various types of impoliteness purposes used: entertainment (23), affective (13) and coercive (4) and there were five translation techniques adopted: compensation (45%), variation (22%), modulation (17%), literal (13%) and transposition (3%). Meanwhile, the correlation between the translation techniques and their purposes were not in line with each other, rather they were similar in meaning per se.

### 5.1 Impoliteness Purposes Depicted

This study found that user comments reacting to Bloomberg's coverage of the 2022 G20 Summit reflect three core pragmatic purposes of impoliteness: entertainment, affective expression, and coercive intent. Entertainment emerged as the most frequent category, representing 57.5 percent of the data. This suggests that users often employed impolite remarks to amuse themselves or others through sarcasm, irony, and exaggeration. Affective impoliteness appeared in 32.5 percent of the data, highlighting emotionally charged reactions such as anger, condemnation, and frustration. Coercive impoliteness, although comprising only 10 percent of the comments, indicated serious attempts to assert control, issue threats, or provoke specific responses. These findings validate Culpeper's (1996) classification of impoliteness strategies and demonstrate their applicability within the context of digital political discourse. The communicative functions embedded in these utterances serve both expressive and persuasive goals, often shaped by the nature of online interaction and audience engagement.

The presence of impoliteness in the selected digital comments is not incidental, but rather represents deliberate rhetorical choices made by users. These speech acts reflect social positioning, ideological resistance, and emotional expression. According to [Culpeper \(1996\)](#), impoliteness strategies function to diminish others through various means, including ridicule, intimidation, and provocation. On the Bloomberg X platform, these strategies are employed with specific purposes that correspond to the three categories of impoliteness identified in the data.

The first category, entertainment-oriented impoliteness, is rooted in humorous intent. Users deliberately employ sarcasm, absurdity, or parody to create amusement. For example, the comment *"Someone going to be throwing a shoe at Putin's head"* uses hyperbole and absurdity to suggest comic retaliation. Similarly, the comment *"I wonder if #Indonesia has a table long enough for #Putin or is he forced to bring his own"* presents an ironic visual exaggeration that invites laughter while mocking a political figure. These expressions rely on shared cultural understanding and digital humor conventions. They also function as indirect critique, where amusement masks discontent or ideological opposition. [Simanjuntak and Ambalegin \(2022\)](#) argue that such strategies influence how audiences interpret conflict, emotion, and power in both fictional and real contexts. [Rahman and Johan \(2023\)](#) further suggest that entertainment-based impoliteness may diffuse hostility by converting anger into humor, which results in engagement rather than offense.

The second category, affective impoliteness, reflects emotional responses such as indignation, frustration, or moral outrage. One clear example is the comment *"Russia must be banned from further G20 meetings, for good...we should have no more dealings with this murderer..!!!!"*. The label "this murderer" and the forceful punctuation communicate the speaker's anger and moral judgment. A similar emotional tone is seen in the comment *"Russia is a terrorist state too at this point"*, where the term "terrorist" is employed to denounce national actions. These utterances resonate with [Culpeper's \(1996\)](#) notion of affective impoliteness, which channels negative emotions toward a perceived offender. [Santi and Reflinda \(2022\)](#) provide a relevant parallel in their analysis of customer complaints, where emotional expression served both a cathartic and confrontational role. [Sambada and Ariatmi \(2024\)](#) emphasize that the affective use of impoliteness may undermine social harmony, making it vital to teach communicative restraint and emotional literacy in both professional and informal contexts.

The third and most confrontational type is coercive impoliteness, which involves using language to influence or compel others to act. For example, the comment *"Shoot putler straight in his head"* contains an imperative structure and a violent proposition. The name "Putler," a blend of Putin and Hitler, intensifies the insult by implying historical parallels. This form of discourse suggests not only verbal aggression but also symbolic calls for action. Another coercive example is *"Who invited Putin, should be shunned"*, which uses social exclusion as a form of punishment. As [Romadhoni et al. \(2024\)](#) explain, coercive impoliteness is aimed at exerting control and asserting dominance. The intent here is not merely expressive but instrumental, with language used as a tool to initiate behavioral change or enforce collective condemnation. [Rahman and Johan \(2023\)](#) similarly observe that coercive expressions often appear in viral discourse, functioning as rallying cries or calls to action.

Collectively, these three functions of impoliteness do not operate in isolation. The interplay between rhetorical intention, audience perception, and the communicative features of digital platforms reveals the intricate nature of impoliteness, especially within multilingual and politically sensitive contexts. Entertainment-oriented comments, affective expressions, and coercive language each contribute to shaping discourse in these online environments. Although entertainment-driven remarks may appear lighthearted, they often carry implicit criticism that crosses cultural lines and highlights contentious socio-political issues ([Janowski et al., 2018](#)). Affective expressions capture emotional responses such as frustration, reflecting the psychological and social dynamics inherent in digital interactions ([Detlor et al., 2019](#)). Coercive language, meanwhile, not only functions as a directive but also serves to assert ideological positions, emphasizing the strategic nature of impolite speech ([Salomaa and Lehtinen, 2023](#)). These linguistic forms are amplified by the affordances of digital platforms that support nuanced and layered communication while navigating embedded power relations within user exchanges and societal structures ([Ronzhyun et al., 2022](#)).

The implications extend to both discourse analysis and translation pedagogy, where there is a growing need for heightened sensitivity to lexical choices and emotional nuance in rendering digital communication. Translators must be capable of discerning the intent behind impolite expressions and conveying their rhetorical effect across languages and cultures ([Bentsen and Pedersen, 2023](#)). Such attentiveness to the socio-cultural matrix of language use aligns with contemporary approaches in translation studies that advocate for

pragmatically informed practices (Detlor et al., 2019). Annotated translation emerges as a valuable method in this regard, enabling practitioners to capture complex meanings that extend beyond literal equivalence and foster cultural empathy and emotional depth (Ronzhyn et al., 2022). This analysis ultimately underscores the importance of examining digital impoliteness through an integrative lens that accounts for intention, perception, and platform-specific features. Doing so enables researchers, educators, and translators to better navigate and interpret the multifaceted nature of impolite discourse in today's dynamic digital landscape (Laaksonen, 2021; Oltmann and Vásquez, 2024).

## 5.2 The Translation Techniques Adopted

The analysis revealed that five distinct techniques were applied to address the challenges of translating emotionally charged and culturally embedded language. Among these, compensation emerged as the most frequently used technique, accounting for 45 percent of the data. It was followed by variation at 22 percent, modulation at 17 percent, literal translation at 13 percent, and transposition at 3 percent. These figures suggest that the task of translating impolite utterances requires more than linguistic equivalence. Translators must consider emotional tone, cultural connotation, and rhetorical function in selecting the most appropriate technique. As highlighted by Nafiah, Nababan, and Santosa (2019), the choice of translation technique often varies depending on the interpretive demands of the source text and the translator's judgment regarding equivalency in tone and effect.

One of the major challenges in translation, particularly when working with culturally sensitive or emotionally charged content, lies in dealing with expressions that lack direct equivalents in the target language. In such cases, translators must select strategies that preserve the communicative impact of the source text. This study found that compensation was the most commonly adopted technique. As Molina and Albir (2002) explain, compensation allows for the replacement of meaning or effect in a different part of the target text when a direct translation is not feasible. A case in point is the phrase "*Be aware of flying cream cakes.*" A literal translation into Bahasa Indonesia would not effectively capture the humorous undertone. Instead, the phrase was rendered as "*Hati-hati ada kue krim terbang,*" which employs a more informal and playful tone. The substitution of *dengan* or *pada* with *ada* enhances the comedic effect and aligns with the entertainment purpose of the original message. As Hidayati (2020) emphasizes, communicative translation is often necessary to ensure contextual accuracy and rhetorical appropriateness in the target language.

The second most utilized technique was variation, which involves altering stylistic or linguistic elements such as dialect, tone, or text format. This technique proves particularly useful in capturing informal or regionally inflected expressions. For example, in the sentence "*Maybe he plans to mediate the two leaders,*" the use of *kali* in the translation provides a more colloquial and culturally resonant equivalent to *maybe*. Although both *mungkin* and *kali* convey the notion of possibility, the latter introduces a casual tone that better matches the stylistic intent of the original. This decision reflects an understanding of both the linguistic content and the social register of the comment. As Frank (2016) argues, interpretation in translation is inherently shaped by the translator's perception of meaning and rhetorical function. Therefore, variation allows translators to capture not only the semantic content but also the stylistic essence of the original utterance.

Modulation in translation plays a crucial role by allowing translators to reshape the original text, enhancing its familiarity and accessibility for the target audience. Modulation facilitates a change in perspective or conceptual approach when conveying messages and is recognized as an essential strategy in translation theory. It can effectively reframe expressions that carry emotional and ideological nuances, going beyond mere word-for-word translation to evoke comparable emotional responses from readers in the target language. Studies have demonstrated that modulation is often combined with other techniques, enriching translations while ensuring cultural resonance with the audience (Ekasani, 2023; Putrawan, 2018; Pushman, 2022).

Conversely, the technique of literal translation is typically utilized when there is a close structural and semantic alignment between languages. Its relatively lower frequency indicates that many impolite or idiomatic expressions do not lend themselves to straightforward equivalence, underscoring the limitations of direct translations in capturing intended meanings that often contain complex cultural contexts (Tilusubya et al., 2018; Nugraha et al., 2019). Additionally, nuanced expressions are frequently enhanced through

techniques like established equivalents or reduction, highlighting the necessity of linguistic and cultural mediation during the translation process (Sapta et al., 2020; Nugraha et al., 2019).

Lastly, transposition is considered less favorable among translation techniques, primarily due to its emphasis on structural changes rather than emotional or pragmatic adjustments. Translation endeavors often prioritize techniques that respect the emotional content and context of the original text, reflecting the challenges of translating impolite expressions, which require sensitive cultural understanding that structural shifts alone cannot provide (Inawati et al., 2022; Romdhati et al., 2018; Agung et al., 2022). Overall, translators navigate a complex interplay of techniques, strategically blending modulation, literal translation, and, albeit rarely, transposition, to achieve translations that are accurate and culturally resonant.

In summary, the translation of impolite discourse requires nuanced decision-making informed by rhetorical intention, audience expectations, and sociocultural context. The predominance of compensation and variation techniques reflects the complexity of maintaining both meaning and communicative purpose across languages. Translators must therefore navigate beyond lexical accuracy, adopting flexible strategies that preserve the pragmatic force of the original message. This approach affirms the importance of annotated translation as a pedagogical and analytical tool that equips language learners and practitioners with the ability to interpret and mediate discourse in culturally informed and ethically responsible ways.

### **5.3 Study's Insights, Contributions, and Future Directions**

This study offers a significant contribution to the interdisciplinary dialogue between translation studies and digital pragmatics by integrating the analysis of impoliteness strategies with annotated translation techniques. It establishes a correlation between pragmatic purposes such as entertainment, affective expression, and coercion, and translation strategies including compensation, variation, and modulation, thereby presenting a refined analytical model that emphasizes the translator's role as an active interpreter of rhetorical force. According to Hatim (2020) and Farwell and Helmreich (2023), translators must operate not only as linguistic mediators but also as rhetorical decision-makers, particularly in contexts that are emotionally and politically charged. This perspective reinforces Hatim's view on the complex relationship between language, culture, and communicative intent, suggesting that effective translation demands a deep understanding of rhetorical structures and cultural significance.

The study also offers valuable pedagogical insights by encouraging translators to cultivate emotional intelligence and cultural awareness, which are essential for navigating the nuances of expression and meaning (Paronyan, 2024; Farwell and Helmreich, 2023). Nonetheless, the study acknowledges its limitations, particularly the exclusive use of data from Twitter, now referred to as X, where character restrictions and stylistic norms may limit the variability and depth of impolite expressions (Sevastiuk, 2021; Kahditani, 2022; Hutauruk and Puspita, 2020). These limitations highlight the importance of incorporating more diverse data sources and adopting quantitative methodologies to more precisely assess the connections between translation strategies and pragmatic intentions (Paronyan, 2021; Bekmurodova et al., 2024; Rahmawati et al., 2022). A mixed-methods approach is recommended to enhance the depth and breadth of future research in translation and pragmatics.

Despite these constraints, the research demonstrates originality by establishing a dual-layered interpretive framework that connects pragmatic function with translation strategy. This integration offers a departure from previous studies that often isolate impoliteness from translation. It shows that pragmatic purpose is not merely transferred during translation but is actively reconstructed. The pedagogical implications are significant, positioning annotated translation as more than a classroom tool. It becomes a methodological resource for examining online discourse, training students to attend to both emotional subtlety and rhetorical impact, and fostering critical intercultural awareness.

Looking forward, future research should explore how impoliteness manifests on digital platforms with broader structural capacities, such as Reddit, TikTok, or Instagram. These environments may allow for longer, more complex, or multimodal expressions of impoliteness, which could prompt a wider range of translation responses. Comparative studies across languages and cultures are also essential to uncover how sociocultural norms shape the construction and perception of impolite speech. Additionally, incorporating cognitive methodologies such as think-aloud protocols, eye-tracking, or keystroke logging may provide insights into the mental processes translators engage in when interpreting emotionally charged discourse. These interdisciplinary approaches will enhance our pedagogical models, contribute to the evolving field of digital pragmatics, and support the ethical practice of translation in global online communication.

## 6. Conclusion

This study has demonstrated that impolite expressions in digital discourse reflect three primary pragmatic purposes, namely entertainment (57.5 percent), affective expression (32.5 percent), and coercion (10 percent), particularly in user responses to Bloomberg's coverage of the G20 Summit on the platform now known as X. The most frequent category, entertainment, highlights how humor, sarcasm, and parody are strategically used to express social critique while maintaining a tone that resonates with a broad audience. Affective impoliteness captures emotional responses such as frustration and disapproval, while coercive expressions reveal users' attempts to influence behavior or express ideological resistance. A key contribution of this study lies in its integration of impoliteness theory with annotated translation techniques, revealing that the relationship between a comment's communicative purpose and its translation is often shaped by the translator's interpretive judgment rather than direct equivalence. The predominance of compensation and variation techniques reflects the translators' sensitivity to stylistic, cultural, and pragmatic nuances, allowing them to retain rhetorical force and emotional resonance in the target language. These findings advance our understanding of how translation operates as a form of communicative mediation in online spaces and suggest that translators play an active role in shaping the reception of impolite content. This research carries significant implications for translation pedagogy, particularly in training students to engage with emotionally charged, context-dependent discourse in culturally responsive ways. Future research is encouraged to examine similar patterns on platforms that permit longer or multimedia-rich content, such as Reddit, TikTok, or YouTube, in order to assess whether different technological affordances influence the translation of impoliteness and the selection of techniques used to convey its intended impact.

## Reference

- Agung, I., Suastini, N., & Putri, N. (2022). The translation of economic terms in the book *The psychology of money*. *Pioneer Journal of Language and Literature*, 14(1), 314. <https://doi.org/10.36841/pioneer.v14i1.1726>
- Akhiroh, N. S., Nababan, M. R., Santosa, R., & Djatmika, D. (2023). Compensation in news translation. *Proceeding of the International Seminar SEMANTIK & PRASASTI*, 232–236. [https://doi.org/10.2991/978-2-38476-162-3\\_31](https://doi.org/10.2991/978-2-38476-162-3_31)
- Al-Sofi, B. B. M. A., & Abouabdulqader, H. (2019). Bridging the gap between translation and culture: Towards a cultural dimension of translation. *International Journal of Linguistics, Literature and Culture*, 6(1), 1–13. <https://doi.org/10.21744/ijllc.v6n1.795>
- Ardi, H., Nababa, M., Djatmika, & Santosa, R. (2018). The impact of translation techniques on politeness strategies in giving advice. *[Journal Name]*, 166, 483–488.
- Ariza Purnawati. (2022). Translation strategies in an annotated translation of novel *See Me* by Nicholas Spark. *Jurnal Sosial Humaniora dan Pendidikan*, 1(1), 56–65. <https://doi.org/10.56127/jushpen.v1i1.117>
- Bekmurodova, F., Djumabayeva, J., & Madiyorova, V. (2024). Pragmatic equivalence in the translation of cultural references from Uzbek into English. *Arab World English Journal for Translation and Literary Studies*, 8(2), 241–254. <https://doi.org/10.24093/awejtls/vol8no2.17>
- Bentsen, K., & Pedersen, P. (2023). Can digital platforms support moralized markets? An analysis of affordances that matter to moralization. *Marketing Theory*, 24(3), 465–480. <https://doi.org/10.1177/14705931231207321>
- Bousfield, D., & Locher, M. A. (Eds.). (2008). *Impoliteness in language: Studies on its interplay with power in theory and practice* (Vol. 21). Walter de Gruyter.
- Catford, J. C. (1965). *A linguistic theory of translation*. Oxford University Press.
- Culpeper, J. (1996). Towards an anatomy of impoliteness. *Journal of Pragmatics*, 25(3), 349–367. [https://doi.org/10.1016/0378-2166\(95\)00014-3](https://doi.org/10.1016/0378-2166(95)00014-3)
- Detlor, B., Nasery, M., & Julien, H. (2019). The efficacy of digital literacy training initiatives led by local community organizations. *Proceedings of the Association for Information Science and Technology*, 56(1), 634–635. <https://doi.org/10.1002/pra2.115>

- Ekasani, K. (2023). Modulation strategy in translating verb phrases in English cookbook into Indonesian. *Yavana Bhasha Journal of English Language Education*, 6(1), 29–35. <https://doi.org/10.25078/yb.v6i1.425>
- Elsyahbani, E. F. (2020). Annotated translation of William H. McRaven's *Make your bed*. *Jurnal Linguistik Terapan*, 10(2), [Page range].
- Fareed Mohamed Ragab, M., Hamdy El-Marsafy, A., & Mansour Abdu-Allah, A. (2021). The effectiveness of compensation strategies for developing some media translation skills for media students at the Faculty of Specific Education. 891–882), 1(7, □. <https://doi.org/10.21608/jsezu.2021.237304>
- Farwell, D., & Helmreich, S. (2023). Pragmatics and translation. [*Journal Name*]. <https://doi.org/10.1075/pbns.337>
- Feng, Y. (2020). Cultural differences in translation. *Journal of Contemporary Educational Research*, 4(6). <https://doi.org/10.26689/jcer.v4i6.1465>
- Frank, D. B. (2016). Do we translate the original author's intended meaning? *Open Theology*, 2, 653–667. <https://doi.org/10.1515/opth-2016-0051>
- Halim, V. M., Nitsa, A., Ayuretno, A., & Santoso, W. (2024). Translation strategies of cultural-specific items in translating subtitles Indonesian documentary *Perempuan Tana Humba*. *SALÉE: Study of Applied Linguistics and English Education*, 5(1), 126–145. <https://doi.org/10.35961/salee.v5i1.935>
- Hamied, F. A. (2017). *Research methods: A guide for first-time researchers* (2nd ed.). UPI Press.
- Hatim, B. (2020). *Communication across cultures*. University of Exeter Press. <https://doi.org/10.47788/edii7204>
- Hidayati, N. N. (2020). Analysis of translation techniques, methods, and ideology on children's bilingual story books. *Alsuna: Journal of Arabic and English Language*, 3(2), 94–114. <https://doi.org/10.31538/alsuna.v3i2.685>
- House, J. (2015). *Translation as communication across languages and cultures*. Routledge.
- Humardhiana, A. (2022). *Jogja in a pocket*: An annotated translation. *FLIP: Foreign Language Instruction Probe*, 1(2), 112–120. <https://doi.org/10.54213/flip.v1i2.170>
- Hutauruk, M., & Puspita, D. (2020). A metapragmatic analysis: A study of pragmatic failure found in Indonesian EFL students. *Linguistics and Literature Journal*, 1(2), 62–69. <https://doi.org/10.33365/lj.v1i2.589>
- Inawati, I., Savitri, D., Fitriani, D., & Listiyaningtyas, N. (2022). Translation techniques of Indonesian children's picture book: *The sacred crocodile*. *Teach English as a Foreign Language Journal*, 1(1), 56–63. <https://doi.org/10.12928/tefl.v1i1.164>
- Istiqomah, G., & Gunawan, W. (2019). The strategies in translating Indonesian cultural terms in Pramoedya Ananta Toer's *Footsteps*. [*Journal Name*], 7(2), 44–51.
- Janowski, T., Estévez, E., & Baguma, R. (2018). Platform governance for sustainable development: Reshaping citizen-administration relationships in the digital age. *Government Information Quarterly*, 35(4), S1–S16. <https://doi.org/10.1016/j.giq.2018.09.002>
- Kahditani, A. (2022). The function of pragmatics in translation and the pragmatic challenges translators face. *Journal of Language and Linguistics in Society*, 25, 48–56. <https://doi.org/10.55529/jlls.25.48.56>
- Karina, A., Halim, A., & Burhamzah, M. (2023). Teenagers' impoliteness in the digital era and its relation to social media. *ELITERATE: Journal of English Linguistics and Literature Studies*, 3(2), 27–37.
- Laaksonen, S. (2021). Posting. In [*Book Title*] (pp. 177–192). <https://doi.org/10.1515/9781501508059-009>
- Mahmud, E. Z., & Bayusena, B. (2022). Footnotes in an Indonesian source text and in English target text. *International Journal of Linguistics, Literature and Translation*, 5(1), 190–199. <https://doi.org/10.32996/ijllt>
- Mekhridinova, K. M. (2020). Creating alternatives in translations. *\*JournalNX - A Multidisciplinary Peer Reviewed Journal*, 6\*(11), 2581–4230.
-

- Molina, L., & Albir, A. H. (2002). Translation techniques revisited: A dynamic and functionalist approach. *Meta*, 47(4), 498–512. <https://doi.org/10.7202/008033ar>
- Nafiah, C., Nababan, M. R., & Santosa, R. (2019). Translation technique of the impoliteness in *Harry Potter and Goblet of Fire*. *International Journal of Multicultural and Multireligious Understanding*, 6(5), 1039–1044.
- Newmark, P. (1998). *A textbook of translation*. (Vol. 66, pp. 1-312). Prentice hall.
- Nida, E. A., & Taber, C. R. (1982). *The theory and practice of translation*. Brill.
- Noryatin, Y., Sinaga, I. M., & Cahyani, C. P. (2023). Annotated translation from Indonesian into English: The tourism and culture office's website of Bekasi. *Jurnal Bahasa Asing*, 16(2), 36–51. <https://doi.org/10.58220/jba.v16i2.64>
- Noverdi, T. (2019). An annotated translation from English into Indonesian: *The soul of the Indian* by Charles Alexander Eastman. *Paradigma: Jurnal Kajian Budaya*, 9(2), 118. <https://doi.org/10.17510/paradigma.v9i2.295>
- Nugraha, S., Nababan, M., & Djatmika, D. (2019). The translation acceptability of complain responding turn in *Shopaholic to the Rescue*. *Indonesian EFL Journal*, 5(2), 141. <https://doi.org/10.25134/iefj.v5i2.1733>
- Oltmann, S., & Vásquez, F. (2024). How social media affordances mediate the digital diaspora: Latinx perspectives. *The International Journal of Information Diversity & Inclusion*, 8(2), 7–28. <https://doi.org/10.33137/ijidi.v8i2.42878>
- Omer, H. A., & Aminzadeh, S. (2023). Exploring the strategies of translating cultural references in Kurdish subtitling. *Cihan University-Erbil Journal of Humanities and Social Sciences*, 7(1), 50–57. <https://doi.org/10.24086/cuejhss.v7n1y2023.pp50-57>
- Paronyan, S. (2021). Pragmatic coherence and equivalence in literary translation. *Translation Studies Theory and Practice*, 1(1), 142–154. <https://doi.org/10.46991/tstp/2021.1.1.142>
- Paronyan, S. (2024). Pragmatic equivalence in literary translation. *Translation Studies Theory and Practice*, [Volume](SI 2), 158–171. <https://doi.org/10.46991/tstp/2024.si.2.158>
- Pushman, W. (2022). Strategies to overcome differences in terminology. *Applied Translation*, 16(1), 1–6. <https://doi.org/10.21744/apprans.v16n1.1424>
- Putrawan, G. (2018). Foreignization and domestication of Indonesian cultural terms in the novel *Gadis Pantai* translated into English. *Lingua Cultura*, 12(3), 309–314. <https://doi.org/10.21512/lc.v12i3.4233>
- Putri, A. A., Rasyad, H., & Anggraini, R. (2023). Translation techniques of culture specific items and translation ideology in *Sarimin* webtoon. *New Language Dimensions*, 4(1), 64–77. <https://doi.org/10.26740/nld.v4n1.p64-77>
- Qiu, X. (2023). Cultural differences and translation. *Journal of Education and Education Research*, 2(3), 100–105. <https://doi.org/10.7202/002224ar>
- Rahman, F., & Rahman, F. (2020). Translation or intertextuality: A literature comparative analysis of “The Young Dead Soldiers Do Not Speak” by Archibald MacLeish and “Krawang Bekasi” by Chairil Anwar. *Elsya: Journal of English Language Studies*, 1(3), 110–117. <https://doi.org/10.31849/elsya.v1i3.5320>
- Rahman, S., & Johan, M. (2023). Types of impoliteness discovered in “Karen’s Dinner” Australia. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 11(1), 854–863. <https://doi.org/10.24256/ideas.v11i1.3555>
- Rahmawati, W., Haryanti, D., & Laila, M. (2022). A pragmatic equivalence of violating maxims in novel translation of *Divergent*. *\*Al-Lisan*, 7\*(2), 93–111. <https://doi.org/10.30603/al.v7i2.2584>
- Retnomurti, A. B. (2016). Annotated translation of *Nights in Rodanthe* by Nicholas Sparks. *Deiksis*, 8(2), 189–198.
-

- Romadhoni, D. T., Wijaya, R. K. A. R., & Hidayatulloh, A. (2024). Impoliteness strategies used in the movie *Pearl Harbor*. *Sintaksis: Publikasi Para Ahli Bahasa dan Sastra Inggris*, 2(5), 349–358. <https://doi.org/10.30812/humanitatis.v8i2.1641>
- Romdhathi, A., Nababan, M., & Santosa, R. (2018). Translation techniques and their impacts to the modality orientation's shift in *The Jungle Book* movie subtitle. *Lingua Cultura*, 12(4), 375–380. <https://doi.org/10.21512/lc.v12i4.4397>
- Ronzhyn, A., Cardenal, A., & Rubio, A. (2022). Defining affordances in social media research: A literature review. *New Media & Society*, 25(11), 3165–3188. <https://doi.org/10.1177/14614448221135187>
- Sakulpimolrat, S. (2019). The analysis of translation techniques and translation quality of directives speech act in *The Little Prince* novel. *Prasasti Journal of Linguistics*, 4(2), 166–179.
- Salomaa, E., & Lehtinen, E. (2023). Public note-taking on a digital platform as a workplace practice. *Discourse Studies*, 25(6), 775–798. <https://doi.org/10.1177/14614456231167734>
- Sambada, F. P., & Ariatmi, S. Z. (2024). An analysis of impoliteness strategies of Genshin Impact player in 1st anniversary posted on Twitter. *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra*, 10(1), 322–332. <https://doi.org/10.30605/onoma.v10i1.3220>
- Santi, M., & Reflinda. (2022). Using visualization strategy to improve students' reading skill in comprehending detailed information. *[Journal Name]*, 2(1), 63–71.
- Santy, G. P., Afrilesa, R., & Magria, V. (2023). Impolite strategies used by customers of Muaro Bungo Home Credit. *Krinok: Jurnal Linguistik Budaya*, 7(2), 53–63.
- Sapta, A., Azwandi, A., & Arasuli, A. (2020). Translation strategies applied by the fifth-semester students of English education study program in translating English written texts into Indonesian language. *Journal of English Education and Teaching*, 4(1), 102–114. <https://doi.org/10.33369/jeeet.4.1.102-114>
- Sari, M., & Asmendri, A. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA [Library research in science education research]. *Natural Science*, 6(1), 41–53. <https://doi.org/10.15548/nsc.v6i1.1555>
- Sevastiuk, M. (2021). Translating insult: Strategies of rendering invective in modern political discourse. *SHS Web of Conferences*, 105, 03007. <https://doi.org/10.1051/shsconf/202110503007>
- Sholihin. (2018). An annotated translation of “Techniques and principles in language teaching” (Teaching techniques in English as a second language). *Jurnal Pendidikan Bahasa*, 7(1), 57–64.
- Simanjuntak, J. R., & Ambalegin, A. (2022). Impoliteness strategies used in the movie *Easy A*. *Humanitatis: Journal of Language and Literature*, 8(2), 289–296. <https://doi.org/10.30812/humanitatis.v8i2.1641>
- Suryani, A., & Nugroho, M. (2016). The translation techniques of impoliteness markers in the film adaptation of Jane Austen's *Pride and Prejudice*. *Proceedings of the 1st International Conference on Language, Literature, and Teaching* (pp. 591–597).
- Tilusubya, B., Nababan, M., & Santosa, R. (2018). Translation analysis of circumstances in the Gospel of Matthew chapter 12 through 14 from English into Indonesian. *Lingua Cultura*, 12(4), 415–424. <https://doi.org/10.21512/lc.v12i4.4608>
- Verkhovtsova, O. M. (2023). Cultural equivalence in translation. *Sworld-Us Conference Proceedings*, 129–131. <https://doi.org/10.30888/2709-2267.2023-21-01-009>
- Widiaswara, R. A., & Jumanto, J. (2024). Translation techniques of the positive politeness utterances in the *Pay It Forward* movie. *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, 7(2), 281–290. <https://doi.org/10.30872/diglosia.v7i2.932>
- Williams, J., & Chesterman, A. (2014). *The map: a beginner's guide to doing research in translation studies*. Routledge.
-

Zhu, H., Ang, L. H., & Mansor, S. (2022). Genre-based translation strategies on cultural references: A systematic review. *Journal of Language and Linguistic Studies*, 18(1), 898–912. <https://doi.org/10.52462/jlls.227>