

INTRODUCTION

Audiovisual Translation (AVT) is a type of translation field that translates from one language to another. Converting from a Source Language (SL) to a Target Language (TL) is known as translation. This is as explained by Barus (2024), who explains that translation is an activity that conveys a message from SL to TL. Translation has primary and secondary objectives. The primary objective of translation is to convey the meaning from SL to TL, while the secondary objective is to describe the language style used in SL to TL. However, when it comes to audiovisuals, Abbu Rayyash et al. (2023) explain that translation does not only look at verbal language, but also non-verbal, which makes audiovisual translation a multi-semiotic translation. Modalities of Audiovisual Translation (AVT) make research on Audiovisual Translation important due to the global proliferation of audiovisual resources.

AVT's two most widely used formats are dubbing and subtitling. Dubbing is a form of audiovisual translation that essentially involves replacing the soundtrack in the source language with the target language (Saideen et al., 2024). On the other hand, subtitles explicitly entail synchronizing one or more lines of written text with the spoken material on the screen. Subtitles allow the audience to listen to the original audio in the source language while simultaneously reading the written translation (Hilmi & Syihabuddin, 2024). This statement is as explained by Leveridge et al. (2024), who explain that audiovisual translation, whether dubbing or subtitling, adds a layer of complexity to the already complex meaning conveyed in audiovisuals, such as sound, imagery, and text.

In this case, subtitling is an essential translation technique that includes a wide variety of visual and aural components in addition to the spoken word. To accurately represent the speaker's original dialogue, subtitling usually places the written text in the room half of the frame (Rohmawati, 2021). A comprehensive subtitling strategy also shows the complexity of subtitling, particularly in the translation techniques used to convey a similar understanding to the target audience as to how the source language is perceived. This is particularly evident when the

language used in the source language has cultural and emotional nuances, such as swear words, which are currently receiving significant attention due to their complexity.

Swear words are words that typically include words with harsh or dirty connotations. These words are often avoided because they can offend others and damage the relationship between the speaker and interlocutor. Swearing is an English phrase that denotes a particular kind of linguistic action, as stated by Zonelia & Refnaldi (2023). In the study of foreign languages, swear words are characterized as linguistic resources that indicate the culture and emotions the speaker wishes to convey. Swear words are effective language used to convey emotions like anger and frustration. Furthermore, the use of swear words in dialogue can also have a bad impact on relationships and social interactions in Western cultures.

Swear words are seen as a component of language widely used for communication, especially in everyday conversations, and symbolize the culture of social life. Meliyana (2024) explains that swear words are an English term that refers to certain linguistic behaviors. Research on swear words in language studies is a language the initial meaning and meaning after being influenced by culture become different. According to Stapleton et al. (2022), swear words are not meant to be understood but rather to convey the speaker's emotions. Many people avoid using swear words in their communication. This is because swear words have a connotation with arrogance and rudeness. However, some people use swear words to express their emotions, to emphasize something, and to strengthen social relationships between the speaker and the listener.

As mentioned previously, swear words are not only a phenomenon of linguistics but also a result of cultural and social norms. The use of swear words can vary depending on a particular culture. Manor and Tenenbaum (2025) explain that swear words can function as indicators of various expressions, such as annoyance, aggression, or insults. Furthermore, Mannor and Tenenbaum (2025) also explain that swear words do not always have negative connotations because they can be used as a sign of solidarity, friendliness, and familiarity. This is also as explained by Muziatun et al. (2024), who explain that swear words are similar to using a car horn, which can

mean to show emotions of anger, surprise, frustration, or joy. That is why understanding the cultural context is important, especially for understanding the emotional and social use of swear words..

Swearing is also linked to people's strong emotional states. Mahayana, F et al. (2025) assert that swearing is a lexical unit used by people who are experiencing high levels of emotional excitation, as well as by speakers of language about topics viewed as inappropriate by society or culture. Even though it is rarely formally taught in schools, like other types of language. Rather, people frequently learn swear words from their parents, friends, or the media Aisyah et al. (2024). On the other hand, many people choose not to use swear words in their spoken communication or casual conversation because they believe that swear words are inappropriate for use in formal settings. Nevertheless, swear words are frequently used as a casual way to initiate talks in one's daily life, as is well known.

Types of Swear Words

Based on their function and significance, swear words can be divided into many categories as a linguistic component. According to Battistella (2005), swear words fall into four main groups: epithets, profanity, vulgarity, and obscenity. The categorization of swear words is essential for understanding their functions in communication. Each category has specific characteristics.

1. Epithets, according to Batistella (2005), are words or utterances that take the form of insults, including those based on race, ethnicity, gender, and sexuality. This category of epithets is usually used to insult or demean others based on their identity or personal characteristics. According to Irawan (2021), animal terms such as “dog”, “pig”, and “bullshit” are also included in this category. In addition, epithets can also refer to a person's physical appearance, disability, or mental condition, such as gimp, midget, and idiot, because they are related to personal characteristics or identities that are often used in a rude or aggressive context.

Example: “*Bitch!*”, “*Slut!*”, “*Nigger!*”, “*Yankee!*”.

2. Profanity is based on a religious distinction. To be profane means to be secular or behave in a secular manner and to be ignorant of the words in a

religious belief, which seeks not to denigrate God, religion, or holy affairs but would be based more on the ignorance of or indifference to these matters. However, in many English-speaking communities, religious terms have a high degree of sanctity, and their use is expected to be strictly limited to religious contexts. Ignoring religious doctrine in one's belief system is considered profanity. Supporting this, Batistella (2005) also defines profanity as the use of religious terms or references outside of sacred purposes or understanding. Words such as "God", "Jesus", "Christ", "hell", and "goddamn it" are examples of profanity that are considered taboo because they refer to religious figures or concepts.

Example: "Jesus Christ, I'm *tired of this!*".

3. Vulgarity means the language of the common person, 'the person in the street', or the unsophisticated, un-socialized, under-educated.

Example: '*Kiss my ass!*'

4. Obscenity is considered the type that is most offensive and is rarely, if ever, used in public places. Obscenities are pointedly sexual; this kind of expression is incidental. But obscenity is legal. Batistella (2005) defines obscenity as language that explicitly involves sexual activity or bodily functions in a way that is offensive to morals. Many swear words are derived from sexual terms. Although vulgar, obscenity is often used by native English speakers to convey strong emotions. However, due to the lack of politeness and the potential to offend, the use of obscenity is considered inappropriate in formal or public speech, even though it is legal.

Example: "*mother fucker*". "*fuck*"

Translation Procedures

Translation is a method that helps the audience to understand a foreign language that they do not really know or understand by converting a foreign language text into the targeted native language. To successfully transform from a foreign language into the target language, a translator must possess specific expertise and skills that play a crucial role in translation. This is explained by Jannah (2022) as an activity that requires good basic competence to carry out the process of translating

from the source language to the target language. In conclusion, translation is an activity that changes from one language used in the source text into a target language.

To translate swear words, which are rich in meaning, emotion, and culture, translation procedures are crucial. The translation procedure is important in the way of translation process because swear words have an emotional impact conveyed in the source language, which requires consideration of whether the translator should provide a literal translation or make adjustments. Adjustments are made in this translation because the translator not only changes the language but also needs to consider the cultural norms of the target language, which may be different from the source language. Therefore, a proper procedure is needed for translating swear words. In this regard, Newmark (1988) explains that there are four primary procedures in translation: paraphrasing, using synonyms, through translation, and a cultural equivalent.

1. Paraphrase

Paraphrasing is a translation process that re-explains the meaning of a source text into the target language. Paraphrasing is one translation procedure that clarifies a source text in translators' way of talk (Newmark, 1988, p. 90). The paraphrase procedure is often used by translators when the source text is deemed too harsh or requires adaptation to the culture of the target language. Although it seems to provide flexibility for the translator, the translator must maintain the same message as the source text so that the translation remains meaningfully consistent with the source text. Idiomatic expressions, culturally relevant terms, jokes, or swear words are often translated using paraphrasing.

Example:

SL: *"Holy shit!"*

TL: *"Astaga!"*

Based on the example above, the word "Astaga" is not a literal translation. This is because the translation changes the swear word in SL to an expression of surprise or astonishment commonly used in Indonesian, which is the TL.

2. Synonym

Another translation procedure is where the translator uses words that have similar meanings in the source language, which is called the synonym translation procedure. As Newmark (1988, p. 84) explains, synonymy is a translation that uses words that have the same or nearly the same meaning or purpose but differ in strength. When the target language does not have an appropriate equivalent in the source language, synonyms are used to convey the author's intention to the target audience. This occurs when the source text uses a term with a rude meaning or the target language does not have an equivalent term in a cultural and contextual way, so the translator uses synonyms to adjust the translation. In using this procedure, the translator must still consider the context, culture, and register of the source and target languages to ensure the meaning of the translation is accurate.

Example:

SL: "*Damn!*"

TL: "*Sialan!*"

"Damn" is translated as "sialan," which carries a similar emotional charge in Indonesian but is less offensive.

3. Through-translation

Calque, another name for through-translation, is the literal translation of common names, phrases, or collocations. As explained by Newmark (1988:84), this is accomplished by translating popular collocations, organizational names, and compound components. Calque operates on two levels: lexical and structural. Lexical calque involves directly translating individual words while preserving their original meaning, while structural calque preserves the syntactic structure of the SL in the TL. Although similar to literal translation, calque differs in that it preserves the form or pattern of the SL expression even if it is unnatural in the TL. That is why calque sometimes produces expressions that are unusual or unfamiliar in the target language.

Example:

SL: *"Son of Bitch!"*

TL: *"Anak dari pelacur!"*

This phrase is translated literally following the structure and lexicon of the source language. Although it is correct if interpreted literally, this expression sounds awkward or unnatural in the target language (Indonesian) because the expression of swearing in Indonesian culture differs.

4. Cultural Equivalent

A cultural equivalent is when a source language term or expression is replaced with a target language item that has a similar impact or function in the target culture. As Newmark (1988:83) points out, a cultural equivalent is an approximate translation in which a TL cultural term is used in place of an SL cultural term. This translation method does not aim to translate literally but rather focuses on conveying the same emotion or culture as the target language. This method is often used to translate idiomatic expressions, humor, exclamations, taboo language, and swear words, which often lose their emotion or relevance if translated literally.

SL: *"Screw you!"*

TL: *"Dasar kurang ajar!"*

Screw you! is rendered as "dasar kurang ajar!," which is a culturally relevant insult in Indonesian with a comparable pragmatic effect.

Application of Newmark's Procedures in Translating Swear Words

The translation of swear words in the "Wednesday" movie from English to Indonesian demonstrates the practical application of Newmark's procedures. The choice of procedure depends on several factors, including the severity of the swear word, the context, and the cultural norms of the target audience. According to Moura (2024), translating swear words involves a careful balancing act. Translators must understand the original style and message in the source language, consider how the target audience will receive it, and then select the most suitable words for translation.

- 1) A paraphrase is often used to tone down the offensiveness while retaining the emotional intent.
- 2) A synonym is chosen when a direct equivalent exists in the target language.

- 3) Through-translation is applied to expressions that have become idiomatic or widely accepted in the target language.
- 4) Cultural Equivalent ensures that the translation resonates with the target audience's cultural and pragmatic expectations.

There are previous studies on swear word analysis that support this study. The first was written by Irawan (2021). The objective of the study is to identify the types and functions of swearing words exploited in the *Deadpool 2* movie by the main character, as well as to understand how to use of swearing words can provide a unique way to comprehend the character's traits in the film. This study employed Battistella's (2005) classification theory of swearing words, which divides swearing into epithets, profanity, vulgarity, and obscenity, along with the conceptual framework of swearing word functions from Anderson & Trudgill (1990), including expletive, abusive, humorous, and auxiliary swearing. The research used a qualitative method with a descriptive approach, applying triangulation and purposive sampling techniques in collecting data consisting of utterances produced by Wade Wilson or *Deadpool* containing swear words. The findings revealed that all types of swear words, according to Battistella (2005), were found in the film, with obscenity being the most dominant type, followed by profanity, epithets, and vulgarity. Meanwhile, the most frequently occurring swear word function was auxiliary, followed by expletive, humorous, and abusive. The study concluded that although the main character has a traumatic background and uses more swear words than other characters, Wade Wilson can be considered a good person worthy of the title 'superhero,' thus demonstrating that the exploitation of swear words can be a unique way to construct character.

The second research on swear words was conducted by Hasibuan and Musfiroh (2021) and aims to describe types of swearing words and the translation procedures employed in the Indonesian subtitles of the movie *Joker*. This research uses a qualitative descriptive method, collecting data from both the English and Indonesian subtitles of the film. The study applies Swan's (2005) classification of swearing words, which categorizes them into strong and weak swear words, alongside Newmark's (1988) framework of translation procedure, including cultural equivalent, synonym, through-translation, shift or transposition, and paraphrase. The findings from this previous research indicate that 49 swear words were identified in

the film. The most common use of swear words was to express emotional emphasis. Meanwhile, the most frequently used translation procedure was cultural equivalent, indicating that translators adapt swear words to the target language culture. The conclusion from this previous research is that translating swear words requires selecting appropriate procedures if one wants to convey the emotional impact appropriate to the source language while remaining culturally relevant to the target language. This demonstrates the complexity of subtitle translation.

The third previous study is Hidayatullah's (2023) research that aims to analyze the translation procedures and accuracy of swear words found in the film *Spiral* (2021). Identifying the types of translation procedures used in translating swear words in film subtitles and evaluating how these procedures contribute to providing accurate and communicative translation results is the focus of this research. Battistella's (2005) theory, which classifies swear words into four types: epithet, profanity, vulgarity, and obscenity, is used in this research. Battistella's (2005) theory is used to categorize the types of swear words in the data. In addition, this previous study also uses Newmark's (1988) theory, namely translation procedures, in which Newmark explains that several translation procedures, such as cultural equivalent, paraphrase, reduction, through-translation, couplets, and compensation, were employed to examine the techniques used by the translator. The research method used in this study is a qualitative descriptive research method, with researchers collecting data containing swear words from the *Spiral* film and its translation into Indonesian. The results of the study showed that there were 81 swear words identified and analyzed, and only 6 of the 18 translation procedures were used according to Newmark. The procedures used in the *Spiral* film subtitles are cultural equivalents, which appear 24 times, paraphrases, which appear 20 times, reductions, which appear 17 times, through-translation, which appears 8 times, couplets, which appear 8 times, and compensation, which appears 7 times. The results of the study also showed that of the 23 data samples whose translation accuracy was assessed, 16 data samples were considered accurate, 7 data samples were less accurate, and no data were inaccurate in translation. The results of Hidayatullah's (2023) study show that the use of the cultural equivalent, through-translation, and coupled procedures results in the most accurate translations. Overall analysis, Hidayatullah (2023) said

that the quality and accuracy of the translation of swear words in film subtitles were satisfactory until finally the researcher concluded that the translator's understanding of the cultural context of swear words plays an important role in producing a communicative and acceptable translation in Indonesian, thus maintaining the meaning and emotional nuances of swear words effectively for the audience.

This research shares similarities with previous studies in its focus on analyzing the translation of swear words. Like the earlier research, this study aims to identify and classify the type of swear words used in the source material, employing Battistella's (2005) classification as the theoretical foundation. Additionally, the study applies Newmark's (1988) translation procedures to examine how these swear words are rendered in the target language, aligning with the methodological approaches used in some prior studies. However, this research differs from previous studies in several key aspects. While earlier studies have analyzed swear words in various films, such as *Deadpool 2*, *Joker*, and *Spiral*, the writer's research focuses on the *Wednesday* movie, providing a fresh data source that has not been extensively explored in this context. Moreover, some previous studies included an assessment of translation quality or the impact of translation strategies on viewer comprehension, whereas the writer's study concentrates primarily on identifying and categorizing swear words and their corresponding translation procedures without evaluating translation quality. The uniqueness of this research lies in its analysis of swear words in the movie series *Wednesday*, which has a unique blend of dark humour combined with gothic elements. Using Battistella's (2005) theory on the classification of swear words and Newmark's (1988) theory on translation procedures, this study offers a focus on analyzing how swear words in dark humour and gothic narratives are translated in cultures different from the source culture. By combining this focus with previously unanalyzed data, this study not only enriches the field of audiovisual translation studies but also provides new insights into the translation procedures for swear words in modern films, which often differ in style and tone from feature films.