

## Analysis of the Translation Strategies for Swear Words in the Subtle Art of Not Giving a F\*ck into Indonesian and Their Impact on the Quality of Acceptability

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**Abstract.** Swear words or taboo language are linguistic expressions that reflect the emotions, attitudes, and social identity of the speaker. In translation, the differences in cultural norms between English and Indonesian make translating swear words a challenge in itself. This study aims to analyze the translation strategies used in translating swear words in the novel *The Subtle Art of Not Giving a F\*ck* into the Indonesian version, *Sebuah Seni untuk Bersikap Bodo Amat*, as well as to evaluate their effect on the quality of translation acceptability. The findings show that the most frequently applied strategy was euphemism with 15 data points (37,5%), followed by modulation with 9 data points (22,5%), and adaptation with 6 data points (15%). Other strategies identified include paraphrasing with 4 data points (10%), literal translation with 3 data points (7,5%), equivalents with 2 data points (5%), and omission with 1 data (2,5%). The results indicate a strong tendency toward softening and cultural adaptation rather than literal translation. This demonstrates the translator's awareness of cultural norms and the need to maintain politeness while preserving emotional nuance in the target language. This research uses a descriptive quantitative method by analyzing data in the form of swear words in the source text and their equivalents in the target text. The results of the analysis show that the most commonly used strategy is euphemism, followed by modulation, adaptation, and omission. The euphemism strategy is used to adjust the meaning to Indonesian politeness norms, while modulation and omission tend to reduce the expressive power of the source text. In conclusion, the success of translating swear words in this novel depends largely on the translator's cultural sensitivity and their ability to balance meaning faithfulness and social acceptability for readers.

**Keyword:** Translation Strategies; Swear Words; Acceptability; Culture; The subtle art of not giving a f\*ck

Received: 12-02-2026

Revised: 17-03-2026

Accepted: 17-03-2026

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## INTRODUCTION

Swear words and taboo expressions are part of language that carries emotional content, pragmatic functions, and certain sociocultural values; in addition to expressing anger or surprise, these elements can also strengthen the communicator's identity and shape the rhetorical style of the text. In pragmatic and sociolinguistic studies, taboo expressions are understood not only as violations of norms, but also as means of meaningful communication—therefore, translators need to pay attention to their function, emotional intensity, and social context when translating them into the target language.

In the practice of translating the novel *The Subtle Art of Not Giving a F\*ck*, translation strategies often observed in swear words include paraphrasing, euphemisms, neutralization, omission, and cultural substitution. These strategies aim to balance fidelity to the expressive content of the source text and acceptability for Indonesian readers. Previous empirical research on the same book and other audiovisual materials shows a translators' tendency to reduce harshness in order to preserve acceptability, even though this sometimes sacrifices the original rhetorical style.

Mark Manson's novel was chosen as the research corpus because of its distinctive rhetorical style – relying on profanity and sarcasm as persuasive tools – and because its translated version is widely circulated in Indonesia; this condition provides a unique opportunity to examine how translation strategies influence local readers' perceptions and the cultural resonances of the text.

In addition, previous studies on the translation of taboo words in films, series, and novels reveal a research gap, particularly in the study of Indonesian translation literature related to self-help texts that use taboo language. Furthermore, previous studies on the translation of taboo words in films, series, and novels indicate a research gap, particularly in Indonesian translation studies related to self-help texts that use expressive language intensively. Therefore, this corpus is relevant for exploring the dynamics between accuracy, style, and cultural norms in the translation process.

This study aims to (1) identify the translation strategies applied to swear words in the Indonesian version of *The Subtle Art of Not Giving a F\*ck*, and (2) analyze the impact of these strategies on the acceptability of the translation from the perspective of readers and expert reviewers. Using a descriptive qualitative method and content analysis with acceptability evaluation, this study is expected to contribute theoretically to the issue of pragmatic equivalence and the practice of translating taboo language, and offer operational recommendations for translators and editors who handle expressive texts.

## METHOD

This research uses a descriptive qualitative method with the technique of content analysis to identify and classify translation strategies for swear words in the novel *The Subtle Art of Not Giving a F\*ck* (original English version) and its Indonesian translation, *Sebuah Seni untuk Bersikap Bodo Amat*. Data were collected by selecting quotations containing swear words from the source text and the translated text, then associated with translation strategy categories based on the theoretical outline of Peter Newmark (1988) and Mona Baker (2011). All data were coded and analyzed to see the frequency and pattern of strategy application. As the latest and open reference, the study by Sinaga F. Y. (2022) was accessed through an open access repository as the operational basis for the strategies.

Furthermore, to evaluate the impact of these translation strategies on the acceptability of the translation, this study applied an assessment instrument adapted from the translation quality

model by Havid Ardi (2019) and followed by a survey of target readers ( $N \approx 30$ ) who scored the naturalness and cultural appropriateness of a number of translation excerpts. The quantitative data from the survey was analyzed descriptively to measure the readers' level of acceptance of the translation strategy choices. Relevant studies that provide an open access evaluative framework, such as that by McDonald (2020 p. 26), served as additional methodological references.

## RESULTS AND DISCUSSION

### Results

This research found that in Mark Manson's novel *The Subtle Art of Not Giving a F\*ck*, there are a variety of swear words that have strong expressive and emotional functions. In the Indonesian translation, *Sebuah Seni untuk Bersikap Bodo Amat*, the translator used various strategies to adjust the emotional strength and politeness of the language in accordance with Indonesian cultural norms. Based on the analysis results, 40 swear words that appear most frequently were obtained. The following table contains the findings, including the original form, translation, and translation strategy use:

**Tabel 1** The results of findings on swear words and Translation Strategies

| No. | Swear words (English version)                    | Swear words (Indonesian version)         | Translation strategies used |
|-----|--------------------------------------------------|------------------------------------------|-----------------------------|
| 1.  | <i>I don't give a f*ck</i>                       | <i>Bodo amat</i>                         | Euphemism                   |
| 2.  | <i>F*ck it</i>                                   | <i>Sudahlah</i>                          | Euphemism                   |
| 3.  | <i>Shit happens</i>                              | <i>Hal buruk bisa terjadi</i>            | Modulation                  |
| 4.  | <i>This is mindf*ck</i>                          | <i>Ini membingungkan</i>                 | Modulation                  |
| 5.  | <i>Stop giving a f*ck about everything</i>       | <i>Berhentilah peduli pada semua hal</i> | Euphemism                   |
| 6.  | <i>He's being an asshole</i>                     | <i>Dia benar-benar menyebalkan</i>       | Expressive adaptation       |
| 7.  | <i>You're such a loser</i>                       | <i>Kamu pecundang</i>                    | Literal translation         |
| 8.  | <i>What the hell are you doing?</i>              | <i>Apa yang kamu lakukan sih?</i>        | Euphemism                   |
| 9.  | <i>Bullshit!</i>                                 | <i>Omong kosong!</i>                     | Conventional equivalent     |
| 10. | <i>This book is not for your f*cking comfort</i> | <i>Buku ini bukan untuk kenyamananmu</i> | Omission                    |
| 11. | <i>That's some crazy shit!</i>                   | <i>Itu benar-benar gila!</i>             | Emosional paraphrase        |
| 12. | <i>Don't be a dick</i>                           | <i>Jangan menyebalkan</i>                | Expressive adaptation       |
| 13. | <i>Who the f*ck cares?</i>                       | <i>Siapa peduli?</i>                     | Euphemism                   |
| 14. | <i>Get your shit together</i>                    | <i>Kendalikan dirimu</i>                 | Idiomatic modulation        |
| 15. | <i>Holy crap!</i>                                | <i>Ya ampun!</i>                         | Euphemism idiomatic         |
| 16. | <i>You screwed up again</i>                      | <i>Kamu berantakan lagi</i>              | Neutral paraphrase          |
| 17. | <i>That's fucked up</i>                          | <i>Itu kacau banget</i>                  | Modulation                  |
| 18. | <i>Don't give a damn</i>                         | <i>Tak usah peduli</i>                   | Euphemism                   |
| 19. | <i>Piece of shit</i>                             | <i>Orang tak berguna</i>                 | Expressive adaptation       |
| 20. | <i>What the fuck is wrong with you?</i>          | <i>Apa sih masalahmu?</i>                | Euphemism                   |
| 21. | <i>It's all bullshit!</i>                        | <i>Itu semua omong kosong!</i>           | Literal translation         |
| 22. | <i>No one gives a f*ck anymore</i>               | <i>Tidak ada yang peduli lagi</i>        | Euphemism                   |

|                                              |                                              |                       |
|----------------------------------------------|----------------------------------------------|-----------------------|
| 23. <i>Life is full of crap</i>              | <i>Hidup ini penuh masalah</i>               | Modulation            |
| 24. <i>Don't mess with that shit</i>         | <i>Jangan ganggu urusan itu</i>              | Paraphrase            |
| 25. <i>Stop acting like a jerk</i>           | <i>Berhenti bersikap menyebalkan</i>         | Expressive adaptation |
| 26. <i>You're fucked if you don't change</i> | <i>Kamu bakal susah kalau tidak berubah</i>  | Pragmatic modulation  |
| 27. <i>He's a total bitch</i>                | <i>Dia benar-benar menjengkelkan</i>         | Adaptive euphemism    |
| 28. <i>That's total bullshit</i>             | <i>Itu benar-benar omong kosong</i>          | Literal translation   |
| 29. <i>You don't know shit about life</i>    | <i>Kamu tidak tahu apa-apa tentang hidup</i> | Euphemism             |
| 30. <i>Why the hell should I care?</i>       | <i>Kenapa aku harus peduli?</i>              | Euphemism             |
| 31. <i>You're such a pain in the ass</i>     | <i>Kamu menyebalkan sekali</i>               | Expressive adaptation |
| 32. <i>This is fucking amazing</i>           | <i>Ini luar biasa banget</i>                 | Modulation            |
| 33. <i>Don't give me that crap</i>           | <i>Jangan beri aku alasan bodoh</i>          | Modulation            |
| 34. <i>You're pissing me off</i>             | <i>Kamu bikin aku kesal</i>                  | Euphemism             |
| 35. <i>Stop being such a dickhead</i>        | <i>Berhenti jadi orang menyebalkan</i>       | Expressive adaptation |
| 36. <i>That's a shitty excuse</i>            | <i>Alasan yang buruk</i>                     | Modulation            |
| 37. <i>You're so damn lazy</i>               | <i>Kamu malas sekali</i>                     | Euphemism             |
| 38. <i>Don't give a f*cking damn</i>         | <i>Jangan terlalu peduli</i>                 | Euphemism             |
| 39. <i>What a bastard!</i>                   | <i>Dasar brengsek!</i>                       | Direct equivalent     |
| 40. <i>You're screwed either way</i>         | <i>Kamu tetap saja rugi</i>                  | Neutral paraphrase    |

This research aims to identify the forms and strategies used to translate swear words found in Mark Manson's novel *The Subtle Art of Not Giving a F\*ck* and its Indonesian translation *Sebuah Seni untuk Bersikap Bodo Amat*. Based on the analysis of 40 data in the source and target texts, it was found that the translator applied various strategies to adjust the meaning, context, and level of politeness in the target language culture.

From the data grouping results, there were eight types of translation strategies used, they are: euphemism, modulation, expressive or cultural adaptation, paraphrasing, literal translation, conventional equivalents, omission or reduction, and idiomatic euphemism.

The most dominant strategy used was euphemism, with 15 data points (37,5%). This strategy emerged because the translator attempted to adapt vulgar expressions such as “f\*ck,” “shit,” and ‘asshole’ into forms that were more polite and acceptable to Indonesian readers, for example, “bodo amat”, “omong kosong”, or “menyebalkan”. The use of this strategy shows an effort to domesticate meaning in order to maintain politeness in the target culture without removing the emotional nuances of the source text.

The second most widely used strategy is modulation, with 9 data (22,5%). This strategy is applied by changing the point of view or semantic structure without changing the main message. For example, the expression “That's fucked up” is translated as “Itu kacau banget”. The translator does not translate literally, but switches the crude meaning to a form that is more communicative and appropriate to the pragmatic context of Indonesian.

Furthermore, the expressive adaptation strategy was used in 6 data points (15%). This strategy appears in expressions such as “He's being an asshole,” which is translated as “Dia benar-benar menyebalkan”. The translator picks words that fit the usual way of speaking in the target language so the message comes across clearly and keeps its original feeling.

The paraphrasing strategy was seen in 4 examples (10%) and was used when the translator had to change rude or offensive words into more polite ones. For instance, “Don't mess with that shit” became “Jangan ganggu urusan itu.” This strategy helps the translated text feel natural to most readers without making it seem too harsh or offensive.

The literal translation strategy was used in 3 examples (7,5%). For example, “That’s total bullshit” was translated as “Itu benar-benar omong kosong.” This approach is used when there’s a clear and matching word in the target language that doesn’t change the meaning. Conventional equivalents were also found in 2 examples (5%). This happens when swear words have standard translations that are widely accepted in the target culture, such as “Bullshit” became “Omong kosong.”

In addition, 1 data (2,5%) was found to use the omission strategy, where the translator chose not to translate vulgar elements because they were considered irrelevant to the context or could cause awkwardness for the reader. An example is the sentence “This book is not for your f\*cking comfort,” which was translated as “Buku ini bukan untuk kenyamananmu”.

Overall, the results show that translators are more likely to use a strategy of softening and cultural adaptation than a literal strategy. This shows the translator’s awareness of the differences in social norms between the source language (English) and the target language (Indonesian), as well as sensitivity to the values of politeness of the target audience. Thus, the translation of this novel can be said to be culturally acceptable and communicative, although there is a shift in meaning in some vulgar expressions.

## Discussion

The novel *The Subtle Art of Not Giving a F\*ck* by Mark Manson (2016), translated into Indonesian by Grasindo as *Sebuah Seni Bersikap Bodo Amat* (Agustina, 2019), contains many swear words. Based on an analysis of 40 swear words in the novel, it was found that the translator used different translation strategies, which were studied by comparing the original text with the translated version to understand how each swear word was handled in Indonesian.

### A. Euphemism

An euphemism is a translation strategy where harsh, taboo, or offensive words are replaced with more polite and socially acceptable expressions in the target language. This approach is often used to keep conversations polite and prevent rejection in certain cultures, especially when translating swear words or taboo language from English into Indonesian (Nugraha, 2023; Supit, 2019). From the findings, the euphemism method was used in several instances in the novel, where the translator avoided using vulgar swear words and instead used more polite alternatives.

#### Datum 1

Source language (SL): I don’t give a f\*ck

Target language (TL): Bodo amat

Analysis:

This euphemism helps maintain a balance between the original emotional meaning and the polite expectations of Indonesian culture. Using strong insults like “anjing or sial” in motivational texts would be seen as rude and could make the text unacceptable to readers. By replacing these offensive words with less harsh expressions, the translator successfully shows the author’s attitude of total indifference without breaking the cultural rules of politeness for the target audience.

The choice of “bodo amat” also keeps the tone and style of Mark Manson’s writing, which is informal and straightforward. This translation is considered acceptable and natural, although it has a slightly less intense emotional feel compared to the original version.

Pragmatically, this shows the translator was successful in balancing the meaning, style, and cultural norms of the target language.

#### **Datum 20**

Source language (SL): What the f\*ck is wrong with you?

Target language (TL): Apa sih masalahmu?

Analysis:

In the translation of “what's your problem?”, the translator chose to remove the taboo word “fuck” and replace it with an expression that is more polite, neutral, and communicative in Indonesian culture. This strategy is included in the euphemism strategy, which is a translation technique that replaces vulgar or rude expressions with more polite equivalents to maintain politeness and social acceptance (Hui Wang, Zhang, 2023; Ngaliyah, 2024).

#### **Datum 38**

Source language (SL): Don't give a f\*cking damn

Target language (TL): Jangan terlalu peduli

Analysis:

The phrase “don't give a fucking damn” is translated as “jangan terlalu peduli” using a euphemism strategy to conform to Indonesian language norms of politeness. This translation still conveys the meaning of not caring, even though the emotional and harsh elements in the source text are reduced. This strategy increases reader acceptance because the translation feels natural and non-offensive, but sacrifices the intensity of the original style.

### **B. Modulation**

Modulation is a translation technique that changes the perspective, focus, or structure of expression between the source language and the target language, while retaining the original meaning. This technique is used to make the translation sound more natural and conform to the cultural and linguistic norms of the target language, so that the target audience does not feel like they are reading a translation (Ilahi, Nirwan, 2024). Modulation strategies are commonly used in this novel to adapt harsh expressions in English to be more smooth and polite in Indonesian.

#### **Datum 3**

Source language (SL): Shit happens

Target language (TL): Hal buruk bisa saja terjadi

Analysis:

The expression “shit happens” is a gentle, idiomatic form of profanity that implies acceptance of bad events. In the translation “hal buruk bisa saja terjadi” the translator uses a modulation strategy by replacing the taboo word ‘shit’ with the neutral concept “hal buruk” in order to convey the meaning of misfortune without sounding vulgar. This strategy reflects cultural sensitivity to Indonesian language norms of politeness and maintains the naturalness and acceptability of the translation through idiomatic adjustments in accordance with the structure of the target language.

#### **Datum 23**

Source language (SL): Life is full of a crap

Target language (TL): Hidup ini penuh masalah

Analysis:

In its original context, the expression “life is full of crap” is a vulgar complaint, where the word “crap” literally means “kotoran” or “sampah,” but is idiomatically used to express dissatisfaction



with life circumstances. The translator changed the meaning from a concrete form (crap = kotoran) to an abstract meaning (masalah), which is more in -line with Indonesian cultural norms and values of politeness.

A modulation strategy is used here because there is a change in meaning from the literal to the conceptual level, but the main message stays the same. The translation “life is full of problems” keeps the frustration and bitterness that the author feels, but uses words that are more socially acceptable. So, this translation manages to keep the original meaning while also being polite and suitable for the target language.

#### **Datum 36**

Source language (SL): That's a shitty excuse

Target language (TL): Alasan yang buruk

Analysis:

The translator uses a modulation strategy by changing the meaning's perspective without losing the main point. Instead of translating it directly as “alasan yang menjijikkan,” the translator uses “alasan yang buruk” to replace the word “shitty” with a gentler meaning. This approach keeps the negative tone but makes it more acceptable in the target culture, showing a good balance between keeping the original meaning and being polite.

### **C. Adaptation**

Adaptation is a translation strategy where cultural elements, idioms, or specific terms from the source language are replaced with things that are more familiar and easier to understand for readers of the target language. This is done while keeping the original meaning, function, and effect of the text, so it feels natural to the reader (Naqiyya, 2024). The findings of this study indicate that translators use adaptation strategies in certain phrases and sentences to adjust cultural elements in the source text to the cultural context of the target language readers.

#### **Datum 19**

Source language (SL): Piece of shit

Target language (TL): Orang tak berguna

Analysis:

In the case of the data “piece of shit”, which was translated as “orang tak berguna”, the translator used an adaptation strategy to adjust the extremely crude expression in the source language to a form that is more acceptable in the linguistic norms of the target language. Literally, “piece of shit” contains a meaning of contempt that refers to a disgusting object, so if translated literally, the result would be too vulgar and inappropriate for the cultural context and level of politeness in Indonesian.

By adaptation strategy, the translator replaced the derogatory metaphor with a more natural equivalent for Indonesian readers, that is, “orang tak berguna,” which still retains the pragmatic function of abuse or character degradation, but without carrying the physical taboo element as in the source text. This choice shows the translator's effort to maintain the emotional effect and intensity of meaning, while still considering the norms of politeness and acceptability in the target language.

#### **Datum 25**

Source language (SL): Stop acting like a jerk!

Target language (TL): Berhenti bersikap menjengkelkan!

#### Analysis:

For the data “stop acting like a jerk” → “berhenti bersikap menjengkelkana,” the translator applied an adaptation strategy by replacing the pejorative term ‘jerk’ – which is a direct insult in SL – with “menjengkelkan”, a form that is more in line with TL politeness norms. The adaptation was done because there's no exact word in Indonesian that has the same meaning and is also polite according to Indonesian culture. This change makes the message less rude, but still shows that someone is being annoying or not nice.

#### Datum 6

Source language (SL): He's being an asshole

Target language (TL): Dia benar-benar menyebalkan

#### Analysis:

In the data “he's being an asshole,” which was translated as “dia benar-benar menyebalkan”, the translator used an adaptation strategy to change the offensive English expression into something more acceptable in Indonesian language norms. The word “asshole” is a strong and rude word in English. If translated directly, like “brengsek” or “bajingan,” it might come off as too harsh or not polite enough for the tone used in the target text.

To keep the meaning of the original message—showing annoyance and judging someone's behavior—the translator used “benar-benar menyebalkan,” which is softer but still expresses the speaker's negative opinion. This change shows an effort to keep the message clear while also respecting the culture and politeness of the target audience. Thus, the adaptation wasn't meant to weaken the message, but to make it more natural and acceptable in Indonesian.

### D. Literal translation

Literal translation is a strategy where the translator stays as close as possible to the original text by translating word for word and then adjusting the grammar and word order to fit the target language (Rahmah, 2018). In several examples, the sentence structure and word choices in the translation closely follow the original text without major changes.

This strategy is clear in the data when words and phrases from the source language have direct matches in the target language, making it possible to translate them literally without losing the original meaning. These results show that the translator chose a literal approach to stay true to both the form and the content, especially in parts that were factual, technical, or did not include expressions that needed to be adapted for meaning.

#### Datum 7

Source language (SL): You're such a loser!

Target language (TL): Kamu pecundang!

#### Analysis:

In the example “you're such a loser!” which was translated as “kamu pecundang!”, the translator used a literal translation method by keeping the equivalent word from the source to the target language. The word “loser” has a close match in Indonesian, which is “pecundang,” so there was no need to change the form or adjust the meaning. The sentence structure was also kept the same, with the emotional tone of the original message clearly shown in the translation.

This translation shows that the literal strategy can be used effectively when terms in the source language have clear equivalents and do not contain idioms or cultural elements that require adaptation. The translation remains accurate while maintaining the intensity of the negative meaning intended by the source text speaker.



**Datum 21**

Source language (SL): It's a bullshit!

Target language (TL): Itu semua omong kosong!

Analysis:

In the data "it's bullshit!", which is translated as "itu semua omong kosong", the translator applies a literal translation strategy by retaining the basic lexical meaning of the term bullshit in a direct equivalent that already has a meaning equivalent in Indonesian. The word bullshit literally refers to something that is untrue, unreasonable, or something that is considered untrustworthy. In Indonesian, the expression "omong kosong" is a direct equivalent that has a similar semantic function, namely to express the untruth or invalidity of a statement. This translation shows that the translator did not soften (euphemism) or strengthen the meaning; instead, he chose the form that was closest in meaning and structure. The sentence structure "it's bullshit" was translated in parallel to "itu ... omong kosong," which indicates an effort to maintain the syntactic form of the source. Thus, the literal strategy is considered effective in this data because the lexical equivalent of bullshit = nonsense is directly available in the target language and still retains the intended meaning and communicative effect of the speaker.

**Datum 28**

Source language (SL): That's total bullshit!

Target language (TL): Itu benar-benar omong kosong!

Analysis:

In the data "that's total bullshit!", which is translated as "itu benar-benar omong kosong", the translator applied a literal translation strategy by maintaining a direct lexical equivalent from the source language to the target language. Structurally, the phrase that's total was literally translated as "itu benar-benar", while the word bullshit was translated as "omong kosong", which is a direct and commonly used equivalent in Indonesian. Although bullshit is a rude meaningful curse word in English, the translator still chose the literal form "omong kosong" because the phrase has become a common expression in Indonesia and is able to represent the semantic function and evaluative intensity of the original expression.

The use of a literal strategy in this data shows that the lexical elements in the source text have direct equivalents that can be transferred without requiring cultural adaptation or modification of meaning. The sentence structure in the target language also follows the source pattern closely so that the translation remains close to the original form but is still understandable and acceptable to readers.

**E. Equivalent**

Equivalent strategy is a translation strategy that not only translates the source text literally, but also adapts the culture to the target language (Febriyanti, 2022; Putu et al., 2022). The data collected shows that translators use equivalence translation strategies to preserve the function and pragmatic effect of expressions in the source language in several expressions. In some cases, idiomatic or strongly connotative language elements are not translated literally, but are transferred into forms that have equivalent meaning and expressive power in the target language. This choice of equivalence is evident in the data when expressions containing emotional judgments are translated into commonly used Indonesian expressions that have the same communicative effect on the reader. These findings show that the equivalence strategy not only maintains meaning equivalence, but also helps to produce translations that are natural and culturally acceptable to readers of the target language.

**Datum 39**

Source language (SL): What a bastard!

Target language (TL): Dasar brengsek!

Analysis: In the data “what a bastard!”, which is translated as “dasar brengsek!”, the translator uses an equivalence strategy by choosing an expression in the target language that has the same expressive function, connotation, and level of rudeness as the source language. The expression bastard in English is a curse word that expresses anger, dislike, or negative moral judgment towards someone. The translation “brengsek” in Indonesian was chosen not as a literal lexical equivalent, but as an equivalent in meaning and emotional effect that is commonly used in the context of anger.

The translator also added the element “dasar”, which pragmatically strengthens the tone of criticism and makes the translation more natural in accordance with the pattern of insults in Indonesian. Thus, the choice of “dasar brengsek!” successfully retains the emotive value, intensity of insult, and pragmatic function of the original expression. This shows that the equivalence strategy is used to achieve equivalent effect, not equivalent form, so that the translation remains natural and communicative for the target audience.

**F. Paraphrase**

Paraphrasing is a translation strategy in which the translator rewrites the meaning of a segment of the source language using different words in the target language (Amalia Ikeu Nur, 2024; Putu et al., 2022). The data collected shows that translators use the paraphrasing translation strategy to convey the meaning of the source sentence with a different structure and word choice in the target language. This strategy is used when there is no direct equivalent for an element of the source language or when a literal translation could potentially cause ambiguity. In some cases, translators describe the original message in a more explicit form or in a way that is easier for the target audience to understand, without changing the core message. The use of paraphrasing in the data confirms that translators aim to maintain the clarity, fluency, and readability of the target text even if they have to change the linguistic form of the source text.

**Datum 11**

Source language (SL): That's some crazy shit!

Target language (TL): Itu benar-benar gila!

Analysis:

In the data “that's some crazy shit,” which was translated as “itu benar-benar gila” the translator applied a paraphrasing strategy, which is to convey the meaning of the source utterance with a different structure and without translating each element directly. The expression crazy shit in English is a slang expression that combines an adjective (crazy) and a vulgar expletive (shit) to express intense surprise or negative judgment of a situation. Instead of translating the word shit literally, the translator chose to omit the vulgar form and condense the meaning into a more neutral phrase that still conveys the emotional intensity, that is, “really crazy.”

This paraphrase shows that the translator focused on transferring the meaning and pragmatic effect, rather than the lexical form. By changing the structure of the expression and removing the taboo element, the translator produced a translation that is more natural, acceptable, and easy to understand for Indonesian readers without reducing the expressive strength that was meant in the source text.

**Datum 24**

Source language (SL): Don't mess with that shit!

Target language (TL): Jangan ganggu urusan itu!

Analysis:

In the data “don't mess with that shit” → “jangan ganggu urusan itu” the translator used a paraphrasing strategy by reconstructing the meaning of the message without retaining the original lexical form. The phrasal verb mess with is paraphrased as “ganggu” to simplify the prohibitive function, while the vulgar element shit is recontextualized as “urusan itu” to remove the crude connotation but still retain the intended referent. This process shows that paraphrasing is used to achieve semantic clarity, register leveling, and pragmatic adjustment so that the prohibitive message is conveyed accurately in the target language.

#### **Datum 40**

Source language (SL): You're screwed either way

Target language (TL): Kamu tetap saja rugi

Analysis:

In the case of the phrase “you're screwed either way,” which was translated as “kamu tetap saja rugi”, the translator applied a paraphrasing strategy by conveying the meaning of the source expression through a clearer and more understandable construction in Indonesian. The expression “you're screwed” is an English idiom that means someone is in a difficult or disadvantageous situation, but there is no direct equivalent in Indonesian that is entirely equivalent. Instead of translating it literally as “kamu dalam masalah” or “kamu sial”, the translator chose to paraphrase the meaning as “kamu tetap saja rugi” which emphasizes the end result of the situation.

This linguistic change shows that the translator prioritized clarity and conveying the main message over preserving the original structure or word choice. The paraphrase does a good job of keeping the original meaning, showing that no matter what choice is made, the outcome is still bad for the person involved.

This approach to paraphrasing helps the translation stay clear, natural, and suitable for the context, without changing what the original message was trying to say.

#### **G. Omission**

Omission is a translation strategy where the translator intentionally leaves out certain parts of the original text when translating into another language. These parts can include words, phrases, sentences, or even whole clauses. The reasons for doing this can vary – like keeping the text from sounding too complicated, making it easier to understand, adjusting it to fit cultural differences, or because some parts don't make sense or aren't needed in the new language. Even though some parts are left out, the translator still makes sure the main idea is clear and the message is understood. Omission doesn't always mean important information is lost, especially if the context in the target language is strong enough to support the message (Nugraha, 2023).

The data obtained shows that translators use the omission strategy in several parts of the source text that are considered to have no significant contribution to the main meaning in the target language. Omissions are often made when there are repeated words, information that is already clear from the context, or phrases that might sound strange or unnatural in the target language. These findings show that translators try to keep the target text clear and easy to read by removing unnecessary parts without changing the main message. This approach works well when the structure or style of the source language doesn't fit well with the cultural or speech style of the target language.

**Datum 10**

Source language (SL): This book is not for your f\*cking comfort!

Target language (TL): Buku ini bukan untuk kenyamananmu!

Analysis:

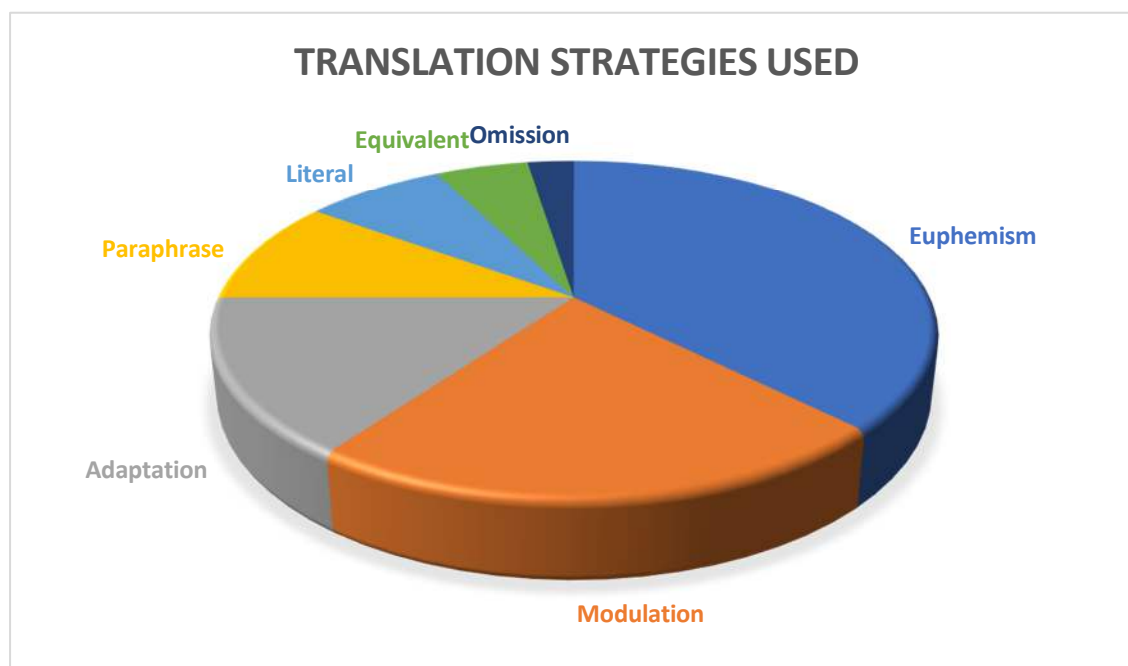
In the example "this book is not for your fucking comfort!", which was translated as "buku ini bukan untuk kenyamananmu", the translator used the omission strategy by removing the word "fucking" from the source text. The word "fucking" in this case is used to add emphasis and a rude tone to the word "comfort".

However, this word is very strong and doesn't have a direct equivalent in Indonesian that would keep the same level of politeness and language norms.

By leaving out this swear word, the translator keeps the main meaning that the book is not intended to provide comfort, but loses some of the emotional strength and rudeness from the original. This omission shows the translator's consideration of how acceptable the target text will be to readers without causing unnecessary offense. Omission was also used to make the expression sound more natural and fluent in Indonesian, so that the message is still clear even though the emotional intensity is less.

**Table 2** Translation Strategies Used

| NO.   | TRANSLATION STRATEGIES | DATA | PERCENT (%) |
|-------|------------------------|------|-------------|
| 1     | Euphemism              | 15   | 38%         |
| 2     | Modulation             | 9    | 23%         |
| 3     | Adaptation             | 6    | 15%         |
| 4     | Paraphrase             | 4    | 10%         |
| 5     | Literal translation    | 3    | 8%          |
| 6     | Equivalent             | 2    | 5%          |
| 7     | Omission               | 1    | 3%          |
| TOTAL |                        | 40   | 100%        |



## CONCLUSION

This research analyzes the translation of swear words in Mark Manson's novel *The Subtle Art of Not Giving a F\*ck* into its Indonesian translation. Based on the findings, there are forty swear words that are translated using different strategies like euphemism, modulation, expressive adaptation, paraphrasing, conventional equivalents, and omission. Out of all the data, the strategies of euphemism and modulation seem to be the most common. This shows that the translator tried to adjust the taboo expressions to fit the norms of politeness and the culture of the target audience.

The choice of translation strategies affects how acceptable and stylish the translation feels. Using euphemisms and expressive adaptation makes the text more natural and polite for Indonesian readers, increasing its linguistic and cultural acceptability. However, these strategies also reduce the strong, direct style that is typical of Manson's writing. So, it can be said that the translator used a domestication approach to balance the meaning and cultural sensitivity. The translation of this novel successfully keeps the main message of the author while respecting the values of Indonesian politeness. As a result, the text is communicative, culturally acceptable, and still shows the original passion of the source work.

## ACKNOWLEDGEMENT

I would like to thank God Almighty for all His blessings and grace, which helped me complete this research successfully. I want to sincerely thank my supervisor, Andri Purwanto S.S., M.HUM., for his patient guidance, support, and motivation throughout the writing process of this scientific article. I would also like to thank the Open University, especially the English Literature Study Program, for providing academic support and learning facilities.

Lastly, I would like to thank my colleagues and everyone who supported, gave feedback, and motivated me during the writing of this research paper.

Finally, I hope this scientific article can provide real benefits and contribute to the development of translation studies, especially in the study of translation strategies for swear words and taboo language in the context of Indonesian culture.

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