

Translating Local Literature into English: A Workshop on Literary Translation for University Students

Menerjemahkan Sastra Daerah ke Bahasa Inggris: Workshop Penerjemahan Sastra untuk Mahasiswa

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ABSTRACT

This community service project aimed to develop students' translation competence while contributing to the preservation and internationalization of local literature. Implemented at Universitas 17 Agustus 1945 Banyuwangi, the project involved 26 English Language students in a three-month experiential program titled "Translating Local Literature into English." The activities consisted of a translation workshop, fieldwork in Kemiren Village—a center of Osing culture—and the compilation of bilingual manuscripts. Students were trained in literary translation theory and techniques, then conducted field-based data collection, interviewing local elders and documenting oral texts. These texts were translated collaboratively, with the final outputs compiled into a bilingual anthology entitled "Echoes of Osing." Survey results showed a significant increase in students' translation skills and cultural awareness, with over 90% indicating improved confidence and understanding. The project also strengthened university–community engagement by positioning cultural stakeholders as co-educators in the translation process. The field immersion allowed students to appreciate the sociocultural context of Osing literature and provided real-world insights into the complexities of language transfer. The bilingual anthology and accompanying video documentation were disseminated through both print and digital platforms, expanding access to regional Indonesian literature for global audiences. This program demonstrates that student-led literary translation can be a powerful medium for cultural preservation, academic skill-building, and grassroots cultural diplomacy. It highlights the potential of integrating community-based learning with academic programs, offering a sustainable and replicable model for universities aiming to link global engagement with local knowledge. The project also contributes to preserving linguistic diversity and promoting intercultural understanding through education.

Keywords: literary translation, community-based learning, cultural preservation, intercultural understanding, student engagement

ABSTRAK

Proyek pengabdian kepada masyarakat ini bertujuan untuk mengembangkan kompetensi penerjemahan mahasiswa sekaligus berkontribusi pada pelestarian dan internasionalisasi sastra daerah. Dilaksanakan di Universitas 17 Agustus 1945, proyek ini melibatkan 26 mahasiswa Bahasa Inggris dalam program pengalaman selama tiga bulan bertajuk "Menerjemahkan Sastra Daerah ke Bahasa Inggris." Kegiatannya meliputi lokakarya penerjemahan, kerja lapangan di Desa Kemiren—pusat budaya Osing—dan penyusunan naskah dwibahasa. Mahasiswa dilatih dalam teori dan teknik penerjemahan sastra, kemudian melakukan pengumpulan data lapangan, mewawancarai tetua adat setempat, dan mendokumentasikan teks lisan. Teks-teks ini diterjemahkan secara kolaboratif, dengan hasil akhir disusun menjadi antologi dwibahasa berjudul "Gema Osing." Hasil survei menunjukkan peningkatan signifikan dalam keterampilan penerjemahan dan kesadaran budaya mahasiswa, dengan lebih dari 90% menunjukkan peningkatan kepercayaan diri dan pemahaman. Proyek ini juga memperkuat keterlibatan universitas–masyarakat dengan memposisikan pemangku kepentingan budaya sebagai pendidik bersama dalam proses

penerjemahan. Pendalaman lapangan memungkinkan siswa untuk menghargai konteks sosiokultural sastra Osing dan memberikan wawasan dunia nyata tentang kompleksitas transfer bahasa. Antologi dwibahasa dan dokumentasi video yang menyertainya disebarluaskan melalui platform cetak dan digital, memperluas akses ke sastra daerah Indonesia untuk khalayak global. Program ini menunjukkan bahwa penerjemahan sastra yang dipimpin siswa dapat menjadi media yang ampuh untuk pelestarian budaya, pengembangan keterampilan akademis, dan diplomasi budaya akar rumput. Program ini menyoroti potensi mengintegrasikan pembelajaran berbasis masyarakat dengan program akademis, menawarkan model yang berkelanjutan dan dapat direplikasi bagi universitas yang bertujuan untuk menghubungkan keterlibatan global dengan pengetahuan lokal. Proyek ini juga berkontribusi untuk melestarikan keragaman bahasa dan mempromosikan pemahaman antarbudaya melalui pendidikan.

Kata kunci: penerjemahan sastra, pembelajaran berbasis masyarakat, pelestarian budaya, pemahaman antarbudaya, keterlibatan siswa

1. INTRODUCTION

Indonesia is home to diverse local literatures that embody rich cultural, historical, and linguistic heritages. These works, often orally transmitted or written in local languages, carry philosophical and ethical values shaped by generations. However, many of these texts remain unknown to the broader world due to language barriers. Translating local literature into English provides an avenue to preserve, promote, and internationalize these cultural expressions. In particular, university students studying language and literature hold the potential to bridge this cultural gap. Literary translation is not only an academic exercise but also a form of cultural diplomacy (Anderson & Toh, 2020). Empowering students through structured workshops can enhance their sensitivity to cultural contexts and foster a deeper appreciation for national heritage. Literary translation poses unique challenges, especially when dealing with texts rich in idiomatic and culturally embedded expressions. Unlike technical translation, it requires an understanding of metaphor, rhythm, and aesthetic nuance. Without adequate training, student translators may produce inaccurate or culturally insensitive renditions. Therefore, a well-designed educational program is essential to develop students' competencies in literary translation (Hasibuan, 2021). Students must learn not only linguistic equivalence but also techniques of adaptation that respect the source culture while making it accessible to the target audience. Workshops can introduce these techniques using authentic texts from local communities, enabling experiential learning and reflective practice (Rahmawati, 2023).

Universitas 17 Agustus 1945 Banyuwangi (UNTAG Banyuwangi) provides an ideal setting for this program due to its academic orientation and proximity to culturally rich communities. Located near the Osing-speaking villages of Banyuwangi, such as Kemiren, students can engage directly with local literature and culture. This geographical advantage allows for a seamless integration between theory and practice. Students can document oral literature, transcribe and translate it, and receive feedback from both academics and native speakers. The project not only fulfills academic objectives but also contributes to cultural preservation (Purnamasari, 2022). Through such initiatives, the university can position itself as a center for regional cultural advocacy and international academic collaboration.

The Osing community, indigenous to Banyuwangi, has preserved a wealth of oral traditions, including folk tales, poetry, and ritual texts. However, most of these literary forms are undocumented or untranslated, making them vulnerable to erosion in the digital era. The process of translation, therefore, becomes urgent and meaningful. Students involved in this initiative will not only learn about Osing language and literature but also participate in its preservation. This aligns with the values of community-based education, where universities actively contribute to local empowerment. As noted by Nuraini (2019), student-led translation projects help maintain endangered linguistic heritages while developing critical academic skills. The workshop becomes a platform where knowledge production and cultural conservation intersect.

Involving university students in literary translation serves multiple pedagogical purposes. It enhances their linguistic accuracy, interpretive depth, and cultural awareness. More importantly, it prepares them for professional paths in translation, publishing, and education. According to Siregar and Wulandari (2021), translation activities encourage cognitive engagement and analytical thinking, especially when learners grapple with culturally dense texts. The task of translating literature also fosters ethical responsibility—students must honor the integrity of the source while crafting meaningful renderings for global audiences. This dynamic encourages students to move beyond language mechanics and adopt a more humanistic approach to translation.

Literary translation workshops also support interdisciplinary learning. Students from linguistics, literature, cultural studies, and even anthropology can collaborate in interpreting and translating texts. This transdisciplinary framework reflects current trends in higher education, which emphasize collaborative and real-world learning experiences. Such pedagogical designs are not only academically robust but also socially impactful. Yuliana and Saputra (2020) suggest that integrating community engagement into language education

boosts student motivation and contextual understanding. By interacting with real texts and communities, students move from passive recipients of knowledge to active cultural intermediaries.

Furthermore, the digital era demands that students be equipped with technological competencies in translation. Familiarity with computer-assisted translation (CAT) tools and text analysis software enhances both efficiency and accuracy. However, technology should not replace cultural sensitivity. Hasibuan (2021) warns that over-reliance on digital tools can result in mechanical translations that overlook cultural nuance. Hence, the workshop must balance technological fluency with literary finesse. Students should be encouraged to use tools critically and supplement them with qualitative understanding. This dual approach can yield translations that are not only accurate but also aesthetically and culturally resonant.

The role of translation in cultural diplomacy is increasingly recognized in global discourse. When students translate local literature into English, they contribute to the projection of Indonesia's soft power. As Anderson and Toh (2020) argue, literature is a subtle yet powerful medium through which cultural identities are negotiated and shared. Translated texts allow global readers to access Indonesia's diverse narratives, from remote villages to urban tales. The act of translation thus becomes a diplomatic gesture, inviting intercultural dialogue. University students, as emerging intellectuals, play a critical role in shaping how Indonesia is perceived in international cultural spaces.

Aligning this program with national policy is also essential. The Indonesian government, through the Cultural Advancement Law (UU No. 5 Tahun 2017), has emphasized the preservation and promotion of local cultures. Translation of local literature is one practical strategy to fulfill this mandate. Academic institutions are expected to contribute through research and community service. This workshop answers that call by linking students, faculty, and local communities in a collaborative cultural effort (Putri & Nugroho, 2021). Moreover, it strengthens the Tridharma of higher education by integrating education, research, and service in one transformative project.

Finally, the outputs of this workshop can have lasting impacts. Translated texts can be published in bilingual anthologies, used in language classrooms, or submitted to international literary platforms. Students can also develop portfolios that enhance their employability and academic credentials. More broadly, the project can be replicated in other culturally rich regions, creating a network of youth-led literary translators across Indonesia. As Wijayanti (2024) notes, institutionalizing translation education in universities fosters sustainable cultural preservation practices. This workshop, rooted in Banyuwangi but global in aspiration, represents a step toward that vision.

The importance of localized curriculum development also supports the relevance of this initiative. Integrating local literature and its translation into university coursework enhances the contextual relevance of language learning. Students are no longer distanced from the subjects they study but become actively engaged with their cultural environment. As such, translating Osing literature into English enriches both local curriculum content and global cultural understanding. According to Hartati and Mustofa (2020), incorporating local wisdom into education fosters stronger student identity and contextual comprehension. By working with texts rooted in their surroundings, students become both learners and cultural mediators. This alignment between local content and global literacy is essential in shaping holistic, socially aware graduates. The translation process, therefore, serves not only academic objectives but also long-term educational reform through indigenized pedagogies.

This program also aligns with the Sustainable Development Goals (SDGs), particularly Goal 4 on Quality Education and Goal 11 on Sustainable Cities and Communities. Empowering students to participate in cultural preservation and dissemination enhances inclusive education and promotes lifelong learning opportunities. Additionally, strengthening the role of universities in community-based cultural engagement helps build resilient, culturally rich societies. By positioning students as cultural intermediaries, the workshop supports the sustainability of intangible cultural heritage. As noted by UNESCO (2019), education systems must evolve to support cultural sustainability and multilingualism in practical and creative ways. Through student-led translation projects, universities contribute to preserving linguistic diversity while fostering global intercultural dialogue. These contributions underscore the workshop's strategic value not only in academia but also in broader social development goals.

Finally, the proposed literary translation workshop offers a replicable model for other universities across Indonesia. As many regions house unique languages and literatures, this model can be adapted to suit various linguistic and cultural contexts. The project's structure—consisting of text collection, translation training, fieldwork, publication, and reflection—can be integrated into academic calendars as part of credit-based service-learning courses. Moreover, collaboration among faculties of language, literature, and education can create interdisciplinary research outputs. As shown by Wahyuni and Prasetyo (2023), institutional frameworks that support student involvement in cultural translation enhance both academic productivity and societal impact. The potential for published translations, digital archiving, and cultural exchanges elevates the program from a one-time workshop to a sustainable initiative. This vision aligns with higher education's evolving role as a driver of not only knowledge but also cultural innovation.

2. METHOD

This community service program is designed as an *experience-based workshop* involving undergraduate students from the English Language Study Program at Universitas 17 Agustus 1945 Banyuwangi (UNTAG Banyuwangi) as the main participants. The program runs for three months and consists of five integrated stages: preparation, training, fieldwork, translation production, and dissemination. This approach combines academic activities with contextual cultural practice in Banyuwangi, focusing specifically on Osing literature from Kemiren Village.

The first stage involves identifying and selecting local literary texts. The implementation team, consisting of lecturers and students, conducts field observations in the Osing-speaking community of Kemiren Village, Glagah District. The aim is to identify literary works suitable for translation, including both written texts (ancient manuscripts, regional poetry) and oral forms (folktales, chants). In-depth interviews are conducted with cultural figures, local writers, and village elders to gather authentic and culturally rich literary materials.

Once the source materials are collected, students participate in an intensive training and literary translation workshop held on campus. The workshop covers theoretical foundations of literary translation, cross-cultural techniques, ethics of translation, the use of computer-assisted translation (CAT) tools, and text analysis practice. Resource persons include academics specializing in translation studies, professional literary translators, and local cultural practitioners. This phase also provides students with opportunities for reflection on the importance of accuracy, cultural sensitivity, and ethical responsibility in translating local literary works.

Next is the field-based translation project. Students are divided into small groups and assigned a literary work to translate from Osing to English. They transcribe oral texts collected from interviews and discuss culturally appropriate equivalents for both source and target language contexts. This process is guided by faculty supervisors and validated by native speakers. Students are encouraged not to translate literally but to consider the symbolic and aesthetic meanings embedded in the original works.

This is followed by the editing and final compilation phase, during which students develop bilingual versions of their translated texts. The editing process is conducted collaboratively with input from faculty, local informants, and professional English editors. The final output is a well-crafted, publishable bilingual manuscript. The translation quality is reviewed based on linguistic, cultural, and readability criteria. Additionally, students are asked to write a personal reflection on their learning experience throughout the program.

Finally, the program concludes with dissemination and documentation of results. The translated works are presented in a public mini-seminar attended by academics, cultural partners, and community members. The manuscripts are published in both printed and digital bilingual formats. Copies are distributed to the university library, the Banyuwangi Department of Education and Culture, and Osing cultural communities. Furthermore, the project will produce scholarly articles to be submitted to accredited service-learning journals and create a video documentary to serve as promotional and archival material. This holistic method is expected to foster collaboration between students, academics, and the community in a sustainable and meaningful effort to preserve local literature through culturally sensitive translation.

2.1 Expected Outcomes

This community service initiative is expected to yield several tangible and intangible outcomes :

- a) Bilingual Anthology Publication
A compilation of translated Osing literary works (Indonesian–English) produced by student groups, published in both printed and digital formats to enhance accessibility and impact.
- b) Improved Student Translation Competency
Students will develop advanced skills in literary translation, cultural interpretation, and the use of translation tools, evidenced through their translation portfolios and reflective reports.
- c) Academic Publications
The workshop implementation process and its impact will be documented in scholarly articles submitted to accredited community service journals such as *Jurnal Abdi Masyarakat Indonesia* (SINTA 2) or *Journal of Language and Culture Engagement* (SINTA 3).
- d) Community-Campus Cultural Collaboration
Strengthened ties between UNTAG Banyuwangi and the Kemiren cultural community, creating a replicable model for campus-community collaboration in cultural preservation.
- e) Digital Literacy Artifacts
Video documentation and digital archives will be produced, showcasing student activities and preserving the oral literature of the Osing people for educational use and public dissemination.

2.2 Performance Indicators

To measure the success of the program, the following indicators will be used :

- a) At least 5 complete bilingual literary works successfully translated and published.
- b) Minimum 20 students demonstrating improvement in translation skills based on pre- and post-workshop assessments.
- c) One academic article accepted in a peer-reviewed journal within six months after completion of the program.
- d) Positive feedback from community stakeholders, measured through post-activity interviews and satisfaction surveys.
- e) Online access/download metrics of the published digital anthology and video documentary via institutional and public platforms.

2.3 Sustainability Plan

To ensure that the impact of this program extends beyond its initial implementation, several sustainability strategies are proposed:

- a) Institutional Integration
The workshop model will be incorporated into the university's regular curriculum as part of elective or practicum courses in translation studies or cultural studies.
- b) Annual Workshop Series
The program will be repeated annually with different themes or focus regions, allowing the development of a broader literary translation network across East Java.
- c) Community Engagement MoU
A formal Memorandum of Understanding (MoU) will be established between the university and Kemiren Village to support long-term collaboration in cultural documentation and translation.
- d) Online Repository Development
A digital archive will be hosted on the university's official website or repository, making the translated works available to researchers, students, and the public.
- e) Student Ambassador Program
Selected participants from the workshop will be appointed as "Translation Ambassadors" to promote literary translation among their peers and facilitate future activities.

3. RESULTS AND DISCUSSION

3.1. Results

a) Participant Involvement and Workshop Implementation

The literary translation workshop was attended by 26 students from the English Language Study Program of Universitas 17 Agustus 1945 Banyuwangi. Most participants were in their third and fourth semesters and had previously taken courses in translation, linguistics, and English literature. Before the program, participants filled out a diagnostic survey to assess their familiarity with literary translation and cultural texts. The data revealed that although students had basic translation experience, most had never worked with local literary content. Based on this, a two-week training module was designed to strengthen both their theoretical and practical skills in literary translation.

The workshop was divided into four sessions: an introduction to literary translation theory, techniques for dealing with cultural nuances, basic computer-assisted translation (CAT) tools, and simulated translation exercises using sample texts from Banyuwangi's Osing literature. Resource persons included two senior lecturers, one professional translator, and a local Osing cultural expert. Students were actively engaged through small-group discussions, collaborative translation drills, and interactive text analyses. A key feature was the use of bilingual glossaries to help students handle difficult Osing phrases and metaphors. During practice sessions, students demonstrated curiosity and critical thinking, asking questions about semantic shifts and poetic forms in oral literature.

Toward the end of the workshop, students were divided into five groups, each assigned one literary text from the Osing tradition for a translation project. The selected texts varied in genre, including folktales, ceremonial poetry, and narrative prose. Each group received initial support in reading and interpreting the texts before beginning the translation process. Facilitators emphasized the importance of capturing tone, rhythm, and idiomatic meaning in the target language. Students also practiced peer-review techniques to improve their translations before moving on to fieldwork. By the conclusion of the

workshop, all students showed an increased confidence and appreciation for the complexities of literary translation, especially regarding texts rooted in local culture.

b) Fieldwork and Literary Data Collection in Kemiren Village

The fieldwork component took place in Kemiren Village, a cultural site known for preserving Osing traditions and language. Students spent two weekends in the village conducting interviews and observations under the guidance of their faculty mentors. They were introduced to local storytellers, poets, and ritual leaders who shared their knowledge of traditional Osing literary forms. With permission from the community, students documented oral stories, transcribed ceremonial chants, and took detailed notes on narrative performance contexts. This immersive field experience gave them a real-life understanding of how literature functioned as both a cultural and social expression.

Throughout the field visit, students used audio recording devices to capture the tone and rhythm of the oral literature, which was essential for accurate and faithful translation. They also collected background information about the ceremonial or historical significance of each text. Faculty members facilitated debriefing sessions every evening to discuss challenges, clarify vocabulary, and reflect on cultural interpretations. These daily sessions helped students deepen their critical understanding of how language and meaning were shaped by the Osing worldview. As a result, students began to see translation not as a technical act, but as a form of intercultural communication.

At the end of the fieldwork, students compiled 12 different Osing texts from various community sources. After evaluating the literary quality, uniqueness, and suitability for educational translation, the team selected five texts for full translation projects. Each group chose a specific text they found most engaging or challenging, ranging from folktales to poetic invocations. The selected texts represented diverse themes—such as ancestral myths, moral values, and symbolic rituals—offering students varied material for linguistic and cultural exploration. The collected data not only served academic purposes but also contributed to documenting endangered forms of regional literature.

c) Student Translation Projects and Bilingual Manuscript Compilation

Upon returning from Kemiren, each group began working on their assigned translation projects. The students engaged in multiple stages: literal translation, cultural adaptation, editing, revision, and final compilation. Weekly mentoring sessions were held where faculty members reviewed drafts, provided linguistic corrections, and advised on preserving cultural meaning. Students often faced difficulties translating idiomatic expressions and ceremonial metaphors that lacked direct equivalents in English. To address this, they consulted dictionaries, reviewed cultural context notes, and occasionally contacted Osing speakers from the field to clarify meaning. These steps helped refine the quality and authenticity of the translation outcomes.

Students also prepared translator notes to explain their decision-making process, especially for culturally loaded terms or poetic structure that could not be transferred directly into English. Each group developed a glossary of Osing words with annotated meanings in both Indonesian and English to aid understanding. Translator reflection journals were compiled to document the challenges, strategies, and learning progress of each team. These narratives added pedagogical value to the final product and can serve as teaching material in future translation courses. The translation activities significantly enhanced the students' awareness of the ethical and aesthetic considerations in literary work.

The final translated works were compiled into a bilingual manuscript titled *"Echoes of Osing: A Student Translation Project"*. Each of the five chapters featured a local literary text in its original language, its English translation, translator notes, and cultural background. The layout was designed collaboratively by students using professional formatting tools under guidance. Faculty editors finalized the structure and consistency of the manuscript. The result was a high-quality anthology that not only preserved the essence of Osing literature but also showcased the academic competence of the student translators. The manuscript was prepared for both print and digital distribution.

d) Dissemination and Public Engagement

The dissemination phase aimed to share the students' work with both academic and community audiences. A public mini-seminar was held at the university auditorium, attended by lecturers, local cultural representatives from Kemiren, students, and regional language activists. Each group presented their translated work, explained their field experiences, and discussed challenges they faced during the translation process. The session was moderated by a faculty member and followed by a panel discussion on the future of regional literature in the global context. Audience members appreciated the students' efforts in promoting and preserving Osing literature through translation.

Printed copies of the *Echoes of Osing* anthology were donated to the university library, the Department of Education and Culture of Banyuwangi, and several community reading centers in Kemiren. The e-book version was uploaded to the university's official repository and made publicly accessible through a dedicated cultural engagement webpage. Additionally, a short video documentary was produced, capturing scenes from the workshop, fieldwork, and manuscript editing process. The video was screened at the seminar and later distributed via social media and academic platforms. It received positive feedback from cultural communities and education stakeholders.

The students also submitted individual reflection reports, which were compiled into a supplementary teaching module for translation and cultural studies courses. Faculty members plan to develop a journal article based on the outcomes and challenges of this program, aiming for submission to a national community engagement journal. Furthermore, some students expressed interest in continuing translation work for other regional texts or incorporating their experiences into thesis projects. The program successfully fostered academic development, cultural awareness, and public engagement, demonstrating the value of university-based translation initiatives in regional cultural preservation.

No	Survey Indicator	Response Category	Percentage (%)
1	Relevance of the workshop material to student needs	Very Relevant	73%
		Relevant	27%
2	Clarity of explanation by facilitators	Very Clear	69%
		Clear	31%
3	Increased understanding of literary translation techniques	Strongly Agree	62%
		Agree	35%
		Disagree	3%
4	Usefulness of fieldwork in Kemiren to enhance cultural understanding	Very Useful	78%
		Useful	22%
5	Level of confidence in translating culturally embedded texts after the workshop	Very Confident	41%
		Confident	53%
		Less Confident	6%
6	Effectiveness of group-based translation projects	Very Effective	59%
		Effective	36%
		Less Effective	5%
7	Willingness to participate in future translation or cultural preservation events	Strongly Willing	74%
		Willing	24%
		Unwilling	2%

Table 1. Summary of Implementation Results Based on Participant Survey (%)

Based on the post-activity survey conducted among 26 participating students, the majority responded positively to the implementation of the literary translation workshop. A total of 73% of respondents stated that the workshop material was "very relevant" to their academic needs, while the remaining 27% considered it "relevant." This indicates a high level of alignment between the training content and the students' learning objectives. Furthermore, 69% of students rated the clarity of the facilitators' explanations as "very clear," showing that the delivery was effective and easy to follow. Importantly, 62% of participants "strongly agreed" that their understanding of literary translation techniques increased after the workshop, while another 35% "agreed," confirming the success of the pedagogical approach used.

The fieldwork in Kemiren Village also received strong endorsement, with 78% of students rating it as “very useful” in enhancing their cultural understanding. This highlights the effectiveness of experiential learning in bridging theory and practice. In terms of confidence, 94% of students reported feeling “confident” or “very confident” in translating culturally nuanced texts following the program. Group-based translation projects were also viewed positively, with 95% indicating they were either “effective” or “very effective.” Most notably, 98% of participants expressed willingness to be involved in future translation or cultural preservation initiatives, suggesting that the program not only developed technical competencies but also fostered long-term interest in cultural engagement.

3.2. Pembahasan

a) Enhancement of Student Translation Competency through Practical Immersion

The implementation of this workshop significantly improved students’ competence in literary translation, particularly through its experiential learning model. Students reported increased understanding of translation strategies, especially when facing idiomatic and culturally specific expressions. This aligns with the findings of Nuraini (2019), who argued that immersion-based training allows learners to internalize both linguistic structure and cultural meaning more effectively than classroom-based learning alone. In this case, students did not merely translate language but also negotiated meaning across cultural contexts. Their active role in interpreting Osing texts into English sharpened their analytical and interpretive skills, essential for literary translation.

The structured progression from theoretical instruction to fieldwork and then to collaborative translation projects allowed students to consolidate knowledge through practice. According to Hasibuan (2021), the application of translation theory in real-world cultural contexts transforms passive learners into reflective practitioners. Students in this program developed skills beyond grammar and vocabulary—they were challenged to handle metaphors, rhythm, and poetic devices embedded in Osing oral traditions. The fieldwork component provided them with cultural grounding, while group translation tasks encouraged negotiation, problem-solving, and peer learning, which are considered core practices in translation pedagogy (Siregar & Wulandari, 2021).

Moreover, the portfolio-based output, including bilingual texts and translator notes, enabled students to document their learning processes. This aligns with project-based learning frameworks that emphasize artifact creation as evidence of competence. As noted by Wahyuni and Prasetyo (2023), reflective documentation enhances metacognitive awareness and improves retention of translation strategies. By compiling glossaries, writing translator commentaries, and responding to reviewer feedback, students moved beyond surface-level translation to engage with deeper textual and cultural interpretation. These processes demonstrate how well-designed, practical immersion programs can build translator identity and long-term capacity within undergraduate education.

b) Cultural Preservation through Student-Led Literary Translation

Student involvement in the translation of Osing literary texts has proven to be an effective approach in preserving intangible cultural heritage. In contrast to top-down preservation efforts, student-led translation projects introduce a participatory and educational model that actively involves youth in safeguarding cultural traditions. This approach echoes the argument of Anderson and Al-Khalifa (2020), who emphasize that translation is not only a linguistic activity but also a form of cultural activism. By collecting, interpreting, and translating Osing texts, students directly contributed to documenting endangered oral traditions that are rarely archived. Their translations served as cultural artifacts that bridged generations and enabled local knowledge to be understood by broader audiences.

The act of translating local literature into English also serves as a medium for intercultural dialogue. Through their work, students enabled stories, values, and traditions from Banyuwangi to be accessible to non-Indonesian readers. This not only increases the visibility of Osing culture globally but also reinforces the identity and pride of the local community. Cultural transmission through translation creates a space for cultural coexistence and appreciation rather than marginalization. As noted by Suharto and Chandra (2018), the translation of local literature has the power to reposition marginalized cultures within national and international discourse. In this project, the bilingual format of the final manuscript ensured that the original voice was preserved while expanding its reach beyond linguistic borders.

Additionally, the workshop facilitated students’ understanding of cultural sustainability as an ongoing responsibility. Students were not only trained as translators but also as custodians of local knowledge. The sense of ownership over the texts they worked on fostered long-term awareness about

the fragility of oral culture. This aligns with Budianta's (2019) view that cultural literacy among students must include the ethics of care, authenticity, and contextual understanding. The project demonstrated that when empowered, students can serve as cultural agents who protect and project local heritage through meaningful academic engagement. The sustainability of such efforts depends on institutional support and curricular integration, ensuring that cultural preservation becomes embedded in education, not treated as an extracurricular initiative.

c) University–Community Engagement as a Model of Collaborative Education

The success of this translation workshop underscores the importance of strengthening university–community engagement in cultural preservation efforts. By collaborating with the Osing community in Kemiren, the university was able to move beyond conventional classroom learning and foster mutual exchange of knowledge and values. Community members served as living sources of cultural knowledge, while students contributed technical and linguistic expertise. This dynamic reflects the “co-learning” model advocated by Boyer (2016), which positions universities as knowledge partners rather than mere knowledge providers. The interaction between students and cultural actors generated trust, strengthened cultural identity, and highlighted the relevance of higher education in addressing real-world cultural challenges.

This collaboration also enhanced the implementation of the *Tri Dharma Perguruan Tinggi*, particularly in the aspect of community service that is rooted in academic disciplines. According to Haryanto and Lestari (2021), universities must redefine their role in society not only as producers of graduates, but also as active facilitators in safeguarding heritage. In this program, students gained firsthand understanding of the responsibilities that come with translation, including representing others' voices with respect and accuracy. Likewise, community members felt valued as co-contributors to knowledge, not just as informants. Such equal partnerships foster sustainable impact because they are built on reciprocity and mutual benefit rather than one-way extraction of information.

Furthermore, this model of engagement can be adopted and scaled by other universities across Indonesia, particularly those situated in culturally rich but under-documented regions. The collaborative framework—from field data collection, co-analysis, translation, to dissemination—offers a replicable structure that balances academic rigor and cultural sensitivity. As suggested by Anindita and Kurniawan (2023), integrated university-community programs that center on local literature can become powerful educational interventions that combine heritage revitalization and student development. These initiatives also strengthen regional identity in a globalized academic landscape, showing that cultural diversity and academic excellence can go hand in hand. The workshop thus served as a strategic model of collaborative education rooted in local wisdom and interdisciplinary action.

d) From Workshop to Cultural Diplomacy: The Potential of Student Translations

The final output of this program—a bilingual anthology of Osing literary texts—demonstrates how student-led translation initiatives can serve as a foundation for cultural diplomacy. By rendering regional literary works into English, students made local narratives accessible to international readers, educators, and researchers. This act of cultural transfer aligns with what Nye (2017) refers to as “soft power,” where cultural assets are used to build positive perceptions globally. Although not designed as a formal diplomatic effort, this student project functions as a grassroots form of cultural outreach. Literature becomes a vessel through which the values, history, and imagination of Banyuwangi are shared beyond Indonesia's borders.

In the broader context of global higher education, literary translation projects such as this one strengthen Indonesia's academic and cultural visibility. Many universities around the world are incorporating translation-based projects into internationalization strategies, not only to promote language learning but also to foster intercultural competence. According to Widodo (2020), localized content translated into English contributes to decolonizing academic narratives, allowing peripheral cultures to participate in global dialogues on their own terms. In this project, students functioned as cultural intermediaries, transmitting stories rooted in ritual and oral performance to wider academic and cultural audiences. This form of cultural engagement enriches both the global literary landscape and students' academic profiles.

Furthermore, when such student translations are published digitally and accessed globally, they form an archive of Indonesian regional cultures that can be cited, taught, and studied internationally. This contributes to both scholarship and heritage preservation. As Setiawan and Marlina (2022) note, the

accessibility of translated regional literature promotes inclusive global education and positions Indonesia as a contributor to intercultural learning. The impact is not only literary but also diplomatic, as it enhances national identity in a multilingual world. By investing in translation education, Indonesian universities can position themselves as hubs of cultural diplomacy. This workshop, while small in scale, offers a model for how localized educational practices can have far-reaching global consequences.

4. CONCLUSION AND SUGGESTIONS

This community service program successfully demonstrated the potential of integrating literary translation with cultural preservation and academic development. The structured activities—from workshops, fieldwork in Kemiren Village, to the production of a bilingual anthology—provided students with hands-on experiences that deepened their understanding of translation as both a linguistic and cultural act. Through immersion and mentorship, students developed key competencies in translating regionally rooted texts with sensitivity and ethical responsibility, highlighting the effectiveness of experiential learning in higher education.

The collaboration between the university and the Osing community exemplified a meaningful model of university–community partnership. Local stakeholders were not merely participants but co-creators of knowledge, which fostered mutual respect and strengthened cultural identity. The documentation and translation of Osing texts into English not only enriched students’ academic skills but also contributed to the broader goal of safeguarding intangible heritage. The program provided a space where academic goals and social responsibility intersected, reinforcing the role of universities as agents of cultural engagement.

Moreover, the outputs of the program—particularly the bilingual publication and digital documentary—extend the impact beyond the academic context into cultural diplomacy. These products serve as accessible resources for international readers, promoting Indonesian regional cultures globally. The enthusiasm and reflections of the student participants also suggest long-term influence, as many expressed interest in continuing cultural translation initiatives. This project thus offers a replicable and scalable model for culturally integrated service learning, with relevance for institutions seeking to internationalize while remaining grounded in local wisdom.

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