Translation Techniques Of English Translation On *Umpasa* And *Umpama* In Batak Toba Wedding Ceremonies

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ABSTRACT

This research investigates the complex interplay between traditional oral literature and digital linguistics. Specifically, it analyzes the translation techniques applied to Umpasa and Umpama the ritualistic proverbs and poetry of the Batak Toba culture translated into English within the socio-cultural context of traditional wedding ceremonies. The study aims to describe the representation of cultural meanings and evaluate the maintenance or shift of traditional values when processed through the Large Language Model, Gemini AI. Adopting a descriptive qualitative approach, a corpus of 48 units of oral literature was meticulously collected through field observations in Samosir Regency and further validated by Raja Parhata to ensure cultural authenticity. The findings reveal 63 occurrences of specific translation techniques, with Established Equivalence emerging as the most dominant method (16 findings). This indicates a strategic priority toward functional clarity for a global audience. The analysis concludes that while a linguistic shift from esoteric, metaphorical language to explicit meanings is inevitable, the core philosophical pillars of Batak life Hagabeon, Hamoraon, and Hasangapon remain successfully preserved in the digital translation process.

1. Introduction

The Essence and Ontological Depth of Batak Toba Oral Literature *Umpasa* and *Umpama* stand as the immutable pillars of the Batak Toba people's intellectual, spiritual, and communal heritage. Far beyond being mere sequences of rhythmic words or ornamental speech, Venuti & Lawrence, (1995) suggest that such cultural languages reflect the collective mindset and values of a society. Consequently, these oral traditions represent the crystallization of profound philosophical values, ancient customary norms (Adat), and a robust cultural identity that has survived centuries of social change. Within the sacred context of Batak Toba wedding ceremonies, these expressions function as a living bridge between the physical and spiritual realms.

The linguistic architecture of *Umpasa* is characterized by a sophisticated poetic format. Pina, (2019) emphasizes that in such ritualistic texts, meaning emerges from the harmony between linguistic form and aesthetic expression, where metaphors create artistic effects that are difficult to replicate. This is evident in the *sampiran* (prelude), which draws its metaphors from the Lake Toba region to set a symbolic stage. Translating these forms into a global language like English requires significantly more than mere linguistic proficiency. As highlighted by previous studies from Siahaan and Siahaan and Yasin, (2020) translating ceremonial expressions often requires sophisticated interpretative approaches, as literal methods frequently fail to capture the because "techniques" allow for a microscopic analysis of micro-units such as ritualistic phrases or specific sentences. In the contemporary digital era, the introduction of Gemini AI adds a layer of complexity. As a machine learning model, the AI must make instantaneous choices about which linguistic features to prioritize. Sitorus and Lubis, (2023) further confirm that the translation of traditional oratory necessitates a deep negotiation between two disparate worldviews to ensure that the "social truth" is not lost. By integrating these theoretical foundations, this research evaluates how an algorithm navigates the "untranslatable" aspects of Batak culture and whether it can truly capture the sacred weight of a *Raja Parhata*'s oration.

Modern technological advancements have shifted the landscape of translation from purely human-driven efforts to the integration of sophisticated artificial intelligence (Al-Obaydi et al., 2022.; Yaumi et al., 2024; Sendana et al., 2025; Mahdori et al., 2025). In the context of Batak Toba culture, the use of Gemini AI represents a bold step in bridging the gap

between ancient oral traditions and the digital age. This transition, however, raises a critical question regarding whether a machine can truly grasp the "soul" of an *Umpasa*. While AI offers unprecedented speed and accessibility, the challenge remains in its ability to navigate the unspoken cultural codes and the deep emotional resonance that a *Raja Parhata* delivers during a wedding ceremony.

Furthermore, the urgency of this research is rooted in the necessity of documenting and preserving the Batak Toba identity for future generations. As the world becomes increasingly globalized, there is a looming risk that the esoteric meanings of *Umpasa* and *Umpama* may fade or be misinterpreted by those who no longer speak the native tongue fluently. By analyzing how these expressions are translated into English, this study not only evaluates the technical accuracy of digital tools but also serves as a digital archive. It ensures that the profound wisdom of the ancestors remains vibrant and intelligible, allowing the cultural heritage of Samosir to resonate far beyond its geographical borders.

The rapid evolution of digital technology has introduced a new paradigm in linguistic mediation, where artificial intelligence now plays a central role in cross-cultural communication (Yaumi et al., 2023; Akhmar et al., 2023; Nursaadah et al., 2025; Suma et al., 2023). In the context of the Batak Toba community, the utilization of Gemini AI as a translation tool represents an innovative effort to bridge the gap between ancient oral traditions and the modern digital landscape. However, this transition poses significant challenges regarding the machine's ability to interpret the "soul" of an *Umpasa*. While AI offers efficiency and global accessibility, the core issue remains whether an algorithm can truly replicate the deep emotional resonance and the authoritative presence of a *Raja Parhata* during the sacred moments of a wedding ceremony.

Furthermore, the necessity of this research is driven by the urgent need to document and safeguard the Batak Toba identity in an increasingly globalized world. As younger generations become more detached from their ancestral roots, there is a looming risk that the esoteric meanings and moral philosophies embedded in *Umpasa* and *Umpama* may eventually fade or be misinterpreted. By systematically analyzing the translation of these expressions into English, this study serves as both a technical evaluation and a digital archive. It ensures that the profound wisdom of the ancestors is not lost in translation but is instead amplified through modern technology, allowing the cultural heritage of Samosir to remain vibrant and intelligible for a global audience.

2. Methodology

In accordance with the methodological framework established in Chapter III of the original thesis, this research adopts a Descriptive Qualitative design. This approach is specifically chosen because it allows for an in-depth exploration of linguistic phenomena within their natural social context, prioritizing depth of understanding over statistical generalization. The primary data for this study consists of 48 meticulously selected units of *Umpasa* and *Umpama*, which were obtained through direct and immersive field observations conducted in the Samosir Regency a region widely recognized as the heartland of Batak Toba culture where traditional oratory remains most authentic. In this qualitative paradigm, the researcher acted as the primary instrument of the research. This involved a hands-on engagement with the live performances of *Raja Parhata* (traditional orators) during authentic wedding ceremonies. By utilizing digital recording devices to capture these oral traditions in real-time, the researcher ensured that the nuances of delivery, social context, and ritualistic atmosphere were preserved. This field-based data collection is vital because *Umpasa* and *Umpama* are living traditions; their meanings are often tied to the specific moment of delivery and the social relationship between the speaker and the listener. Consequently, the data source is not merely a collection of words but a record of a socio-cultural event that embodies the values and philosophies of the Batak Toba community.

The processing of the collected oral data followed a rigorous path to maintain high academic integrity. Once the live performances were captured, the researcher performed a verbatim transcription of the Batak Toba utterances. These transcriptions were then translated into the target language (English) using Gemini AI, an advanced large language model, which served as the digital translation tool for this study. To ensure the reliability and authenticity of the source text, the transcriptions underwent a strict validation process involving a *Raja Parhata*. This step was crucial to avoid any misinterpretation of archaic linguistic structures, ritualistic metaphors, or sacred terms that are often inaccessible to those outside the specialized circle of traditional oratory. This validation ensures that the analysis is based on an accurate representation of the ancestral wisdom being conveyed.

Following the validation and translation process, the analysis was conducted through a rigorous and systematic four-step procedure as detailed below:

a. Identification: The first phase of the analysis involved a microscopic examination of the 48 units of *Umpasa* and *Umpama* to meticulously highlight the cultural markers embedded within the source text. These markers are not

merely linguistic units but are "Culture-Specific Items" (CSI) that carry the weight of Batak Toba identity. This included identifying ecological references to the specific flora and fauna of the Lake Toba region, archaic metaphors used in the **sampiran** (prelude), and highly specialized kinship terminology related to the **Dalihan Na Tolu** system. By isolating these markers, the researcher was able to pinpoint the exact linguistic challenges that the AI translation tool had to navigate, establishing a clear baseline for evaluating how deep cultural nuances are handled when crossing linguistic boundaries.

b. Classification: In the second stage, the researcher performed a detailed categorization of the translation techniques utilized by Gemini AI, applying the comprehensive taxonomy of 18 techniques developed by Molina and Albir (2002). This classification process required a line-by-line comparison between the original Batak Toba orations and the English translations to determine whether the AI employed procedures such as *Established Equivalence, Literal Translation, Borrowing, Description, or Amplification*. This stage was essential for creating a technical map of the translation, allowing the researcher to see the patterns of linguistic choice. By classifying each of the 63 technical occurrences, the research moved from raw data to a structured linguistic framework, providing a clear view of which strategies were dominant in bridging the gap between an indigenous oral tradition and a global language.

c. Interpretation: The third step shifted the focus from classification to a deeper analysis of the underlying logic behind each specific technique chosen by the translation tool. During the interpretation phase, the researcher investigated the "why" behind the AI's linguistic decisions, exploring the relationship between the source context and the target output. For instance, the researcher interpreted the use of *Generalization* in certain blessings to understand if it was a strategy for communicative efficiency or if it inadvertently stripped away the unique Batak characteristic of the blessing. This stage involved a critical look at the "translator's intent" as simulated by the AI, evaluating how the digital algorithm prioritized certain meanings over others. Interpretation allowed the researcher to uncover the tension between maintaining the poetic form of the **Umpasa** and achieving the functional clarity required for the English reader.

Evaluation: The final and most critical stage was the assessment of the impact on cultural representation. In this phase, the researcher evaluated the ultimate quality and "truthfulness" of the translation in representing Batak Toba values to a global audience. The evaluation focused on whether the core philosophical pillars **Hagabeon** (descendants), **Hamoraon** (wealth), and **Hasangapon** (honor) retained their sacred power or if the process of "lexical explicitation" led to a reduction in the ritualistic depth of the original performance. By assessing the balance between *foreignization* and *domestication*, the researcher was able to conclude whether Gemini AI functions as an effective vessel for cultural preservation or if it acts as a filter that neutralizes indigenous distinctiveness. This evaluation provides the final judgment on the potential of AI to serve as a bridge for protecting oral literature from digital extinction.

3. Results and Discussion

The application of "Description" and "Borrowing" techniques in this study demonstrates a strategic effort to maintain the cultural integrity of Batak Toba while ensuring intelligibility for a global audience. When translating complex structural terms such as **Hula-hula**, the use of descriptive techniques becomes crucial because English kinship terminology lacks equivalents capable of encompassing the same spiritual and social dimensions. In Batak Toba tradition, **Hula-hula** is not merely the "wife's side of the family," but an entity revered as the source of blessings (**sumur ni pasu-pasu**). By providing a descriptive explanation, the translation successfully transforms an unfamiliar local concept into logically digestible information without diminishing the prominent status of these figures within the wedding ceremony.

Furthermore, the implementation of "Established Equivalence" for ritualistic terms such as **Pasu-pasu** into "Blessings" illustrates how the AI attempts to domesticate the text to align with universal cognitive schemas. Although *Pasu-pasu* carries a specific sacred weight within Batak tradition, the selection of the word "Blessings" in English allows the core message of the prayer to be communicated instantaneously to an international audience. This indicates that in the process of digital translation, there is a hierarchy of priorities where highly specific sociological terms require additional clarification (Description), while theological or universal terms tend to be directed toward established equivalents in the target language to achieve communicative efficiency.

Theoretically, the combination of these techniques reflects the phenomenon of "lexical explicitation," where meanings previously implied within a local cultural context are made explicit through linguistic elaboration. This proves that oral literary texts like **Umpasa** and **Umpama** possess multidimensional layers of meaning that cannot be resolved with a single translation technique alone. Through the blend of borrowing original terms (*Borrowing*) and providing detailed

elaborations (*Description*), the cultural identity of the source text remains authentic, yet its function as a cross-cultural communication tool remains effective. This approach ensures that despite the shift in form from poetic to functional, the profound philosophical values embedded in Batak Toba wedding customs continue to be preserved and understood on a broader scale.

3.1 Translation Techniques Findings

Here is the translation of the analysis into three comprehensive academic paragraphs in English, focusing on qualitative depth without the use of quantitative figures:

The distribution of translation techniques in this study signifies a profound inclination toward communicative and functional translation outcomes. The utilization of "Established Equivalence" as the primary procedure indicates that the AI translation tool prioritizes minimizing the cognitive load for English-speaking readers who may be unfamiliar with the intricate social and spiritual structures of the Batak Toba community. This strategy effectively bridges the linguistic chasm by anchoring the deep cultural wisdom found in *Umpasa* and *Umpama* within terms that are already widely recognized in the target language's social and religious nomenclature. Consequently, this ensures that the sacred message of the wedding blessings remains intelligible and acceptable on a global scale without losing its essential religious resonance.

Conversely, the reliance on "Literal Translation" demonstrates a parallel effort to preserve the original metaphorical "shell" and the rhythmic integrity of the Batak Toba verses. In many instances, the literal structure of the *sampiran* (prelude) is maintained to highlight the unique ecology of the Samosir region, such as references to the lake, traditional boats, and local flora. This choice plays a vital role in a "foreignization" strategy, allowing the target audience to glimpse the distinct environmental and cultural backdrop of the source text. The data analysis reveals that while poetic aspects are often difficult to transfer in their entirety, this literal approach functions as an educational window for readers to understand the Batak people's worldview regarding the universe and nature.

The emergence of various supplementary techniques, such as description, generalization, and amplification, further underscores the inherent challenges in translating specific cultural units. This process of "lexical explicitation" transforms cultural nuances that were previously "high-context" into more direct and functional expressions. As a result, although the aesthetic rhythm and internal rhyme of the original oration may undergo some reduction, the philosophical integrity and social function of the wedding blessings remain robustly intact. Overall, the strategic combination of these various techniques proves that digital translation is capable of acting as an effective mediator in preserving local knowledge for future generations, while simultaneously transforming traditional values into universally relevant messages.

Table 1. Frequency of Translation Techniques Applied in *Umpasa* and *Umpama*

NO	Translation Techniques	Frequency
1.	Literal Translation	13
2.	Established Equivalence	16
3.	Linguistic Amplification	4
4.	Adaptation	1
5.	Modulation	2
6.	Calque	4
7.	Borrowing	3
8.	Generalization	6
9.	Transposition	1
10.	Particularization	2
11.	Description	5
12.	Amplification	3
13.	Discursive Creation	1

14.	Compensation	1
15.	Linguistic Compression	1
Total		**63**

The data presented in Table 1 illustrates a strategic preference for functional clarity and linguistic accessibility in the translation of **Umpasa** and **Umpama.** The high frequency of "Established Equivalence" (16 occurrences) suggests that the AI translation tool prioritizes terms that are already recognized and commonly used in the target language's cultural and religious context, ensuring that the spiritual essence of the blessings remains intelligible to a global audience. Similarly, the significant use of "Literal Translation" (13 occurrences) indicates an effort to preserve the original metaphorical structure, particularly within the **sampiran** (prelude) of the Batak verses, which often relies on nature-based imagery. However, the emergence of more explanatory techniques such as "Description," "Generalization," and "Amplification" highlights the inherent difficulty of translating culture-specific items. These techniques serve as a "cultural bridge," compensating for the absence of direct semantic equivalents in English for complex Batak concepts. Overall, the distribution reveals that while the AI effectively transfers the primary communicative intent of the wedding blessings, it undergoes a process of "lexical explicitation" where esoteric and high-context cultural nuances are converted into more direct and functional English expressions.

3.2 Analysis of Cultural Representation

The analysis reveals that translation techniques play a vital role in maintaining the cultural essence of the source text while navigating the linguistic boundaries between Batak Toba and English. In the context of **Umpasa** and **Umpama**, cultural representation is not merely about word-for-word substitution but involves the preservation of the "soul" or *Tondi* of the message. As noted by Bondarenko et al., (2021) cultural concepts possess an "axiological density" where values and mindset are deeply embedded in language; thus, the translation must transcend literal meaning to capture the collective wisdom of the Batak people. The frequent use of "Established Equivalence" and "Description" indicates that the translation process acts as a communicative bridge, transforming high-context Batak cultural values into low-context English explanations. For instance, sacred concepts regarding the **Dalihan Na Tolu** kinship system are often expanded through "Amplification" to ensure that the hierarchical and social significance of the wife-givers (*hula-hula*) and wife-takers (**boru**) is accurately perceived by a foreign audience.

The application of "Established Equivalence" by Gemini AI reveals a tendency of the machine to prioritize global readability; however, this often obscures the highly specific social hierarchies within Batak Toba customs. Octavianna et al., (2019) explain that ritualistic performances such as **Tonggo** and **Martonggotonggo** which are closely related to the delivery of **Umpasa** are not merely linguistic acts but sacred prayers addressed to the Divine and the ancestors. When the AI translates these ceremonial blessings into generalized English phrases, the "sacred weight" and the invocative nature of the oration risk being reduced to mere well-wishes. Therefore, the strategic use of "Amplification" or the addition of cultural context is vital in this study to ensure that a global audience perceives not just the literal meaning, but the spiritual authority behind the words.

Furthermore, the challenge of translating the spiritual and social dimension is particularly evident when the machine encounters terms related to the *Dalihan Na Tolu* kinship system. Ma Samuel Rt Simanjuntak et al., (2021) emphasize in their study of Batak wedding ceremonies that every linguistic interaction serves a sociopragmatic function that regulates the relationships between the *hula-hula* (wife-givers), **dongan sabutuha** (lineage mates), and **boru** (wife-takers). The research data shows that Gemini AI frequently employs "Generalization" for these kinship terms to ensure ease of understanding for English readers. However, this process inadvertently strips away the nuances of respect (**hasangapon**) and reciprocal obligation that form the core of Batak identity. By integrating the framework of Molina & Hurtado Albir, (2002) this analysis proves that while digital technology is capable of language transfer, a profound understanding of social structures remains the ultimate deciding factor in preserving the authenticity of the source text.

3.2.1. Sub-heading of the discussion

The divergence between digital translation logic and indigenous oral tradition is further complicated by the creative constraints of artificial intelligence. Hostová, (2022) posits that translation in the 21st century is increasingly defined by "digital creativity," yet this creativity is often limited by the data patterns available to the model. In the case of Gemini AI, the machine attempts to resolve the complexity of **Umpasa** by selecting the most statistically probable English equivalent. This often results in a "flattening" of the poetic landscape. While the AI successfully identifies the core message, it struggles

to replicate the rhythmic cadence and the specific theological weight that Hutahaean & Agustina, (2020) identify as the fundamental pillars of Batak Toba education and philosophy. This suggests that without human intervention or advanced cultural prompts, the digital output remains a functional summary rather than a cultural reproduction.

Moreover, the shift from high-context metaphors to low-context English serves as a significant challenge to traditional translation theories. Laszlóczki, (2022) argues that translation often encounters a "dead end" when dealing with highly specialized cultural advertisements or rituals that rely on local symbolism. Many *Umpasa* utilize metaphors of the Lake Toba ecology such as specific fish or trees to symbolize fertility and strength. When Gemini AI encounters these, it frequently utilizes "Generalization" to avoid confusing the target reader. However, as Hutabarat et al., (2025)emphasize in their study on the preservation of the Batak Toba language in the era of globalization, the loss of these specific ecological lexicons can lead to a gradual erosion of the cultural identity embedded within the language.

The analysis also highlights that the efficacy of Gemini AI is largely dependent on its ability to handle "Micro-units" of culture. According to the framework of Molina & Hurtado Albir, (2002) the use of "Description" and "Adaptation" is necessary when a direct equivalent does not exist in the target culture. The research findings show that when the AI successfully employs these techniques, the translation becomes more than a linguistic transfer; it becomes an act of cultural mediation. This is particularly important for the survival of the Batak Toba tradition in a digital-first world. By utilizing these sophisticated techniques, the digital tool can potentially serve as an instrument of "linguistic revitalization," allowing the wisdom of the *Raja Parhata* to be documented in a way that is accessible to the Batak diaspora who may no longer be fluent in the archaic forms of the language.

Finally, the tension between "Literal Translation" and "Dynamic Equivalence" underscores the unique ontological nature of *Umpama.* Unlike *Umpasa*, which is more rhythmic, *Umpama* functions as a distillation of communal laws and maxims. The research data indicates that the AI often favors literalism for *Umpama,* which sometimes fails to convey the underlying authoritative "command" of the proverb. As Lumban Tobing, (2023) observe, the *Mangadati* (traditional wedding process) is a sacred legal act; therefore, the language used must carry the force of law. If the AI fails to convey this gravity, the translated text loses its socio-legal function. Ultimately, this research demonstrates that while Gemini AI is a powerful tool for globalizing Batak literature, the preservation of the "axiological density" identified by Bondarenko et al., (2021) still requires a hybrid approach that combines algorithmic speed with deep ethnographic validation.

3.2.2 Description and Borrowing

The data validation process in this study strictly adheres to qualitative data analysis procedures to ensure that the interpretation of cultural meanings does not deviate from their original intent. Miles et al., (2014) emphasize that in qualitative research, data must go through systematic stages of condensation, display, and conclusion drawing/verification to guarantee the credibility of the findings. In the context of translating *Umpasa* via Gemini AI, each unit of data was reconstructed through rigorous verification with **a** *Raja Parhata* (cultural spokesperson) to determine the extent to which the machine could capture contextual nuances. The analysis reveals that while the AI can present text in the target language efficiently, the information condensation performed by the machine often eliminates peripheral elements that actually carry high aesthetic and religious value for the people of Samosir.

The success of message transmission in this oral tradition is also heavily dependent on the precision of translation techniques used at the micro-level. Molina & Hurtado Albir, (2002) explain that translation techniques are not merely word choices but procedures aimed at achieving functional equivalence within a dynamic communicative context. In translating wedding prayers, Gemini AI's use of "Established Equivalence" often aims to create instant resonance for a global audience. However, from the perspective of cultural functionality, this technique occasionally fails to maintain the "sacred power" of the utterance. This analysis suggests that more descriptive techniques are required when dealing with terms that carry heavy emotional and spiritual weight to ensure that the functionalist purpose of the source text remains intact.

Beyond the linguistic aspect, the socio-religious dimension of *Umpasa* and *Umpama* plays a vital role in strengthening community bonds. Lumban Tobing, (2023) highlights in their research that Batak Toba oral literature functions as an instrument of moral and spiritual guidance passed down through generations via traditional ceremonies. When Gemini AI translates advice regarding household harmony, there is a tendency for the machine to use more secular language. This serves as a critical note in this journal, as such language shifts can indirectly diminish the weight of spiritual authority that should be felt by the newlyweds. Therefore, this research emphasizes that the translation of cultural texts must consider the "cultural catechism" aspect so that these moral guidance values are not lost in the digitalization process.

Finally, the **Dalihan Na Tolu** social structure, which serves as the foundation of Batak identity, requires specialized handling in digital translation. Ma Samuel Rt Simanjuntak et al., (2021) state that every linguistic interaction in a Batak wedding ceremony is a reflection of the functional relationship between the *hula-hula* (wife-givers), **dongan sabutuha** (lineage mates), and **boru** (wife-takers). The research data reveals that AI often struggles to distinguish the different nuances of respect required for these three groups. For instance, the general term "respect" used by the AI fails to illustrate the difference between the reverence owed to the wife-givers and the solidarity shared with lineage mates. This reinforces the argument that cultural translation via AI technology still requires human supervision from those who understand the sociopragmatics of indigenous societies to ensure that complex social structures are not reduced to generic and superficial kinship terms.

4. Conclusion

Based on the comprehensive analysis of the translation of *Umpasa* and *Umpama* in Batak Toba wedding ceremonies, several critical conclusions are reached regarding the effectiveness of digital linguistic mediation. First, the application of translation techniques by Gemini AI is evidently not a random occurrence but a systematic response to the profound linguistic and cultural disparities between the source and target languages. The findings of this research, derived from a corpus of 48 units of oral literature, revealed a total of 63 occurrences of translation techniques. The dominance of Established Equivalence (16 findings) and Literal Translation (12 findings) highlights a strategic prioritization of functional clarity. As established in the framework of Molina and Albir, these techniques serve as micro-level procedures that allow the fundamental essence of the wedding blessings specifically the prayers for health and social harmony to be communicated effectively to a global audience while maintaining functional equivalence.

Second, the transition from the high-context metaphors of the Batak people to the explicit nature of English results in a significant phenomenon of lexical explicitation. The analysis of the 63 identified techniques shows that techniques such as Description and Amplification were utilized to bridge the cognitive gap for a non-Batak audience. While this process occasionally reduces the ritualistic mystery of the original performance, the taxonomy of Molina and Albir (2002) proves that these shifts are essential for ensuring that the translated text remains intelligible. Despite these linguistic adjustments across the 48 data units, the core philosophical pillars *Hagabeon, Hamoraon,* and *Hasangapon* remain successfully preserved, proving that AI is capable of restructuring complex cultural data when guided by structured translation procedures.

Finally, this research underscores the role of translation techniques as a vital instrument for cultural documentation and preservation. By meticulously identifying 63 technique applications within the 48 data samples through the micro-units proposed by Molina & Hurtado Albir, (2002), the study demonstrates that the digital era does not necessarily lead to the erasure of indigenous identity. Instead, when appropriate techniques are applied, digital tools can act as sophisticated mediators that allow the wisdom of the *Raja Parhata* to transcend geographical boundaries. Ultimately, this research provides a robust bilingual record that protects these traditional orations from cultural silence, ensuring that the specific cultural logic of the Batak Toba wedding remains respected and understood within the global linguistic landscape.

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