

Critical Ecolinguistics Analysis on Tourism Brochure Translation: From Nature Appreciation to Adventure Consumption

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Article Info	Abstract
<i>Article History:</i> Received 08 February 2026 Approved 16 March 2026 Published 30 April 2026 Keywords: <i>eco-linguistics, ecological narratives, tourism, translation, translation strategies</i>	This study critically examines the tourism brochure of West Kotawaringin, Central Kalimantan, Indonesia, from Indonesian to English. It argues that the translator's choice of strategies reshapes the region's ecological and cultural landscape in the target text. Employing Venuti's domestication and foreignization strategies as well as Stibbe's ecolinguistics framework, the analysis reveals shifts from narratives that encourage genuine nature appreciation to those promoting adventure consumption, thereby reinforcing an inherently anthropocentric worldview. Key findings unequivocally highlight a significant erasure of indigenous eco-technologies and local knowledge, exemplified by the generic rendering of terms like <i>kelotok</i> and <i>perahu getek</i> into simply "a boat," and the mistranslation of the culturally vital <i>sumpit</i> (blowpipe) as "chopstick". This linguistic simplification and misrepresentation contribute to the commodification of the region, framing it through an exotic-romantic imaginary that obscures its identity and complex socio-ecological realities. Furthermore, factual inaccuracies, such as the incorrect conversion of "hectares" to "acres," disrupt narrative conviction and contribute to the institutionalization of natural spaces, presenting them as managed facilities rather than holistic ecosystems. The predominant reliance on domestication strategies effectively silences the environment, replacing rich, interconnected stories with a simplified, consumer-oriented discourse. This research critically underscores the urgent need for ethically and ecologically conscious approaches to tourism translation that actively resist anthropocentric biases, foster authentic representation, and ultimately promote genuine eco-cultural sustainability in promotional materials.

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INTRODUCTION

The field of translation studies has undergone a profound transformation, evolving from a narrow focus on linguistic equivalence to a broad interdisciplinary domain that encompasses cultural, ideological, and socio-political dimensions. This shift has been further catalyzed by the 'ecological turn' in the humanities, which

integrates environmental concerns into critical frameworks and challenges anthropocentric perspectives (Arjmandi, 2025; Bhatti, 2026). Ecolinguistics, in particular, examines how language reflects and shapes environmental understanding, analyzing discourse to reveal both negative and positive aspects of ecological narratives while investigating the representation of nature and challenging anthropocentrism

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(Abdellatif et al., 2025). This approach is particularly relevant in the context of promotional texts translation, such as tourism brochures, which serve as crucial tools for representing and promoting regional potential to a global audience.

Ecolinguistics emerged as a distinct field of study dedicated to understanding the relationship between language and the environment, critically examining how linguistic choices reflect and influence our interactions with the natural world (Sahayu et al., 2025; Suo, 2024). Ecolinguistics explores how language impacts the crucial interactions among humans, other species, and the physical environment (Poole, 2025; Steffensen, 2025). This field is fundamentally driven by a concern for life on Earth and acts as the linguistic study of the current ecological crisis. A seminal work in this field is Arran Stibbe's "Ecolinguistics", which provides a comprehensive analytical framework based on eight types of "stories" that language tells about the world, thereby influencing our ecological understanding (Stibbe, 2015). There are eight stories under ecolinguistics concept proposed by Stibbe, including ideology, framing, metaphor, evaluation, identity, conviction, erasure, and salience.

The connection between ecolinguistics and translation is critical because translators mediate between different linguistic and cultural systems that often embody distinct ecological stories (Fois & Milia, 2025). As an act of interpretation, translation inevitably involves choices impacting the ecological messages of the original text, such as in the case of tourism brochures translation. Therefore, ecolinguistics offers a valuable lens through which to analyze how ecological narratives, values, and ideologies are preserved, altered, or lost during the translation process, thereby ensuring a more responsible and conscious approach to mediating environmental discourse across cultures (Diamanti, 2022; Riyono et al., 2024).

Research on the translation of tourism in Indonesia has primarily explored linguistic accuracy, cultural adaptation, and the efficacy of promotional messaging (Sari, 2019). Studies by

Sari have examined the quality of Indonesian-English tourism brochure translations, often revealing issues related to grammatical precision and cultural inappropriateness. Napu & Pakaya (2021) identified common translation problems in tourism brochures from Gorontalo, emphasizing lexical choices that fail to capture the essence of local culture and nature. Wiramarta et al. (2022) have investigated translation strategies for cultural-specific items in Indonesian tourism contexts, noting a prevalent use of localization to enhance target audience comprehension in which culture is perceived as a valuable commodity. More recent works by Riyono et al. (2024) further discuss various translation methods and strategies, underscoring the importance of balancing linguistic fidelity with cultural relevance for effective tourism promotion. These studies collectively provide a foundational understanding of the challenges and approaches in translating Indonesian tourism promotional materials, such as tourism brochures, particularly concerning cultural nuances and regional attractions.

Despite these valuable contributions, there remains a significant research gap in the critical ecolinguistics analysis of tourism brochure translation in Indonesia. While previous studies have addressed cultural aspects and translation quality, they have largely overlooked how translation decisions influence the underlying ecological narratives and perceptions of nature within these promotional texts. The existing literature has not thoroughly explored how the translation process might shift the framing of natural landscapes from a perspective of intrinsic appreciation to one of adventure consumption, or how it might subtly erase local ecological knowledge, as highlighted by Arjmandi & Gaffari (2025). This gap is particularly crucial given that tourism, especially nature-based tourism, directly impacts local ecosystems, and the language used to promote it can profoundly shape tourists' expectations and behaviors, with potential ecological consequences (Steffensen, 2025). Those existing literatures also have not thoroughly explored how the translation process might shift the framing of natural landscapes where economic

factors might implicitly override environmental concerns (Radovanović & Pešić, 2024).

This study addresses that critical gap by offering an ecolinguistics perspective on tourism brochure translation, transcending purely linguistic analysis to investigate the deeper ideological and environmental implications of translation choices. It explicitly connects translation strategies with the preservation or alteration of ecological messages, a dimension that has been largely underdeveloped in previous Indonesian studies on tourism translation. In order to do so, this research is theoretically underpinned by the framework of ecolinguistics (Stibbe, 2015) and theories of domestication and foreignization (Venuti, 2000) in translation. Stibbe's ecolinguistics framework provides the essential tools to deconstruct how environmental narratives are constructed and conveyed through linguistic choices, particularly through his eight types of stories. Meanwhile, Venuti's concepts of domestication and foreignization offer a critical lens to understand the strategic choices made by translators.

Therefore, this study aims to critically examine how domestication and foreignization strategies influence the shift in ecological narratives within the English translation of regional tourism brochures. By analyzing the interplay between these translation choices and the representation of environmental stories, this study seeks to uncover the implications for eco-cultural loss and the potential commodification of nature in cross-cultural tourism promotion, as noted by Bao (2025).

METHODS

This study adopts a qualitative approach (Sugiyono, 2013) utilizing a corpus-driven translation framework (Bao, 2025) to investigate the ideological dimensions of tourism discourse. The primary corpus comprises the bilingual tourism e-brochures of West Kotawaringin Regency, Central Kalimantan, which can be accessed from <https://web.visitkotawaringinbarat.id/>. It is the official tourism information portal for the West

Kotawaringin Regency, managed by the regional tourism office. This specific locale was selected for its strategic ecological and cultural significance; as an official publication of the regional tourism office, the brochure serves as a formal instrument of representation, reflecting the government's deliberate efforts to mediate local potential for a global audience. Consequently, the corpus provides authentic, high-stakes translation data that reveals the underlying sociolinguistic choices made by practitioners in professional settings.

Data collection was conducted through purposive sampling (Tajik et al., 2024) to ensure the selection of linguistically rich segments relevant to both cultural and environmental narratives. The data consists of lexical items, phrases, or clauses from the source text that undergone shifts related ecolinguistics in the target text. This also included the ecolinguistics shifts due to mistranslation, which affected the meaning of the translation.

The analytical procedure involves content analysis (White & Marsh, 2006; Gheyle & Jacobs, 2017) for the Indonesian source text (ST) and the English target text (TT). Initially, the data is categorized based on dichotomy of domestication and foreignization (Venuti, 2000) to identify the degree of cultural assimilation or preservation within the translation. Subsequently, these translational strategies are synthesized with the "Eight Stories of Ecolinguistics" framework (Stibbe, 2015). Finally, the findings are presented under several themes based on detective thematic analysis (Sandhiya & Bhuvaneswari, 2024). This integration aims to elucidate how specific translation shifts, whether through the erasure of local eco-lexicons or the reframing of nature, alter the fundamental ecological narratives, shifting the discourse from one of indigenous environmental stewardship to a paradigm of globalized adventure consumption.

RESULTS AND DISCUSSION

Result

Based on the content analysis, there are 29 data units (DT-01 to DT-29) identified within the

West Kotawaringin tourism brochure, focusing on the linguistic shifts that occur during the translation from Indonesian to English. By synthesizing Venuti's translation strategies with Stibbe's framework of ecological narratives, this study delineates how specific lexical choices alter the portrayal of the region's natural and cultural landscapes. The data reveals a consistent pattern of domestication, where local ecological specificities are frequently neutralized, alongside significant shifts in stories. It ranges from the erasure of indigenous technologies to the commodification of spiritual and environmental sites. These findings highlight a systematic transition from narratives of nature appreciation to those of adventure consumption. The following table provides a comprehensive mapping of each data unit, the translation strategy employed, and the corresponding shifts in ecological narratives.

Table 1. Translation Strategies and Ecological Narrative Shifts

Data Code	Analysis Unit (ST → TT)	Strategy (Venuti)	Shifts in Ecological Narratives (Stibbe's Stories)
DT-05	<i>konservasi alam orang utan</i> → natural orangutan conservation	domestication	Identity: Shifting the identity of the park from a holistic ecosystem into a managed facility.
DT-06	<i>20 family dan 95 spesies</i> → 20 families and 95 species of animal	domestication	Erasure: Addition of "animal" erases the presence of flora, diminishing ecosystem complexity.
DT-07	<i>keindahan alam yang beragam</i> → diverse natural	domestication	Erasure: Omission of descriptive richness renders ecological traits and the beauty invisible.
DT-08	<i>peninggalan yang sangat berharga</i> → valuable royal treasures	domestication	Evaluation: Shifting from heritage legacy to economic/material value.
DT-09	<i>Kalimantan Tengah</i> → Central Borneo	domestication	Erasure: By referring to Central Borneo, Indonesia's political-administrative identity is "erased" and replaced with an exotic-romantic identity more suitable for tourism purposes.
DT-10	<i>masjid ini didirikan oleh Kyai Gede</i> → it is the first and the oldest mosque	domestication	Salience: human agency is shifted to time and historical primacy.
DT-11	<i>berbahan kayu ulin khas Kalimantan</i> → made from Kalimantan wood	domestication	Erasure: Generalizing endemic species "Ulin," erasing the biological uniqueness of Kalimantan.
DT-12	<i>rumah panggung</i> → houses on stilts	foreignization	Framing: The word "panggung" automatically connects the building with swampy, damp land conditions, or river basins that often have high tides (Nature-Culture Coexistence), shifting into physical architecture description.
DT-13	<i>pemandian Putri Tujuh</i> → Putri Tujuh Bathing Houses	foreignization	Identity: Shifting identity from a natural water source to built infrastructure.
DT-01	<i>serunya wisata adventure</i> → thrilling adventure tourism	domestication	Evaluation: The pleasant narrative of Nature Appreciation from the word "seru" has turned into a new evaluation standard: that new nature tourism must provide a sensation of extreme tension or excitement through the word "thrilling".
DT-02	<i>wisata susur sungai dapat dilakukan</i> → this river can be explored	domestication	Metaphor: Shifting from "following" to "exploring/conquest." This frames the river not as a living ecosystem to be appreciated, but as a challenge or a commodity for adventure.
DT-03	<i>kelotok ataupun perahu getek</i> → a boat	domestication	Erasure: Total omission of indigenous eco-technologies (<i>kelotok/getek</i>).
DT-04	<i>di saat sore hari sambil menikmati indahnya sunset</i> → beautiful sunset during the dawn	mistranslation	Conviction: Disruption of ecological rhythm due to mistranslation.

Data Code	Analysis Unit (ST → TT)	Strategy (Venuti)	Shifts in Ecological Narratives (Stibbe's Stories)	Data Code	Analysis Unit (ST → TT)	Strategy (Venuti)	Shifts in Ecological Narratives (Stibbe's Stories)
DT-14	<i>napak tilas kehidupan kerajaan</i> → journey to trace the life of Kingdom	domestication	Metaphor: Respecting the trace of ancestors shifted into Adventure Consumption, where history is portrayed as a puzzle to be solved or a route to be taken, not a value to be absorbed.	DT-22	<i>wadai jorong, wadai sari pandan, wadai papare</i> → jorong pawn, panda wadai sari, papare pawn	mistranslation	Erasure: The term "pawn" (<i>bidak catur/gadai</i>) and "panda" (animal) are mistranslations of "wadai" (cake) and "pandan" (plant). This erases the botanical identity of the ingredients and confuses the cultural identity of the dish.
DT-15	<i>Meriam Beranak</i> → Cannon	foreignization	Erasure: By not translating the meaning ("giving birth"), the translator erases the fascinating cultural narrative of how the people of Kotawaringin conceptualize growth and reproduction, even in their weaponry.	DT-23	<i>kerupuk basah bakar</i> → roasted wet cracker	foreignization	Conviction: By calling it a "wet cracker," the translation breaks the Conviction of the narrative. It fails to accurately describe the material reality of the object. It creates a "false story" about the food's texture and preparation.
DT-16	<i>makam raja-raja</i> → the tomb of Kutaringin King	domestication	Identity: Simplifying site's collective identity that may indicate a dynasty, focusing on individual human legacy.	DT-24	<i>kuliner ikan sungai yang sangat terkenal</i> → a number of river fish delicacy	domestication	Framing: Lexical choice of "delicacy" frames river fish as a luxury or exotic food for tourists.
DT-17	<i>menyelami budaya suku Dayak</i> → explore the culture of indigenous Dayak	domestication	Metaphor: Shifting from "immersion" to "exploration/territory."	DT-25	<i>wisata edukasi pertanian</i> → agricultural education tours	foreignization	Framing: Framing the complex interaction of farming as a "tour" (passive observation). It subordinates the "agricultural" aspect to the "swimming pools" and "motorbikes" mentioned earlier.
DT-18	<i>adat istiadat yang masih dipegang</i> → customs that are still being applied	domestication	Metaphor: the cultural image shifts from a "legacy for life" into a "protocol" that is applied.	DT-26	<i>seluas 40 hektar</i> → a 40 acres	mistranslation	Conviction: The conversion from 40 hectares (~98 acres) to "40 acres" is a factual error that diminishes the scale of the ecological area, weakening the conviction of its environmental significance.
DT-19	<i>kampung kopi</i> → the village of coffee	foreignization	Framing: Framing the location as a tourist attraction. In the Adventure & Culinary Consumption narrative, "The village of coffee" is portrayed as a place tourists should visit for the coffee experience, not a place to understand the ecology of coffee itself.	DT-27	<i>spot menyumpit</i> → chopstick spots	mistranslation	Erasure: A critical error where the indigenous hunting/cultural tool (<i>sumpit</i> /blowpipe) is translated as an eating utensil (chopstick). This erases the indigenous Dayak ecological identity as hunters/guardians of the forest.
DT-20	<i>disuguhi aneka buah tanaman agro</i> → taken into a variety of fruit plantations	domestication	Metaphor: Shifting from being "served" (hospitality) to "taken into" (passive touring), framing the plantation as a visual gallery.	DT-28	<i>hutan buah</i> → fruit trees	domestication	Erasure: Shifting from "Forest" (<i>Hutan</i>) to "Trees" (<i>Pohon</i>) reduces a complex ecosystem into a collection of individual commodities. It erases the "forest" narrative in favor of a "plantation" narrative.
DT-21	<i>kuliner khas yang sangat beragam</i> → diverse culinary potential	domestication	Evaluation: Evaluating food as a "potential" (economic resource) rather than a cultural-ecological heritage.				

Data Code	Analysis Unit (ST → TT)	Strategy (Venuti)	Shifts in Ecological Narratives (Stibbe's Stories)
DT-29	<i>tokoh penyebar Islam pertama</i> → first Islamic propagator figure	foreignization	Identity: The word "propagator" shifts the image of a living and inspiring human being with charismatic role in society to merely the "function" of spreading religion.

Domestication vs. Foreignization

The analysis of the translation strategies employed in the West Kotawaringin tourism brochure reveals a distinct preference for aligning the text with the linguistic and cultural expectations of the target audience. Out of the 29 data units analyzed, Domestication serves as the primary strategy, appearing in 62.1% of the instances. This strategy is characterized by the neutralization of local terms and the substitution of culturally specific concepts with more generalized English equivalents to ensure fluency and immediate comprehension for international tourists.

In contrast, Foreignization is utilized more sparingly, representing 24.1% of the data. This approach is adopted when the translator seeks to preserve the "otherness" of the source culture, often through literal translations or the retention of local nomenclature, such as in the descriptions of traditional houses or historical artifacts. While this maintains a degree of cultural authenticity, it often lacks the necessary contextual depth to fully convey the ecological significance of the terms to a non-local reader.

The remaining 13.8% of the data consists of Mistranslations, where linguistic or factual errors disrupt the communicative intent of the brochure. These errors often result in significant narrative distortions, particularly regarding ecological scale and cultural identity. The prevalence of domestication suggests a systematic effort to "translate out" the specific ecological and cultural complexities of the region, reframing them into a standardized global tourism discourse.

Shifts in Ecological Narratives

The thematic analysis of the linguistic data reveals a significant predominance of specific

narrative shifts, with Erasure emerging as the most frequent phenomenon, accounting for 35.3% of the total identified shifts. This story is primarily manifested through the systematic removal of indigenous ecological technologies, such as *kelotok* and *getek*, as well as the generalization of endemic species like *Kayu Ulin*. Furthermore, the reduction of complex "fruit forests" into mere "trees" and the mistranslation of cultural artifacts like the *sumpit* (blowpipe) into "chopsticks" highlight a pervasive erasure of local biological and cultural specificity in favor of generic tourism terminology.

The second most prevalent shift is found in Identity, which constitutes 17.6% of the findings. This shift is characterized by the redefinition of entities, such as reframing a holistic ecosystem into a managed "facility" or transforming a charismatic human leader into a technical religious "propagator figure". Following this, Metaphor accounts for 14.7% of the data, illustrating a move toward an "adventure consumption" narrative. Examples include shifting the concept of "following" a river to "exploring" or "conquering" it, and rebranding cultural traditions as technical "protocols" rather than living legacies.

Framing represents 11.8% of the narrative shifts, often repositioning agricultural or community spaces as passive tourist attractions or visual galleries. Meanwhile, Evaluation and Conviction each account for 8.8% of the corpus. Evaluative shifts replace emotional appreciation with adrenaline-based or economic standards, while shifts in conviction disrupt the factual reliability of the text through inaccurate conversions of land scale and the distortion of material realities, such as the texture of local culinary items. Finally, Salience appears in 3.0% of the data, where human agency is backgrounded in favor of historical primacy.

Discussion

The case of the West Kotawaringin tourism brochure translation vividly demonstrates that the translation process functions as more than a linguistic bridge; it serves as a powerful ideological instrument that actively restructures the region's ecological and cultural landscape. By applying

Venuti's translation strategies alongside Stibbe's critical ecolinguistics framework, this study elucidates how specific lexical and cultural choices facilitate a profound narrative transformation. This aligns with broader ecolinguistics scholarship that views language as a critical tool in shaping environmental understanding and reflecting human-nature interactions (Abdellatif et al., 2025). The emergence of critical eco-translation studies emphasizes translation's role in navigating environmental challenges and disseminating ecological awareness across cultures (Arjmandi, 2025; Arjmandi & Gaffari, 2025). Indeed, the findings here resonate with the understanding that translation acts as a complex process of cultural mediation rather than a mere linguistic transfer (Riyono et al., 2024; Suo, 2024).

The Dominance of Anthropocentric Narratives: From Appreciation to Consumption

A pervasive theme identified in the corpus is the transition from narratives of Nature Appreciation to those of Adventure Consumption. In the Source Text, evaluative terms such as *seru* (pleasant/fun) and metaphors like *susur sungai* (following the river) suggest a harmonious, reflective, and socially inclusive engagement with the environment. However, the Target Text significantly shifts these into an "adventure" register by using terms such as "thrilling" and "explored". This transformation is not merely stylistic but ideological, reflecting an anthropocentric evaluation standard where the value of nature is predicated on the intensity of the human "thrill" or adrenaline response.

This finding strongly strengthens existing ecolinguistics research, particularly Stibbe's concept of "the stories we live by," which highlights how cultural narratives embedded in language often reinforce anthropocentrism and consumerism (Bhatti, 2026; Hariati, 2025). As Stibbe himself argues, language can subtly marginalize the intrinsic value of non-human nature by framing it primarily in terms of human utility or experience (Diamanti, 2022). The reframing of the river and forest as arenas for "exploration" or "conquest" strips the ecosystem

of its inherent worth, presenting it as a commodity for high-intensity tourism. This aligns with the "nature is a resource" story identified by Stibbe (2015), where the environment is predominantly perceived as a stock of resources to be exploited for human benefit. Such discursive shifts, as this study demonstrates, can mask destructive narratives within seemingly positive promotional discourse, positioning nature as a playground for human sensation rather than a living system deserving of understanding and respect. Other studies corroborate this, noting how media and promotional materials frequently portray ecological issues through an anthropocentric lens, prioritizing economic growth and human needs over environmental sustainability (Sadiq et al., 2025). The shift from reflective appreciation to active consumption exemplified in the West Kotawaringin brochures thus serves as a microcosm of broader patterns of environmental commodification in tourism discourse.

The Erasure of Indigenous Eco-Technologies and Knowledge

The findings highlight a profound erasure of local knowledge, particularly regarding indigenous technology and biological specificity. The reduction of *kelotok* and *perahu getek* to the generic "a boat" effectively renders the unique riverine engineering and traditional mobility of Kalimantan invisible to the international visitor. This generalization erases the specific "onomatopoeic" and material relationship the local community shares with the river, effectively silencing a part of their ecological and cultural identity.

This observation is directly supported by Stibbe's detailed framework of "erasure," which describes how significant aspects of life can be ignored, sidelined, or overlooked through systematic absence, backgrounding, or distortion in texts (Dziubek, 2025; Stibbe, 2015). Examples of *kelotok* and *perahu getek* represent a "void" or "mask" where specific, rich cultural information is either completely omitted or replaced by a generic, less meaningful equivalent (Dziubek, 2025). This type of reductionism is a common issue in tourism

translation, where culturally specific items are often simplified for the target audience's comprehension, sometimes resulting in a loss of deeper meaning or cultural nuance (Wiramarta et al., 2022).

A more critical erasure occurs in the mistranslation of *sumpit* (blowpipe) as “chopstick”. This error does not merely mislabel an object; it fundamentally strips the Dayak people of their ecological identity as forest guardians and skilled hunters. By replacing a tool of survival and environmental mastery with a mundane eating utensil, the narrative backgrounds the sophisticated, centuries-old relationship between the community and the forest. Instead, it offers a sanitized and culturally “consumable” version of indigeneity that prioritizes the comfort and familiarity of the tourist, aligning with Venuti's concept of domestication. Studies on the translation of Indonesian tourism promotional materials also frequently identify issues with cultural insensitivity and the failure to adequately convey cultural specificities, often due to translators' lack of cultural competence or an over-reliance on literal translation (Riyono et al., 2024). Such mistranslations can lead to misrepresentation and undermine the authentic portrayal of local culture and ecological practices. The instance of *sumpit* to “chopstick” serves as a stark example of how linguistic choices can inadvertently contribute to the marginalization of indigenous ecological knowledge, replacing it with an “exotic” but ultimately superficial representation.

Commodification and the Exotic-Romantic Imaginary

The translation strategies frequently employ an Exotic-Romantic Imaginary to cater to global tourism expectations. Substituting “Kalimantan Tengah” with “Central Borneo” serves to erase the region's modern political-administrative identity, replacing it with a colonial-era term associated with “untamed wilderness”. This reframes a living, evolving province into a static, exotic destination, catering to a Western romanticized view of Borneo. Similarly, framing community-based coffee cultivation (*Kampung kopi*) as “The village of

coffee” shifts the site's identity from a socio-ecological space, where coffee is a way of life, into a commercial attraction. In this narrative of Culinary Consumption, the location is portrayed as a place tourists visit for a passive “experience” rather than a space to understand the complex ecology and community labor involved in coffee production.

These findings strongly resonate with critical discussions on the commodification of culture and nature in tourism discourse. The use of “Central Borneo” and “The village of coffee” demonstrates a domestication strategy aimed at making the destination more accessible and appealing to a foreign audience, but at the cost of authentic cultural and ecological representation (Diamanti, 2022). This often results in a “translation that is ethnocentric”, where the dominant cultural norms of the target audience dictate the representation of the source culture. Such practices contribute to the “packaging” of destinations as exotic commodities, rather than presenting them as complex, living ecosystems with their own unique histories and inhabitants. The literature consistently highlights how tourism promotional materials often prioritize persuasive language and target audience appeal, sometimes at the expense of accuracy and cultural fidelity (Riyono et al., 2024; Suo, 2024). This commodification risks diluting the original socio-ecological significance of places and practices, transforming them into simplified products for consumption, thereby reinforcing the destructive discourse of nature as merely a resource for human pleasure and profit (Hariati, 2025; Sadiq et al., 2025).

Material Reality and Narrative Conviction

The disruption of conviction through factual errors significantly weakens the ecological authority of the brochure. Factual inaccuracies, such as converting “40 hectares” into “40 acres”, create a “false story” that diminishes the physical scale and environmental significance of the conservation area. Such errors disrupt the ecological rhythm and scale that are essential for a credible environmental narrative. Furthermore,

the failure to accurately translate material realities, such as rendering *kerupuk basah bakar* as “roasted wet cracker”, contradicts the sensory and material reality of local life. These mistranslations suggest that in the pursuit of domestication and linguistic fluency for the target audience, the material and ecological truths of the region are treated as secondary or expendable, undermining the brochure's reliability as a cultural document.

This aspect of study aligns with a significant body of research on translation problems in tourism materials. Multiple studies on Indonesian tourism brochures, for instance, have identified issues with accuracy, often stemming from poor translation quality, literal translation approaches, or a lack of competence by translators (Napu & Pakaya, 2021; Riyono et al., 2024; Sari, 2019). Napu and Pakaya point out that factual errors, semantic problems, and syntactic inaccuracies are common in Indonesian tourism translations, which can severely undermine the persuasive intent and credibility of the promotional material. The reduction of “hectares” to “acres” is a clear example of a factual error that distorts the environmental scale, while “roasted wet cracker” for *kerupuk basah bakar* demonstrates a semantic inaccuracy that misrepresents a cultural item. Such interventions, whether through omission, addition, or incorrect rendering, can distort the original message and significance of a site, failing to achieve communicative goals (Napu & Pakaya, 2021). These findings underscore the critical importance of linguistic and cultural competence in tourism translation to ensure both accuracy and authenticity, thereby maintaining narrative conviction and avoiding the creation of a “false story.” The pursuit of target audience familiarity (domestication) without sufficient attention to factual and cultural integrity can lead to a less credible and ecologically irresponsible discourse.

Implications for Eco-Cultural Sustainability

The cumulative effect of these shifts is a move toward institutionalization, where the park and surrounding culture are presented as managed facilities rather than holistic ecosystems. When biological uniqueness is generalized, such as

reducing the endemic *kayu ulin* to “Kalimantan wood”, the specific urgency for its conservation is linguistically erased. This generalization is another form of erasure, as it diminishes the salience and uniqueness of the species, potentially impacting conservation efforts by making it seem less distinct or valuable (Dziubek, 2025).

The dominance of domestication (62.1%) in the translation process suggests a systematic “silencing” of the environment (Diamanti, 2022). By replacing complex, interconnected stories of nature and local wisdom with simplified, anthropocentric narratives, the translation risks alienating the visitor from the true ecological value of West Kotawaringin. This observation strengthens the argument within ecolinguistics that destructive discourses perpetuate anthropocentrism, commodification of nature, and ecological apathy (Hariati, 2025). Conversely, eco-translation and critical ecolinguistics advocate for foreignization strategies to resist ethnocentric translation and preserve linguistic and cultural diversity, thereby allowing for a richer, more authentic representation of the source culture and its environment (Diamanti, 2022).

CONCLUSION

This study has critically examined the English translation of the West Kotawaringin tourism brochure, revealing that the translation process is far from a neutral linguistic transfer; instead, it functions as a powerful ideological instrument that significantly reshapes the region's ecological and cultural narratives. By applying Venuti's translation strategies in conjunction with Stibbe's ecolinguistics framework, our analysis has illuminated how specific lexical and cultural choices contribute to profound narrative transformations, impacting the representation of West Kotawaringin to a global audience.

The findings consistently demonstrate a pervasive shift towards anthropocentric narratives, transforming an ethos of “Nature Appreciation” into one of “Adventure Consumption”. This re-evaluation predicates nature's worth on human thrill and exploitation, effectively commodifying

the environment and presenting it as a resource for human leisure rather than an intrinsically valuable living system. This aligns with broader ecolinguistics understanding that language often reinforces anthropocentrism, framing the non-human world primarily through its utility to humanity.

In essence, this study concludes that mistranslation frequently leads to erasure, where the intended meaning of the source text, particularly its ecological and cultural nuances, is lost. The West Kotawaringin case serves as a powerful illustration of how tourism discourse, through its translation practices, can perpetuate an eco-destructive narrative that prioritizes human consumption over intrinsic environmental and cultural value. The findings underscore the critical need for a more ethically and ecologically conscious approach to tourism translation, one that actively resists anthropocentric biases and embraces foreignization strategies to preserve and authentically represent the rich, diverse, and interconnected stories of local ecosystems and indigenous knowledge.

To enhance the authenticity of promotional materials, the West Kotawaringin government should implement eco-conscious translation policies that prioritize cultural accuracy and the intrinsic value of nature over anthropocentric adventure narratives. Furthermore, active collaboration with indigenous communities and environmental experts is essential to develop specialized guidelines that prevent the erasure of local ecological identities.

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