

**SOCIO-CULTURAL ANALYSIS OF CULINARY TRANSLATION
ON KISARASA YOUTUBE CHANNEL**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2023**

**SOCIO-CULTURAL ANALYSIS OF CULINARY TRANSLATION
ON KISARASA YOUTUBE CHANNEL**

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the requirements for the Degree of *Sarjana Sastra* (S.S.)

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MALANG
2023**

STATEMENT OF AUTHORSHIP

STATEMENT OF AUTHORSHIP

I declare that the thesis titled "**Socio-cultural Analysis of Culinary Translation on Kisarasa YouTube Channel**" is my original work. Except for those that are cited as references and included in the bibliography, I do not include any works that have already been written or published by another individual. As a result, I am the only one who is responsibility if there are any objections or claims.

Malang, 19 May 2023



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This is to certify that Hagi Fridana's thesis entitled "**Socio-cultural Analysis of Culinary Translation on Kisarasa YouTube Channel**" has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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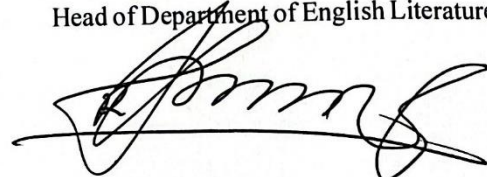
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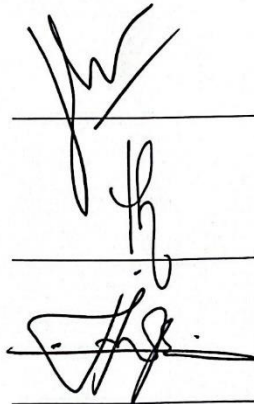
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Malang, 19 May 2023

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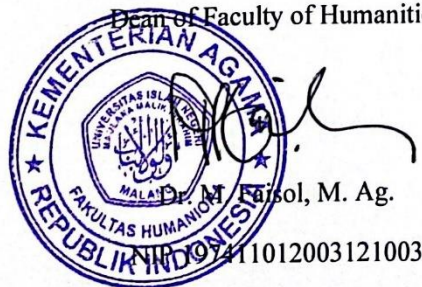
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MOTTO

“Do it now or fall into laziness.”

DEDICATION

I proudly dedicate this thesis for:

My father, Arief Fachruddin

My mother Tihadanah

My brother, Ryan Fridana

My little sister, Nurkhaliza Fridana

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All gratitude and praise to Allah SWT, the Most Gracious and Merciful, for giving His blessings and graces on me in order for me to finish this thesis. Second, sholawat and salam to our Great Prophet Muhammad SAW, who sends us warm wishes and guides us to the road of truth, so that the writer can finish the thesis named "**Socio-cultural Analysis of Culinary Translation on Kisarasa YouTube Channel**".

This thesis was written to fulfill the requirements to gain a bachelor's degree in literature at the Faculty of Humanities, UIN Maulana Malik Ibrahim Malang. I want to thank Prof. Dr. H. M. Zainuddin, MA, as the rector of the UIN Maulana Malik Ibrahim Malang, Dr. M. Faisol, M.Ag, as dean of the Faculty of Humanities, Ribut Wahyudi, M.Ed, Ph.D., as the head of English Literature Department, and Muzakki Afifuddin, S.S., M.Pd., as my guardian lecturer.

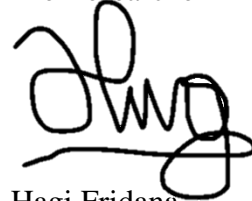
Without the advice and direction provided by Habiba Al Umami, M.Hum, this thesis could be tough. As a result, I would like to express my gratitude to my adviser for providing me with ideas, time, acknowledgement, suggestions, solutions, motivations, and other great things that helped me finish this thesis. Thank you also to all of the instructors from the Faculty of Humanities, particularly those from the Department of English Literature, who have educated and shared information with the researcher over the past four years.

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Finally, I want to express my gratitude to everyone who assisted me, and I recognize that my thesis is far from faultless. As a result, I hope that all of the readers and other scholars offer suggestions and constructive criticism to help me improve my thesis. Thank you very much.

Malang, 19 May 2023

The Researcher

A handwritten signature in black ink, appearing to be 'Hagi Fridana', written in a cursive style.

Hagi Fridana

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ABSTRACT

Fridana, Hagi (2023) "Socio-cultural Analysis of Culinary Translation on *Kisarasa* YouTube Channel". Undergraduate Thesis. Department of English Literature, Faculty of Humanities, State Islamic University of Maulana Malik Ibrahim Malang. Advisor Habiba al Umami, M. Hum.

Keywords: *Translation, culinary, socio-cultural, Newmark's theory, Trehan's Theory.*

This research presents a socio-cultural analysis of culinary translation on the *Kisarasa* YouTube channel, based on Peter Newmark's theory (1988) of translation strategy and Trehan's theory (2009) of socio-cultural factors. The study examines the application of 27 socio-cultural factors, including culture (16 times), language (9 times), religion (1 time), and level of education (1 time), in the translation of culinary content. The research findings indicate that eight translation strategies are utilized in the sample videos of the *Kisarasa* YouTube channel. These strategies include transference (4 times), functional equivalence (3 times), cultural equivalence (6 times), descriptive equivalence (2 times), generalization (1 time), literal translation (6 times), paraphrase (4 times), and couplet (6 times). The frequency of each strategy's application is documented, with transference and literal translation being the most frequently employed strategies. This analysis offers valuable insights into how the *Kisarasa* YouTube channel navigates the complexities of culinary translation, highlighting the significance of socio-cultural factors in shaping the translation choices. The findings contribute to a deeper understanding of how the channel balances cultural authenticity with audience accessibility in the realm of culinary content.

مستخلص البحث

فريدانا ، حاج (٢٠٢٣) التحليل الاجتماعي والثقافي للترجمة الطهوية على قناة على اليوتيوب رسالة جامعية .قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة الدولة الإسلامية .
مولانا مالك إبراهيم مالانج .المستشار حبيبة الأومامي ، م .هوم .

الكلمات الرئيسية: الترجمة ، الطهي ، الاجتماعية الثقافية ، نظرية نيومارك ، نظرية تريهان

يقدم هذا البحث تحليلاً اجتماعياً ثقافياً لترجمة الطهي على قناة كسارس على يوتيوب ، بناءً على نظرية بيتر نيومارك (١٩٨٨) لاستراتيجية الترجمة ونظرية تريهان (٢٠٠٩) للعوامل الاجتماعية والثقافية .تبحث الدراسة في تطبيق ٢٤ عاملاً اجتماعياً ثقافياً ، بما في ذلك الثقافة واللغة والدين ومستوى التعليم ، في ترجمة محتوى الطهي .تشير نتائج البحث إلى أنه تم استخدام ثماني استراتيجيات للترجمة في نماذج مقاطع ، الفيديو لقناة كسارس يوتيوب تتضمن هذه الاستراتيجيات التحويل ، التكافؤ الوظيفي ، التكافؤ الثقافي ، التكافؤ الوصفي ، التعميم ، الترجمة الحرفية ، إعادة الصياغة ، والمقطع الثنائي .يتم توثيق وتيرة تطبيق كل إستراتيجية ، مع كون التحويل والترجمة الحرفية هما الإستراتيجيات الأكثر استخداماً .يقدم هذا التحليل رؤى قيمة حول كيفية تنقل قناة كسارس على يوتيوب تعقيدات ترجمة الطهي ، مما يبرز أهمية العوامل الاجتماعية والثقافية في تشكيل خيارات الترجمة .تساهم النتائج في فهم أعمق لكيفية موازنة القناة بين الأصالة الثقافية وإمكانية وصول الجمهور في مجال محتوى الطهي

ABSTRAK

Fridana, Hagi (2023) *Socio-cultural Analysis of Culinary Translation on Kisarasa YouTube Channel*". Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Habiba al Umami, M. Hum.

Kata kunci: Penerjemahan, kuliner, sosial budaya, teori Newmark, Teori Trehan.

Penelitian ini menyajikan analisis sosial budaya terjemahan kuliner di saluran YouTube Kisarasa, berdasarkan teori strategi penerjemahan Peter Newmark (1988) dan teori faktor sosial budaya Trehan (2009). Kajian ini mengkaji penerapan 27 faktor sosial budaya, antara lain budaya (16 kali), Bahasa (9 kali), agama (1 kali), dan tingkat pendidikan (1 kali), dalam penerjemahan konten kuliner. Temuan penelitian menunjukkan bahwa delapan strategi penerjemahan digunakan dalam video sampel saluran YouTube Kisarasa. Strategi-strategi ini meliputi transferensi (4 kali), kesetaraan fungsional (3 kali), kesetaraan budaya (6 kali), kesetaraan deskriptif (2 kali), generalisasi (1 kali), terjemahan literal (6 kali), paraphrase (4 kali), dan kuplet (6 kali). Frekuensi penerapan setiap strategi didokumentasikan, dengan transferensi dan terjemahan literal menjadi strategi yang paling sering digunakan. Analisis ini menawarkan wawasan berharga tentang bagaimana saluran YouTube Kisarasa menavigasi kerumitan penerjemahan kuliner, menyoroti pentingnya faktor sosial budaya dalam membentuk pilihan terjemahan. Temuan ini berkontribusi pada pemahaman yang lebih dalam tentang bagaimana channel tersebut menyeimbangkan keaslian budaya dengan aksesibilitas penonton di ranah konten kuliner.

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CHAPTER I

INTRODUCTION

This chapter provides the study background, problems, significance, scope, and key terms definition.

A. Background of the Study

The modernization era has developed rapidly. It makes humans life easier to access everything. This includes gathering information. There are some social media that can be accessed by people all over the world. YouTube is one of these social media. YouTube itself provides information through videos. YouTube also provides the subtitle feature to help the foreign viewers to understand the video. Therefore, people can access or see the culinary by only using a YouTube. It also raised the translation aspect. From that culinary it also relates to the socio-cultural itself. Because culinary has so many different terms from different countries based on their socio-cultural factors.

This study's main concern centers on the role of cultural translation. In general, each nation has a variety of cultures that reflect its distinctive qualities. Culture is the way that particular social groups live their lives, and it can be passed down from one generation to the next. Every nation, community, and even a family, the smallest unit of society, has distinct cultural features that set it apart from others. It is important to generate cultural products like commercials, songs, movies, and novels to help promote a certain culture over the world. Release of the products in several versions or

the inclusion of subtitles in many languages are two possible techniques. As a result, there are numerous examples of cultural goods that have been translated into other languages, such as the collection of features on the KISARASA YouTube channel that discuss culinary practices from a sociocultural perspective.

Culinary practices and food choices are closely intertwined with socio-cultural aspects of society. Culinary traditions and food preferences are often deeply rooted in a culture's history, heritage, and identity. According to Newmark (1988), translation involves a dynamic process of intercultural communication. He argued that languages are not isolated systems but are deeply rooted in specific cultural contexts. Therefore, translators must go beyond the mere transfer of words and focus on conveying the cultural and social implications present in the source text. Different cultures have distinct cooking methods, ingredients, and flavors that reflect their unique traditions and values. Food can serve as a powerful symbol of cultural identity and can be a way for individuals to express and maintain their cultural heritage.

Culinary practices often encompass various rituals, customs, and symbolic meanings. Food can be associated with religious ceremonies, rites of passage, and special occasions. Certain dishes or ingredients may carry symbolic significance, representing values, beliefs, or cultural practices within a community. Culinary traditions evolve and adapt over time through cultural exchange and globalization. Migration, trade, and cultural interactions have led to the fusion of culinary practices, resulting in diverse cuisines around the world. Food has the power to bridge cultural gaps and promote understanding between different communities.

In summary, culinary practices are deeply ingrained in socio-cultural contexts, encompassing cultural identity, socialization, rituals, symbolism, agriculture, cultural exchange, and health. The study and appreciation of culinary traditions help us understand the rich diversity of human cultures and the ways in which food is intertwined with society.

Translation can have a significant impact on the socio-cultural aspects of culinary practices, as food is deeply tied to cultural identity, traditions, and values. When translating culinary factors, recipes, and menus, it is crucial to take into account cultural nuances, regional variations, and historical influences to avoid misrepresentations or misunderstandings. One way translation can affect socio-cultural aspects is by altering the perception of a dish or ingredient. For example, in some cultures, certain foods have symbolic meanings, and the translation of the dish name might lose this meaning or have a different connotation, affecting the way it's perceived by the target audience. A mistranslation or misinterpretation can also lead to confusion or offense, especially when dealing with religious, ethical, or dietary restrictions.

Moreover, translations can impact the globalization of culinary cultures. As cuisines travel across borders and become popular in different regions, the translation of culinary terms and practices can influence the way they are perceived and adapted to local tastes. For instance, a dish might be modified to suit local ingredients or preferences, or a cuisine might be marketed in a way that emphasizes its exoticism or authenticity, influencing consumers' perceptions of the culture it represents. However, translation is a crucial element in promoting cultural understanding and preserving

culinary traditions. By approaching culinary translation with sensitivity and cultural awareness, it can help bridge cultural gaps and celebrate the diversity of global culinary cultures.

KISARASA is a YouTube channel from Indonesia which provides the culinary activities. This YouTube channel is very unique. It is because KISARASA not only showing us how to cook, but they also provide the socio-cultural background. It can be seen from the content that provided by KISARASA. Before they demonstrate some dishes, they also consider the socio-cultural itself. KISARA sometimes visit some cities in Indonesia to learn about the socio-cultural background of some foods, such as Jakarta, Bali, Yogyakarta, etc. They even make observations or visit local people to be taught history, culture, heritage about the special dishes of the area and the original way of cooking these dishes

Translation in culinary activities such as cooking is also very important to explore the food because it is a necessity that all humans need in this world. Translation for the culinary entails having an in-depth understanding of culturally distinctive terms for things like utensils (cutlery and crockery), appliances, materials, measurements and cooking methods or procedures in both the source and target languages (Charlotte, 2021).

In translating the culinary material, we must also pay attention to the socio-cultural. It is common in translation to discover that some concepts from the source language (SL) are incomprehensible in the target language (TL) due to the differences between the two languages and cultures (Nord, 1997). Therefore, the translator must

be able to know the background of cultural differences when the translator wants to translate things about culinary.

This demonstrates the connection between translation and culture. When someone translates a text, they are also transmitting the culture along with the message. The way the translator perceives, understands, and conveys the message through the language he or she uses will affect how the message is transferred from the source language to the target language. Differences between the cultures of the source and target languages always point to the transfer of any message during translation. The translator is placed in a difficult situation as a result of these disparities. The message should be faithfully translated from the source language into the target language by the translator. However, he or she frequently comes across terms or phrases that are not equivalent in the target language.

There are many different types of culinary available around the world. Today's culinary can be experienced simply by browsing YouTube videos. This is due to the fact that YouTube serves as a platform for the global dissemination of knowledge, allowing those who enjoy food to share their opinions on its flavor, preparation, and culture through films. Culinary involves a lot of communication. Information or data are communicated through interpretation. It can also serve as a bridge between individuals from other societies and accents. People can understand and see one other's accents and societies through interpretation. The evolution of language and the way of life of those who accept the first language can benefit from translation's ability to bring

harmony and societal expectations. In light of reality, a better translation ought to be acceptable to everyone.

The sociocultural aspects of food that are discussed here include presumptions about the properties and functions of various foods, restrictions on their consumption due to religious or other cultural beliefs, and ideas about the inherent qualities of various foods. So, the relationship between translation, culinary, and socio-cultural is something that can be identified. Translators before translating a culinary product must also pay attention to socio-cultural aspects.

The researcher uses Newmark's theory (1988) to examine the strategies used by the translator in translating the KISARASA YouTube channel, as well as the appropriateness of the translation product. The researcher agrees with this hypothesis because humans generate anything with a purpose, aim, or goal, which is what a translation is or what a translator is for, which is to provide a sufficient and appropriate translation product for the reader to understand.

In classifying the socio-cultural aspects or factors, the researcher uses the theory of Trehan and Trehan's (2009) to identify the socio-cultural aspects and factors. Trehan's theory of socio-cultural factors provides a framework for classifying and understanding the key factors of socio-cultural. By considering these four factors; 1) Culture, 2) Language, 3) Religion, and 4) Level of education. The researcher can gain insights into the social and cultural context within which their study is conducted and analyze how these factors may impact the translation products.

Venuti (2001) claims that the fundamental tasks of selecting the foreign text to be translated and creating a strategy for doing so are included in translation strategies. These two activities are influenced by a variety of political, economic, and cultural factors. However, there may be two major groups that can be used to group the numerous tactics that have developed throughout antiquity. A translation endeavor may adhere to the cultural norms that are now dominant in the target language, adopting an assimilationist, conservative approach to the foreign work and using it to further domestic canons, publishing trends, and political allegiances. As an alternative, a translation endeavor might oppose and work to restore foreign texts that have been left out while drawing from the marginal to rewrite the dominant.

The reason the researcher chose YouTube as the object of research is that nowadays, social media is a place where everyone communicates and shares information from all over the world. Language difference is no longer an obstacle if social media provides an automatic translation feature. Another reason the researcher chose this object is that in the manual translation results, there are still many errors. Errors usually lie in the results of slang words, idioms, and also words that contain elements of a country's culture. It takes someone who understands both cultures to translate a text accurately so that it can convey the intended message. The important thing to note is that the translator must position himself in the author's shoes, as Peter Newmark defines translation as translating the meaning of the text into another language in the manner intended by the author (Newmark, 1988). What matters is what the author means.

Some researchers used Newmark's theory (1988) to find the translation strategies applied. The first, it is a research study by Hapsari, E. K., Setiawati, N., & Mutiara, B (2020), the aim of this research is to learn about Natsume's *Bocchan* novel's social cultural and social organization, as well as the translating procedures used. This is a descriptive qualitative study on content analysis. Then, a research by Rahmah (2020), this research uses Newmark's theory to find the translation strategies applied in a Madurese folktale. She uses descriptive study design. The second, a research study by Astuti et. Al (2020). This research is to find translation results on advertising product translation results. This research used a qualitative descriptive method. Then, Rizkiana (2016) conducted a research study. The purpose of this study is to explore and determine the skopos of the target texts, as well as the translation method and strategies utilized by the BBC in translating Middle Eastern news web articles. This study employed the descriptive qualitative approach in conjunction with the descriptive statistics method. It also used theories of translation methodologies offered by Newmark (1988). The researcher also found several previous studies related to this thesis. A research study by Dasril (2021) *Categories of Cultural Words as Found in The DaVinci Code by Dan Brown and The Procedures in Translating those into Indonesian*. This study uses Newmark's theory with descriptive qualitative design method. The results Dasril' categorize cultural words and the methods that translators employed when translating them. The analysis revealed that *The DaVinci Code* book contains words from four different cultural categories: ecology, material, social culture,

and political and social organization. When translating certain cultural terms, the translator frequently used pure borrowing.

A research study by Qudsyiah (2022) entitled *Teknik Penerjemahan Dalam Menerjemahkan Teks Resep Makanan*. The researcher uses Molina and Albir (2002) theory to find the translation strategies applied, and also uses descriptive qualitative method design. The result, the researcher found 7 translation techniques based on 81 data. Then, a research thesis by Fauzia (2022). The purpose of this study is to find cultural terms, identify the strategies utilized in translating cultural terms, and describe characteristics of correctness in translating cultural terms contained in the culinary text of Aslida Rahardjo's book *Indonesian Recipes in 5 Continents*. This is a descriptive qualitative study. Content analysis and focus group talks with raters were used to collect data, which was then evaluated using Spradley's (1980) analytical model.

A research study by Hasyim et al. (2021) focused on research to explore the level of accuracy of machine translation in translating French-Indonesian culinary texts (recipes) using a theory by Newmark (1988). It has the same object, it is culinary, and the text samples are taken from the internet. A research by Widya (2020), this study was to analyze how many translation strategies found as applied in the translation process of song lyrics by using *Skopos* theory. There is also research by Masduki (2021), the research is about the basic concept of *Skopos* and the functional aspects that come into play both in translation and translation description. Kailani et al. (2020), This research focus on describing the translation of a text document related to pharmacy. Of course, the things studied in this study are related to scientific words that are often used

in pharmaceutical activities, such as drugs. Their research uses a case study research method which requires pharmacy students to conduct interviews, this study uses Peter Newmark's theory (1988).

This research is concerned with inputting subtitles on social media, especially YouTube. Along with the times, various matters related to the provision of information data have emerged, as is the case with social media. Not only matters related to literary works that have existed since ancient times, but social media also provides various information data found in this part of the world in different ways, namely using online methods. Some examples of social media are Instagram, YouTube, Twitter, TikTok, etc. Social media users can be accessed worldwide, of course. They must use a language that can be understood and interpreted verbally so that users can explore and provide information to each other appropriately.

The researcher focuses on the manual English subtitle data input feature through some YouTube channels with culinary content in this study. Therefore, the manual translation feature will make it easier for viewers who want to know the contents of the video, especially for viewers who come from abroad. In fact, the subtitle data provided manually is more accurate than the subtitle data provided automatically by YouTube. This is because there is a need for manual editing of subtitles by translators, who, of course, must pay attention to the content of the interpretation conveyed in the video.

In conclusion, this research examines how the socio-cultural factors on KISARASA YouTube channel reflected through the translation product. By thoroughly examining the socio-cultural factors within the translation process of the KISARASA YouTube channel, this research aims to provide valuable insights into the complexities of translating content that is heavily influenced by cultural, linguistic, religious, and educational factors. Ultimately, the findings will contribute to enhancing cross-cultural understanding and effective communication through translated content.

B. Research Questions

Based on the explanation above, the authors found problems that can be studied, namely:

1. How are the socio-cultural factors reflected in the target text through the selection of translation strategy?

C. Significance of the Study

The study offers practical insights for translators working on culinary content. By examining the socio-cultural factors, translators can better understand the challenges and considerations specific to culinary translation. This understanding enables them to make informed decisions regarding cultural adaptation, localization, and the preservation of culinary references, ensuring the translated content resonates effectively with the target audience.

The research contributes practically by facilitating better cross-cultural communication through culinary translation. By identifying the socio-cultural factors

at play and studying their impact on translation, the study enables translators, content creators, and marketers to produce culinary content that transcends language and cultural barriers. This enhances the accessibility and enjoyment of culinary content for global audiences while maintaining cultural authenticity and promoting intercultural understanding.

D. Scope and Limitation

The scope of this research in translation studies which belongs to applied linguistics. The study focuses specifically on the culinary translation content found on the KISARASA YouTube channel. It delves into the translation practices and challenges within this specific context, allowing for a detailed analysis of the socio-cultural factors that influence culinary translation on this platform.

The study employs Peter Newmark's (1988) translation theory as a theoretical framework to examine the translation process. It explores how Newmark's theories can be applied to culinary translation and provides insights into the semantic and communicative aspects of translating culinary content on the KISARASA YouTube channel.

The study incorporates Trehan and Trehan's (2009) socio-cultural factors as a lens to analyze the factors of culture, language, religion, and education on the culinary translation process. It explores how these factors shape translation decisions and the final translated content, providing a comprehensive socio-cultural analysis of culinary translation on the KISARASA YouTube channel.

E. Definition of Key Terms

To avoid misunderstanding the terms used in this study, the researcher explains the key terms as follows:

1. **Translation strategy** refers to the approach and plan adopted by translators or translation agencies to accurately and effectively convey the meaning of a text from one language to another.
2. **Socio-cultural** refers is the combination of social and cultural factors that influence and shape human behavior, beliefs, values, practices, and interactions within a society or community. It encompasses various aspects of social and cultural life, including traditions, customs, norms, language, cuisine, arts, rituals, and identities.
3. **Culinary** in this study refers to things related to cooking such as cooking utensils, cooking methods, cooking ingredients and others.
4. **KISARASA** is a YouTube channel from Indonesia which provides culinary activities such as cooking, food culture, etc. That channel presented by Chef Juna and Chef Renata who are famous in Indonesia as professional chefs.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides a few reviews of related literature and the study's theory. It discussed the explanation of socio-cultural factors, translation, translation strategy, and socio-cultural in translation.

A. Socio-cultural Factors

In general, culture describes the way a specific group of people in a society spends their lives, which is passed down from generation to generation. Newmark (1988: 94) defines culture as a way of life and its expressions that are unique to a group that expresses itself through a certain language. In other terms, the core characteristics of culture define culture as a social inheritance shared by the entire community as a symbolic meaning and coherent system (Pujiyanti & Zuliani, 2014: 2-3). As a result, language and culture are linked, with speech being the most important feature of a culture.

Language and culture play a crucial influence in the process of translating source text into target text. A translator should be able to comprehend cultural differences between two texts. A culture, according to Larson (1998: 431), is a complex set of beliefs, attitudes, values, and rules that a group of people share. However, due to varied cultural representations in each region of a country, interpreting cultural concepts will be extremely difficult. As a result, it clearly stresses how a translator turns culture represented in a source language into a target language by taking into

account and comprehending different culturally specific things between two languages in order to avoid mistranslation.

The socio-cultural factor refers to the variety of components of human life. Many scholars use different names to refer to cultural concepts. For example, Aixela (1996) and Davies (2003) use the term cultural-specific items (CSI), Newmark (1988) uses the term cultural words, Baker (1992) and Robinson (2003) prefers the term cultural bond phenomena or concepts, Espindola and Vasconcellos (2006) use the term cultural-bound expressions, and other scholars use the terms realia and non-equivalent lexis in their theories. According to Aixela (1996: 56), culture-specific elements are typically expressed in a text using objects and systems of classification and measurement that are only used by the source culture or by transcribing opinions and describing behaviors that are equally foreign to the receiving culture.

According to Trehan (2009), there are 4 factors of socio-cultural that can be classified as socio-cultural aspects:

- 1) Culture

Culture refers to the shared beliefs, customs, values, traditions, and practices of a particular group or society. It encompasses various aspects such as language, art, music, cuisine, clothing, and social norms. Culture shapes individuals' behaviors, attitudes, and perceptions, providing a framework for their identity and influencing their interactions within society.

- 2) Language

Language is a fundamental socio-cultural factor that encompasses the system of communication and expression used by a particular group or society. It includes spoken, written, and gestural forms of communication. Language allows individuals to convey ideas, thoughts, and emotions, and it plays a significant role in shaping and transmitting cultural knowledge and values.

3) Religion

Religion refers to a system of beliefs, practices, rituals, and moral values centered around the worship of a deity or a higher power. It is a socio-cultural factor that influences individuals' worldview, ethics, and behaviors. Religion often provides guidelines for social interactions, moral conduct, and spiritual practices, shaping the cultural fabric of a society.

4) Level of education

The level of education reflects the socio-cultural factor of knowledge and learning within a society. It refers to the extent of formal education attained by individuals in terms of schooling, academic qualifications, and intellectual development. Education influences individuals' cognitive abilities, skills, and social mobility, contributing to their understanding of cultural norms, values, and practices.

These four factors, as described by Trehan (2009), provide a framework for understanding the socio-cultural dimensions that shape individuals and communities, influencing their behaviors, beliefs, and interactions within a given society.

B. Translation

There are various definitions of translation that professionals have provided. According to Newmark (1988), translation entails conveying a text's meaning in a different language in the same manner as the author intended. To put it simply, according to Larson (1984), translation is the act of conveying the meaning of the source language into the target language. According to Catford's definition of translation in his book *Linguistic Theory of Translation*, "Translation is the replacement of textual material in one language by equivalent textual material in another language." (1965). According to Bell (1991), "Translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language."

The other definition is taken from a passage in Larson's book "Meaning Based Translation" (1984:31). He claims that translation is about changing the form based on this book. When we talk about a language's "form," we mean the actual words, phrases, clauses, sentences, paragraphs, etc. that are spoken or written during translation; the receptor language's "form" takes the place of the source language. This definition makes it clear that the form replacement is the first item that can be understood. When translating, the translator should look for forms that are similar in both the source and target languages. Larson adds that both spoken and written forms of the transferred language are possible.

Based on the definitions provided by the experts above, the researcher has come to the conclusion that translation, whether it be spoken or written, is the process

of transferring the meaning of one language into another. The translator must be able to convey the same meaning in the target language as in the source language while still maintaining the translator's intended linguistic style. In order to convey the same meaning from the source language into the target language, the closest meaning is used. The reader will then comprehend what the translator is trying to convey by employing that method.

C. Translation Strategies

Many factors influence translation strategy selection, including social background, sensitivity or social knowledge, expectations, and communicative demands. Newmark (1988) explains 11 strategies, which are as follows: Transference, Functional Equivalent, Descriptive Equivalent, Cultural Equivalent, Literal Translation, Generalization, Reduction, and expansion, Transposition, Modulation, Paraphrase, Couplets-Triplets- Quadruplets, and Notes.

1. Couplets, triplets, quadraplets

Couplets. Couplets, triplets, and quadruplets (Newmark, 1988:91) combine two, three or four of the other procedures for dealing with a single problem. Mailhac (2007:25) uses the term Combination of Procedures.

2. Notes

Notes is providing additional information in a translation. Other expert use the term Amplification" (Molina and Albir, 2002: 510). Additional information in the translation may take various forms: within the text, at the bottom of the page, at the end of a chapter, or at the end of a book

3. Transference

Transference (loan word, transcription) this term is used by Newmark (1988: 81), while Vinay and Darbelnet (2000) in Munday (2001: 56); Molina and Albir (2002: 510) and Gallagher (1996: 28) proposed the term “Borrowing”. This procedure emphasized on the transfer of an SL word to TL. Since there are no equivalent word in TL.

4. Functional Equivalent

Functional Equivalent introduces by Newmark (1988: 83) while Molina and Albir (2002: 510) introduce the term “Particularization”. This procedure, applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralises or generalises the SL word.

5. Descriptive Equivalent

Descriptive Equivalent introduces by Newmark (1988: 83) Molina and Albir (2002: 510) introduce the term “Description”, Vinay and Darbelnet (2000) in Munday (2001:58) used the term “Equivalent”. Here, description and function is an important element in explanation and also in translation.

6. Cultural Equivalent

Cultural Equivalent proposes by Newmark (1988: 82), while Vinay and Darbelnet (2000) in Munday (2001: 58) uses the term “Equivalent” and Molina and Albir (2002: 509); Gallagher (1996: 28) introduce the term “Adaptation”. This is an exact translation where a SL cultural word is translated by a TL cultural word.

7. Generalization

According to Reiss (2014), the generalization translation strategy is an approach to translation that involves translating a specific term or concept from the source language into a more general term or concept in the target language. This strategy is commonly used when there is no equivalent term in the target language, or when the specific term is not well-known or understood in the target culture.

8. Literal Translation

Literal translation is a translation strategy where the translator renders the source language text into the target language as closely as possible, without taking into account any cultural or linguistic differences between the two languages. This approach focuses on translating each word and phrase in the source text in a straightforward manner, without any interpretation or modification. As Mona Baker explains in her book "In Other Words: A Coursebook on Translation" (1992), literal translation involves "transferring the words of the source text into the target text as closely as possible, without any attempt to convey meaning, register, style or any other aspects of the original context" (p. 29). While literal translation can be useful in some contexts, such as when translating technical or legal documents where precision is essential, it can also lead to awkward or incomprehensible translations if the target language does not have equivalent idiomatic expressions or syntactical structures. Therefore, it is important for translators to exercise judgment and choose appropriate translation techniques based on the specific needs of each translation project.

Reduction and Expansion

9. Transposition

Transposition refers to the process of changing the grammatical category of a word or phrase while maintaining its meaning. For example, changing an adjective to an adverb or a noun to a verb. This strategy was first identified and named by Peter Newmark, a British translation scholar, in his book "Approaches to Translation" published in 1981. Newmark proposed that transposition could be used as a translation technique when the grammatical structure of the source language (SL) is different from the target language (TL). By changing the grammatical category of a word or phrase, the translator can create a natural and idiomatic translation in the TL. Transposition is just one of many translation strategies that can be used to overcome differences between the SL and TL. Other strategies include borrowing, calque, modulation, equivalence, and adaptation.

10. Modulation

According to Nord (1991), modulation is a translation strategy that involves making changes to the grammatical structure or the meaning of a source text in order to better fit the target language and culture.

11. Paraphrase

Paraphrase (Dryden, 1680 in Baker and Malmkjaer, 2001: 166; Newmark, 1988:90; Robinson in Baker and Malmkjaer, 2001: 166) or Free Translation (Catford in Baker and Malmkjaer, 2001: 89; Jerome in Baker and Malmkjaer, 2001: 87). This is an explanation of the meaning of a segment of the text. It is used in a poorly written text or has important implications and omissions.

D. Socio-cultural in Translation

When translating cultural words, problems arise when the translator is unable to locate the same cultural notions in the target language, resulting in no suitable equivalents. According to Venuti (2008: 119), the translation of cultural concepts needs additional information and a list of terms that relates to the text that contains cultural words. This is due to the fact that cultural differences induce conceptual differences. On a linguistic level, notion is intimately related to word choice. Because of cultural differences, translating takes time. In other words, because each community has its own cultural foundations, it becomes the main obstacle to translation activities. Translation cannot be divorced from any of them, despite the fact that it is still debatable whether language is a part of culture or culture is a part of language. No language can exist unless it is deeply ingrained in the framework of culture, and no culture can exist if it does not include the structure of natural language at its core. It is generally difficult to make a translated text acceptable because it involves cultural components; therefore, a method is needed. Because of this link between language and culture at its core, translating action is interesting.

According to Toury (1980: 147), the idea that highlights the importance of cross-cultural awareness — along with bilingual proficiency — in translation is founded on the idea that every translation requires a minimum of two languages and two cultures. The greater the degree of difficulty in translating meaning or a message between two languages, the greater the variations between the source language and the target language, in both dimensions. Given that language and culture are two distinct

but interconnected things, this statement is true. Everyone uses their culture when communicating in language (including writing), including their values, skills, knowledge, customs, attitudes, reasons, and language as individuals or members of a society..

According to Wierzbicka (1994: 95), the fundamental challenge in translating cultural words is determining the lexical equivalents of foreign and unusual items in the culture of the target language. This might be because there are no words or phrases in the target language that can be utilized to express the ideas and messages conveyed in those in the source language. Due to differences in perspective, culture, location, religion, etc., the notion in the source language might not have any lexical equivalent in the target language. One speaks in different languages and dialects as well as in quite varied ways within distinguished communities. It is the manner in which various cultural values are reflected.

According to Nida (1964: 78), sociocultural words reflect material culture, social culture, and religion. It can be inferred that the meaning of a cultural term exists only in the context of a specific culture, and hence it cannot be translated literally. Because translation involves the transmission of mind and idea from one language (and culture) to another, it inherently entails the process of encoding, decoding, and recoding cultural characteristics (Karamanian, 2007: 223). Everyone involved their own cultures when communicating through language, including writing, which include norms, values, skill, knowledge, attitudes, language, and even the tangible objects they hold as individuals or members of society. Translation is the process of converting thoughts

conveyed in one language by one social group into the language of another. Multicultural considerations are increasingly being brought to bear as cultures come into increased touch with one another. Larson (1984: 39) backed this up by stating that the translation process is divided into three stages: (1) investigating aspects of linguistic (word elements, grammar structure, and communication context) and cultural context of source language; (2) analyzing those aspects and contexts to determine the meaning conveyed in source language; and (3) expressing the meaning through words and grammatical structures that are in accordance with the communication context.

According to Samovar (1981: 3), culture and communication cannot be separated because culture determines not only who speaks to whom, what is spoken, and how communication is carried out, but also how people encode messages, what meaning is obtained from the message, and what message should be conveyed or interpreted under certain conditions. Samovar continued by saying that the translator will be required to play a significant role in controlling the swing between global and local communication. A translator helps to reconcile the gaps between two cultures as well as between languages. The translator not only recreates the word equivalents across linguistic barriers but also reflects and transplants the emotional vibration of a different culture. Each language is a way of seeing and reflecting the subtle variations of cultural perceptions.

This was consistent with Brown's (1987: 203) assertion that language is a component of culture and vice versa. Both are so inextricably linked that separating them loses their meaning. According to Newmark (1988: 95-102), the whole cultural

characteristics of a text are disclosed through culture-charged terms known as cultural words. Depending on their role in a document, the terminologies can be translated into a variety of procedures. They are divided into five categories as well as several sub-categories. While Hamerlain (2005: 56) noted that a translation may provide facts and culture that are significantly different from the target-language culture, raising fresh and contrast items to the target-language culture. The translators themselves are the object of any translation, as are certain new, alien, even odd ideals that they inject into their own society.

According to Larson (1984: 52), one of the most difficult problems in translating is cultural differences. A particular culture's inhabitants view things from their own point of view. Many terms that appear to be synonyms are not. They have distinct meanings. According to Catford (1965: 264), translation difficulties are generated by linguistic and cultural untranslatability. Linguistic untranslatability means that there is no substitution for a lexical or syntactic element in the source language in the target language, whereas cultural untranslatability means that some cultural terms or cultural concepts in the source language are not recognized in the target language's culture. This statement was supported by Nababan (2003: 110), who proposed the following factors that influence the readability level of a translation product: readers of target-language text, use of local or foreign words, use of ambiguous words, use of incomplete sentences, average sentence length, and use of complex sentences.

CHAPTER III

RESEARCH METHOD

This chapter explains the type of research design, research instrument, data source, data collection, and data analysis.

A. Research Design

The research focused on translation strategies related to socio-cultural aspects using YouTube videos from the KISARASA channel as the object. The data was obtained from YouTube subtitles, and socio-cultural aspects present on the KISARASA YouTube channel were identified.

The descriptive qualitative technique was used in this study because the data was in the form of words. There was a universal agreement, however, that qualitative researcher had to demonstrate the credibility of their investigations (Creswell, 2000). In general, qualitative approaches were used to collect information that was expressed in words rather than numbers (Creswell, 2000).

The researcher employed a descriptive qualitative design for this research. Green and Thorogood (in Haven & Grootel, 2019) claimed that the goal of qualitative research was to explain the "how" and "what" of a phenomenon. Qualitative research, as defined by Straus & Corbin (in Rahardjo, 2020, p. 28), was a category of study in which the results were not produced using statistical methods or other types of calculation. In comparison to quantitative research, qualitative approaches used a more

varied approach by utilizing data in the form of words, sentences, pictures, and other forms (Rahardjo, 2020).

B. Instrument Research

The research began by gathering all the data from the KISARASA YouTube channel. The research analyzed the translation strategies and classified the data to determine the relationship between the translation strategies and the socio-cultural aspect and the theory used. Other tools that supported the researcher included audio transcribers and notebooks.

C. Data Source

The data from this study were taken from one of the Indonesian YouTube channels, namely 'Kisarasa.' The researcher took the data in the form of words, phrases, clauses, sentences, paragraphs, etc., related to this thesis, which were the subtitles of culinary content containing socio-cultural aspects. The KISARASA YouTube channel focuses on culinary content and specifically provides information about various types of cuisine in Indonesia, hosted by chef Juna and chef Renatta. All videos from this YouTube channel have a subtitle feature that is manually inputted, meaning that a translator is required to input the Indonesian speech and translate it into English as subtitles. The link of that channel is; https://www.youtube.com/@Kisarasa_id

Below are links to the videos used in this study:

1. KISARASA Episode 1 – Perjalanan Chef Juna ke Bali, Penuh Rasa dan Kenangan (Video 1)
<https://www.youtube.com/watch?v=scZ7GH2x1jQ>

2. KISARASA Episode 2 – Hidangan Sultan untuk Chef Juna & Renatta! Resep Bersejarah Keraton Yogyakarta (Video 2)
<https://www.youtube.com/watch?v=bifF8PPXh7k>
3. KISARASA Episode 5 – Wara-wiri Bersama Juna dan Renatta, Menelusuri Makanan Unik Di Yogyakarta! (Video 3)
<https://www.youtube.com/watch?v=qnk3r3M2XvE&t=101s>

D. Data Collection

In collecting data, the researcher started by watching culinary-related content to support this research, specifically content from the KISARASA YouTube channel. The data consisted of transcripts of the host's speech on the YouTube channel while presenting culinary delights that had been uploaded on YouTube. Subtitles derived from the presenter's speech were collected for analysis. However, the researcher did not use the entire transcription of the subtitles for the analysis. Video playback was necessary for the research to gain a full understanding.

E. Data Analysis

The researcher carefully examined each word that the speaker used, paying particular attention to those that transferred socio-cultural factors from the source language to the target language. The researcher identified the translation strategies approach used by that channel and classified it into 11 types of Newmark's translation strategies.

Table 3.1

No	Terms	SC Factors	Source Language	Target Language
1				
2				
Etc.				

A table design was utilized for data analysis, which included the analysis of socio-cultural factors and translation strategies. Both aspects of socio-cultural factors and translation strategies employed the same data analysis method and were analyzed descriptively. The data analysis section involved the analysis of four socio-cultural factors using Trehan and Trehan's theory (200), while the analysis of translation strategies utilized Newmark's theory (1988).

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the researcher outlines and describes the findings and discussion of the data in the socio-cultural factors and translation strategies are applied in KISARA YouTube Channel. This chapter is divided into two parts, firstly is findings, and the second is discussion.

A. Findings

In these findings, the researcher found that there are 17 utterances which contain 4 factors of socio-cultural by Trehan and Trehan's. In these 17 utterances, there are a total of 27 factors related to the socio-cultural factors provided by Trehan (2009). I also found 32 data translation strategies implemented by the Kisarasa YouTube channel, using the theory by Newmark (1988).

1. Socio-cultural Factors

In this part of analyzing, the researcher uses the theory of Trehan (2009) to classify the part of socio-cultural factors. It is divided into 4 factors of socio-cultural terms (culture, language, religion and level of education).

The researcher found 17 utterances that contained the socio-cultural factors in the objects used. Socio-cultural factors used in traditional culinary refer to the concepts, practices, and vocabulary associated with food and cooking that are deeply rooted in a particular.

Datum 1

Terms	SC Factors	Source Language	Target Language
<i>Base genep</i>	Culture and language	Disini, memakai bumbu dari bali dari Bali, <i>base genep</i> .	We used Balinese herbs and spices, called <i>base genep</i> .

It refers to **culture** and **language** of socio-cultural factors. The use of Balinese herbs and spices, referred to as "base genep," indicates the factor of **cultural**. It suggests that the cuisine being discussed is influenced by the culinary traditions and practices specific to the Balinese culture. The sentence mentions the **language** term of "*base genep*," which is a Balinese culinary term. Language is an essential socio-cultural factor, and the use of specific words or terminology related to a particular culture demonstrates the influence of language in conveying cultural information.

Datum 2

Terms	SC Factors	Source Language	Target Language
<i>Wangen</i>	Culture and language	Bumbu nya ini juga menggunakan <i>wangen</i> .	We also used <i>wangen</i> , Balinese seasoning.

It refers to **culture** and **language** of socio-cultural factors. The use of Balinese seasoning, specifically "*wangen*," indicates the influence of Balinese **culture**. Balinese cuisine and its unique seasonings are representative of the cultural practices and culinary traditions specific to the Balinese culture. The mention of "*wangen*" as Balinese seasoning highlights the role of **language** as a socio-cultural factor. The term itself is a linguistic expression specific to the Balinese language or culinary vocabulary. It demonstrates how language is used to convey cultural information and reflects the influence of language within the socio-cultural context.

Datum 3

Terms	SC Factors	Source Language	Target Language
<i>Gecok ganem</i>	Culture and language	Ini namanya <i>gecok ganem</i> .	This is the so-called <i>gecok ganem</i> .

It refers to **culture** and **language** of socio-cultural factors. The mention of "*gecok ganem*" as a special dish and name in Javanese, specifically in Yogyakarta, highlights the influence of **culture**. The dish represents the culinary traditions and practices specific to the Javanese culture, particularly in the region of Yogyakarta. The use of local ingredients and the unique name of the dish reflect cultural aspects related to cuisine. The inclusion of "*gecok ganem*" as a specific term in Javanese represents the role of **language** as a socio-cultural factor. The use of the Javanese term demonstrates how language is used to express cultural concepts and culinary traditions. It signifies the importance of linguistic expressions within the socio-cultural context.

Datum 4

Terms	SC Factors	Source Language	Target Language
<i>Kopi joss</i>	Culture	Tapi emang Jogja terkenal dengan <i>kopi joss</i> nya.	<i>Kopi joss</i> is really famous here in Jogja.

It refers to **cultural** of socio-cultural factors. The sentence mentions the fame of "*kopi joss*" in Jogja, which indicates the *cultural* significance of this particular type of coffee in Yogyakarta. "*Kopi joss*" is a unique beverage where a hot charcoal is added to the coffee, creating a distinct flavor. Its popularity in Jogja reflects the cultural preferences and traditions surrounding coffee consumption in that region.

Datum 5

Terms	SC Factors	Source Language	Target Language
<i>Lawar</i> , pig roast, satay <i>lilit</i> .	Culture	Bali memiliki berbagai masakan khas, seperti lawar, pig roast, satay lilit	We know that Balinese can cook various dishes, from lawar, pig roast, satay lilit

It refers to **cultural** of socio-cultural factors. The sentence highlights the diverse range of traditional Balinese dishes, such as *lawar*, pig roast, and satay *lilit*. These dishes are specific to Balinese cuisine and represent the culinary traditions and practices of the Balinese *culture*. The mention of these dishes reflects the cultural significance of food and cooking in Bali.

Datum 6

Terms	SC Factors	Source Language	Target Language
Yogyakarta <i>Hadiningrat</i> .	Culture	Yogyakarta hadiningrat bukan hanya sekedar tempat.	Yogyakarta Sultanate is more than just a place.

It refers to **cultural** factors of socio-cultural factors. The mention of "Yogyakarta *Hadiningrat*" refers to the Yogyakarta Sultanate, which represents the historical and *cultural* heritage of Yogyakarta. The sentence suggests that the Yogyakarta Sultanate holds significance beyond being a mere location. It signifies the cultural richness, traditions, and historical importance associated with the Yogyakarta Sultanate.

Datum 7

Terms	SC Factors	Source Language	Target Language
Wrapped rice (<i>nasi bungkus</i>)	Culture	Saya mulai menjual nasi bungkus pada tahun 1975.	I opened my wrapped rice business in 1975.

It refers to **cultural** factor of socio-cultural factors. The mention of selling "*nasi bungkus*" (wrapped rice) highlights the cultural aspect. "*Nasi bungkus*" is a traditional culinary practice in Indonesia, where cooked rice is wrapped in banana leaves or other materials. The mention of this specific dish reflects the cultural traditions and culinary practices associated with Indonesian cuisine.

Datum 8

Terms	SC Factors	Source Language	Target Language
<i>Angkringan</i> , heartfelt chats	Culture and language	Dari riuh pasar yang hidup, obrolan pelipur lara di angkringan pinggir jalan.	From its rousing markets, heartfelt chats at Angkringan.

It refers to **culture** and **language** of socio-cultural factors. The mention of "*obrolan pelipur lara di angkringan pinggir jalan*" (heartfelt chats at Angkringan) indicates a cultural aspect. *Angkringan* is a traditional Javanese roadside food stall, often known for its casual and communal atmosphere where people gather to have conversations over food and drinks. The mention of *angkringan* suggests a **cultural** practice of socializing and engaging in heartfelt conversations in a specific setting. The use of the term "*obrolan pelipur lara*" (heartfelt chats) reflects the influence of **language** as a socio-cultural factor. It demonstrates how specific linguistic expressions are used to convey the emotional and meaningful nature of conversations in a particular cultural context.

Datum 9

Terms	SC Factors	Source Language	Target Language
<i>Abdi dalem</i> , not drinking alcohol.	Religion and culture	Satu. Nah, kita kan abdi dalem, tidak minum alcohol.	That's the first point. As for the abdi dalem (local guest), we did not drink alcohol.

It refers to **religion** and **culture** factors of socio-cultural factors. The mention of not drinking alcohol is attributed to **religious** beliefs. The reference to being an "*abdi dalem*" (local guest) suggests a connection to a specific religious context, as certain religious practices or norms may prohibit the consumption of alcohol. In this case, the explanation implies adherence to Islamic beliefs, where the consumption of alcohol is generally forbidden. The mention of being an "*abdi dalem*" indicates a **cultural** aspect. The term refers to someone who serves in a traditional Javanese court, and it reflects a particular cultural context and social structure. The sentence suggests that within this cultural setting, not drinking alcohol is a prevalent practice or expectation.

Datum 10

Terms	SC Factors	Source Language	Target Language
Satay <i>klathak</i>	Culture and language	Sate klathak dulu itu terinspirasi dari melinjo, melinjo yang disini Namanya itu klathak.	The name was inspired by the melinjo seed, which is known locally as klathak.

It refers to **culture and language** of socio-cultural factors. The sentence mentions the culinary inspiration for the name "*sate klathak*" and its connection to the melinjo seed. It indicates that the dish's name, "*klathak*," is derived from the local (**language**) name for the melinjo seed. This reflects the **cultural** significance of using local ingredients and indigenous names in culinary traditions. It showcases how

cultural elements, such as local ingredients and traditional naming practices, influence the creation and naming of dishes.

Datum 11

Terms	SC Factors	Source Language	Target Language
<i>Sate kere</i>	Culture and level of education.	Sehingga kita menemukan hanya lemak, hati, ampela seperti itu di sate kere	That's why we can only find fat, hearts, gizzards and like that in <i>sate kere</i>

It refers to **cultural** and **level of education** of socio-cultural factors. The mention of specific ingredients, such as fat, hearts, and gizzards, and their association with a dish named "*sate kere*" in Jogja, highlights the **cultural** aspect. "*Sate kere*" is a traditional dish from Yogyakarta that utilizes these ingredients. The use of local ingredients and the reference to a specific dish reflect the cultural practices and culinary traditions associated with Jogja's cuisine. The explanation states that a deeper **level of education** is required to understand the meaning of the ingredients. This implies that knowledge and understanding of the dish and its cultural significance go beyond surface-level understanding. It suggests that a certain level of education or awareness is necessary to fully appreciate and comprehend the cultural and culinary nuances involved.

Datum 12

Terms	SC Factors	Source Language	Target Language
<i>Tempe gembus</i>	Culture and language	Ada lemak, ada tempe gembus.	There are some fats, tempe <i>gambus</i> .

It refers to **culture** and **language** of socio-cultural factors. The mention of "*tempe gembus*" and its explanation highlight the **cultural** factor. "*Gembus*" refers to tofu or

coconut dregs that are prepared as an ingredient for a specific type of tempeh in Indonesia. This signifies the cultural significance of tempeh as a traditional Indonesian food and the variations in its preparation methods across different regions. The use of the term “*gembus*” and its explanation reflect the influence of **language** as a socio-cultural factor. The term is specific to the Indonesian language and represents a linguistic expression used to describe a particular ingredient and its preparation.

Datum 13

Terms	SC Factors	Source Language	Target Language
<i>Jangu</i> and <i>bangle</i>	Culture and language	Ada jangu, bangle, mungkin, saya kurang ingat.	It consists of <i>jangu</i> , <i>zingiber cassumunar</i> , I guess. I don't remember.

It refers to **culture** and **language** of socio-cultural factors. The mention of “*jangu*” and “*bangle*” as Javanese terms related to herbs and spices indicates the **cultural** factor. These terms reflect the culinary traditions and cultural practices associated with Javanese cuisine. The use of specific local terms for herbs and spices highlights the cultural significance of these ingredients in Javanese culinary culture. The use of Javanese terms “*jangu*” and “*bangle*” reflects the influence of **language** as a socio-cultural factor. It demonstrates how specific linguistic expressions are used to describe and refer to culinary ingredients within a particular cultural context.

Datum 14

Terms	SC Factors	Source Language	Target Language
<i>Bale Raos</i>	Culture	Kisarasa inilah yang terwujud nyata setiap santapan Bale Raos.	This story of taste is evident in every bite of dishes in <i>Bale Raos</i> .

It refers to **culture** of socio-cultural factors. The mention of "*Bale Raos*" and the story of taste associated with it reflects the cultural aspect. "*Bale Raos*" is a traditional Javanese royal dining hall known for its exquisite culinary offerings. The sentence suggests that the unique flavors and dining experience at *Bale Raos* are representative of a broader cultural narrative or tradition. It implies that the taste and experience of the dishes served at *Bale Raos* are deeply rooted in the cultural heritage and culinary traditions of the region.

Datum 15

Terms	SC Factors	Source Language	Target Language
<i>bebek suwar-suwir</i>	Language	Ini yang tadi saya sebut bebek suwar-suwir.	This is what I meant by "bebek suwar-suwir".

It refers to **language** of socio-cultural factors. The sentence refers to the term "*bebek suwar-suwir*" and connects it to the previous mention. The phrase "*bebek suwar-suwir*" is a specific term used in the Indonesian language to describe a certain way of preparing duck meat, typically shredded or pulled. By clarifying the meaning of the term, the speaker emphasizes the importance of language in conveying a specific culinary concept or technique.

Datum 16

Terms	SC Factors	Source Language	Target Language
<i>Tongseng</i>	Cultural	Tongseng karena saat memasak berbunyi "tong" dan "seng".	" <i>Tongseng</i> " for the moves of the cooks.

It refers to **cultural** factor of socio-cultural factors. The sentence explains the origin of the term "*tongseng*" and its association with the sounds made while cooking,

specifically "*tong*" and "*seng*." This suggests that the term "*tongseng*" is derived from onomatopoeic words that mimic the stirring or sizzling sounds produced during the cooking process. The use of **language** in naming the dish highlights how culinary terms can be influenced by sounds and actions related to the cooking technique.

Datum 17

Terms	SC Factors	Source Language	Target Language
<i>Betutu</i>	Culture and language	Ia mulai membuka cabang restoran betutu.	He opened a branch of our betutu restaurant.

It refers to **culture** and **language** of socio-cultural factors. The mention of opening a branch of a betutu restaurant implies a connection to Indonesian **culture**. Betutu is a traditional Indonesian dish, so the restaurant's expansion represents the cultural aspect of socio-cultural factors. The sentence is a translation from Indonesian to English, indicating the role of **language** as a socio-cultural factor. The term of "*betutu*" indicates different languages are associated with specific cultures and communities, and the translation highlights the interaction between Indonesian and English languages in this context.

2. Translation Strategies of Socio-cultural Factors

The researcher found 8 translation strategies are applied in that YouTube channel; 1. Transference (7), 2. Functional Equivalent (5), 3. Cultural Equivalent (33), 4. Descriptive Equivalent (2), 5. Generalization (1), 6. Literal Translation (37), 7. Paraphrase (7) and 8. Couplets (35). Overall, the translation strategies that the researcher found, there are 57 utterances. This is because the translation strategy in one utterance is not just one strategy, it can also be a combination of translation strategies.

1. Transference

Transference (loan word, transcription) this term is used by Newmark (1988: 81), while Venuti (1995) uses the term of transference as “borrowing” translation. Borrowing or transference is a "form of foreignization that incorporates a foreign word or expression without translation into the target language text.

Datum 1.1:

Terms	SC Factors	Source Language	Target Language
<i>Base genep</i>	Culture and language	Disini, memakai bumbu dari bali dari Bali, <i>base genep</i> .	We used Balinese herbs and spices, called <i>base genep</i> .

In this case, the term of *base genep*, a specific blend of Balinese herbs and spices, requires knowledge of the appropriate ingredients and proportions. Individuals who are already familiar with this cultural practice can provide guidance and instruction to others who are less experienced, helping them acquire the necessary skills and knowledge to use *base genep* effectively. *Base genep* represents a cultural tool which is specific combination of herbs and spices, that is used to enhance the flavors and aromas of Balinese cuisine. It is a cultural resource that carries meaning, practices, and knowledge related to Balinese culinary traditions. The use of *base genep* as a cultural tool reflects the cultural identity and practices of the Balinese community.

The translation strategy used in this sentence is known as "transference," or “borrowing,” where a word or phrase is borrowed from the source language and used in the target language without translation. In this case, the Balinese words "base genep" are directly borrowed and used in the Indonesian sentence without being translated.

This strategy is commonly used for cultural factors, specific proper nouns, and technical terms that do not have equivalent translations in the target language.

Datum 1.2:

Terms	SC Factors	Source Language	Target Language
<i>Wangen</i>	Culture and language	Bumbu nya ini juga menggunakan <i>wangen</i> .	We also used <i>Wangen</i> , Balinese seasoning.

The use of *Wangen* reflects the cultural heritage and culinary traditions of Bali.

It represents a specific local flavor and ingredient that is deeply rooted in Balinese cuisine. The socio-cultural aspect lies in the preservation and transmission of culinary knowledge, recipes, and practices that are tied to the cultural identity of the Balinese people.

The translation strategy used in this sentence is a of "borrowing". The English sentence "We also used *wangen*" is translated by borrowing the Balinese word "*wangen*" and using it in the Indonesian sentence without translation. However, since "*wangen*" is not a commonly used term in the Indonesian language, an additional explanation should be given to clarify that "*wangen*" refers to Balinese herbs and spices. This combination of borrowing and explanation helps convey the intended meaning accurately while also maintaining the cultural significance of the original text.

Datum 1.3:

Terms	SC Factors	Source Language	Target Language
<i>Gecok ganem</i>	Culture and language	Ini namanya <i>gecok ganem</i>	This is the so-called <i>gecok ganem</i> .

The use of the term "*gecok ganem*" refers to a specific dish from Yogyakarta, Indonesia. It highlights the cultural context of the region, where unique culinary traditions and local dishes are valued. The socio-cultural aspect lies in the recognition

and understanding of this term within the Yogyakarta community, with shared knowledge and appreciation for local cuisine.

The translation strategy used in this example is a combination of "transference" and "cultural equivalent." The translator has chosen to borrow the Javanese term "gecok ganem" into the English text without translating it. However, the interpreter has added an explanation in English subtitle in the next utterances of the video to provide context and explanation for readers who may not be familiar with the dish. This strategy is useful when there is no direct equivalent term in the target language, and the translator chooses to use the source language term while providing some explanation to ensure that the meaning is clear to the target audience. Additionally, the explanation in parentheses helps to culturally adapt the text to the target audience and bridge the cultural and linguistic gap between the source and target languages.

Datum 1.4:

Terms	SC Factors	Source Language	Target Language
<i>Kopi joss</i>	Culture	Tapi emang Jogja terkenal dengan kopi joss nya	<i>Kopi joss</i> is really famous here in Jogja

The term of "*kopi joss*" highlight its cultural significance and heritage. The drink has gained recognition and appreciation beyond the local community, becoming an emblematic symbol of Jogja's culinary offerings. The socio-cultural aspect lies in the promotion and preservation of cultural heritage through food and beverage practices, contributing to the region's cultural pride and tourism.

The translation strategy used in this sentence is a literal translation. No significant changes in grammar or vocabulary are made, and the meaning is accurately conveyed from Indonesian to English. It also contains the transference translation strategy because the work of “kopi joss” is not translated into specific term in English language. It involves cultural adaptation because Kopi joss refers to a Javanese coffee that uses hot charcoal inside a glass of coffee.

2. Functional Equivalent

Functional Equivalent introduced by Newmark (1988: 83) while Molina and Albir (2002: 510) introduce the term “Particularization”. This procedure, applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term; it therefore neutralises or generalises the SL word.

Datum 2.1:

Terms	SC Factors	Source Language	Target Language
<i>Lawar</i> , pig roast, satay <i>lilit</i> .	Culture	Bali memiliki berbagai masakan khas, seperti lawar, pig roast, satay lilit	We know that Balinese can cook various dishes, from <i>lawar</i> , pig roast, <i>satay lilit</i>

The statement highlights the cultural diversity found in Bali through its various traditional dishes. Each dish mentioned, such as “*lawar*, pig roast, and satay *lilit*”, represents a unique culinary tradition and contributes to the rich cultural tapestry of Bali. The socio-cultural aspect lies in the recognition and celebration of this diversity, reflecting the importance of cultural heritage and local practices. The mention of these traditional dishes implies the transmission of knowledge and skills from one generation to another. Culinary practices are often learned through social interactions and

apprenticeships, where more experienced individuals guide and mentor younger members of the community.

The translation strategy used here appears to be a mixture of literal translation and functional equivalent. The sentence structure and word order are similar between the two languages, but some words and phrases are translated idiomatically to convey the intended meaning accurately. For instance, "lawar" is a special dish from Bali, and the translator has used this term instead of translating it directly to Indonesian. Similarly, "satay lilit" is also a Balinese dish, and the translator has used this term instead of translating it directly to Indonesian. In addition, the translator has translated "betutu" idiomatically as "roasted" to convey its meaning accurately in Indonesian. The term "lilit" is also translated as "twist" in Indonesian. Overall, the translation is effective in conveying the intended meaning of the original English sentence in Indonesian. The translator has used idiomatic translations for the specific dishes to capture their cultural and linguistic context, which enhances the meaning of the sentence in Indonesian.

Datum 2.2:

Terms	SC Factors	Source Language	Target Language
-	-	Jadi kita masukkan minyak, garam dan terasi.	So, we add oil, salt, and shrimp paste.

The sentence highlights the ingredients used in a recipe, namely oil, salt, and shrimp paste. Culinary practices are deeply embedded in socio-cultural contexts, involving shared knowledge, traditions, and techniques. The socio-cultural aspect lies

in the transmission of culinary knowledge and the cultural significance of these ingredients within the community.

It appears to be a "functional equivalent" translation, where the translator focuses on conveying the meaning of the original English sentence in a way that sounds natural and appropriate in Indonesian. In this case, the translator has chosen to use the Indonesian verb "masukkan" to convey the action of "adding" the ingredients, which is a common and natural way of expressing this concept in Indonesian. The translator has also used the appropriate Indonesian words for "oil" (minyak), "salt" (garam), and "shrimp paste" (terasi), which are commonly used in Indonesian cuisine. Overall, this translation strategy is more effective in conveying the intended meaning of the English sentence in a way that sounds natural and idiomatic in Indonesian.

Datum 2.3:

Terms	SC Factors	Source Language	Target Language
Yogyakarta <i>Hadiningrat</i>	Culture	Yogyakarta hadiningrat bukan hanya sekedar tempat	Yogyakarta Sultanate is more than just a place

The mention of the Yogyakarta Sultanate implies a connection to the region's historical and cultural identity. The sultanate represents a distinct socio-political and cultural institution that has shaped the traditions, values, and customs of the Yogyakarta community. The socio-cultural aspect here relates to the preservation and transmission of cultural heritage, as individuals identify themselves with the sultanate's legacy.

The translation strategy used in this example is called "**functional translation.**" It involves translating the meaning of the source language (English) into the target

language (Indonesian) while considering the cultural and linguistic nuances of both languages. This approach aims to produce a natural-sounding translation that conveys the intended meaning of the source language in a way that makes sense in the target language. In this case, the translator has chosen to use the phrase "Kesultanan Yogyakarta" (Yogyakarta Sultanate) instead of directly translating the term "Yogyakarta Sultanate." This is because the term "hadiningrat" is a unique title used in the Yogyakarta Sultanate that does not have an equivalent in English. Similarly, the use of the phrase "bukan hanya sekedar tempat" (more than just a place) conveys the meaning of the original sentence in a way that sounds natural in Indonesian.

3. Cultural Equivalent

Cultural Equivalent proposes by Newmark (1988: 82), while Vinay and Darbelnet (2000) in Munday (2001: 58) uses the term "Equivalent" and Molina and Albir (2002: 509); Gallagher (1996: 28) introduce the term "Adaptation". This is an exact translation where a SL cultural word is translated by a TL cultural word.

Datum 3.1:

Terms	SC Factors	Source Language	Target Language
Wrapped rice (<i>nasi bungkus</i>)	Culture	Saya mulai menjual nasi bungkus pada tahun 1975.	I opened my wrapped rice business in 1975

The mention of selling wrapped rice suggests engagement with the local community and customers. Food businesses often involve interactions and transactions that foster cultural exchange. Through the sale of a specific food item, the individual may contribute to the culinary landscape, introduce new flavors, and participate in the

local food culture. The socio-cultural aspect here relates to the role of food as a medium for cultural exchange and the creation of shared experiences.

The English term "wrapped rice" is translated into "*nasi bungkus*" in Indonesian, which is a common term for rice that is wrapped in banana leaves or paper. The sentence structure and grammatical rules in Indonesian are followed in the translation. For example, the verb "opened" is translated into "*mulai menjual*," which means "started selling" in Indonesian. The translation aims to convey the same message and meaning as the original sentence in English. Therefore, the main idea of the sentence is retained in the translation, and the intended audience for the translation is considered. Overall, the translation strategy used in this case prioritizes conveying the same meaning and message as the original sentence while also considering the cultural and linguistic differences between Indonesian and English.

Datum 3.2:

Terms	SC Factors	Source Language	Target Language
<i>Betutu</i>	Culture and language	Ia mulai membuka cabang restoran betutu.	He opened a branch of our betutu restaurant.

The sentence mentions the opening of a branch of a *betutu* restaurant. *Betutu* is a traditional Balinese dish, and the establishment of a betutu restaurant reflects the preservation and continuation of culinary heritage and tradition. The socio-cultural aspect lies in the recognition and promotion of cultural practices, where the restaurant serves as a platform for sharing and appreciating the culinary heritage of the local community.

The English term "betutu restaurant" is translated into "restoran betutu" in Indonesian, which is a type of Balinese cuisine that is known for its spicy flavors and cooking method. The sentence structure and grammatical rules in Indonesian are followed in the translation. For example, the verb "opened" is translated into "membuka," which means "to open" in Indonesian. The translation aims to convey the same message and meaning as the original sentence in English. Therefore, the main idea of the sentence is retained in the translation, and the intended audience for the translation is considered. Overall, the translation strategy used in this case prioritizes conveying the same meaning and message as the original sentence while also considering the cultural and linguistic differences between Indonesian and English.

Datum 3.3:

Terms	SC Factors	Source Language	Target Language
<i>Angkringan</i> , heartfelt chats	Culture and language	Dari riuh pasar yang hidup, obrolan pelipur lara di angkringan pinggir jalan.	From its rousing markets, heartfelt chats at Angkringan.

The sentence refers to the bustling markets and Angkringan, which are both integral parts of Indonesian culture. Markets serve as vibrant hubs of economic and social activities, while Angkringan represents a unique culinary tradition and social gathering place. The socio-cultural aspect lies in the recognition and appreciation of these cultural practices and traditions, which play a significant role in shaping social interactions and community dynamics.

The translation strategy used in this example is called "cultural substitution" or "cultural equivalent translation." It involves translating the meaning of the source

language (Indonesia) into the target language (English) while considering the cultural context of both languages. This approach aims to produce a translation that effectively conveys the intended meaning of the source language in a way that resonates with the target audience and cultural context. In this case, the translator has chosen to replace the Indonesian term "*Angkringan*" with the English term "*angkringan*" and provide a brief explanation that it is a small street food in Yogyakarta that sells satay and some drinks. This is a form of cultural substitution as the term "*angkringan*" is a specific term that does not have an exact equivalent in Indonesian language. The translator has also used the phrase "riuh pasar yang hidup" (lively bustling market) to convey the idea of a bustling market, which is a common occurrence in Indonesian culture. Finally, the phrase "obrolan pelipur lara" (heartfelt chats) is used to convey the idea that the chats at the *angkringan* provide comfort and solace to the participants, which is a sentiment that is commonly associated with *angkringan* culture in Yogyakarta.

Datum 3.4:

Terms	SC Factors	Source Language	Target Language
<i>Abdi dalem</i> , not drinking alcohol.	Religion and culture	Satu. Nah, kita kan abdi dalem, tidak minum alkohol.	That's the first point. As for the <i>abdi dalem</i> (local guest), we did not drink alcohol.

The term "*abdi dalem*" refers to a specific social identity within Indonesian culture. *Abdi dalem* are individuals who serve in the inner circle of a royal palace or court. As members of this group, there may be shared expectations and behaviors that define their social identity, including abstaining from alcohol consumption. The socio-cultural aspect here relates to the significance of group membership and the role it plays in shaping individual behaviors and social interactions.

The translation strategy used in this example is "cultural translation" or "cultural equivalent." The translator has chosen to replace the Javanese term "*abdi dalem*" with its English equivalent "local guests" to make it more understandable to the English-speaking audience. Additionally, the translator has also included an explanation in parentheses to provide context and further clarification. This strategy helps to bridge the cultural and linguistic gap between the source and target languages, making the text more accessible to the target audience while maintaining the original meaning and intent of the source text.

Datum 3.5:

Terms	SC Factors	Source Language	Target Language
<i>Sate Kere</i>	Culture and level of education	Sate kere itu artinya hidangan sate yang untuk kalangan menengah kebawah atau kurang mampu.	"Sate kere" means a satay dish for lower-middle class or underprivileged people.

The term "*sate kere*" serves as a cultural signifier, representing a specific type of satay dish associated with the lower-middle class or underprivileged individuals. Food practices often carry symbolic meaning and can reflect social, economic, and cultural aspects of a community. The socio-cultural aspect lies in the understanding of food as a cultural practice and the role it plays in signaling social identities and economic circumstances.

The translation strategy used in this case is known as "literal translation," where the words are translated directly from English to Indonesian without any significant changes in the structure or meaning of the original sentence. The translator has chosen to use simple and straightforward language, without any embellishments or

elaboration, to convey the intended message clearly and effectively. Additionally, cultural knowledge and understanding of the intended audience's socio-economic background have been taken into account to produce an accurate and appropriate translation. The translation strategy used by the translator also used a "cultural equivalent" strategy, where the translator has not only translated the words but also adapted the translation to fit the cultural context and intended audience. In this case, the translator has chosen to use the Javanese word "*kere*" to convey the cultural significance of the term and accurately reflect the socio-economic context in which the term is used. By doing so, the translator has not only provided a literal translation of the term but also ensured that the translation is culturally appropriate and relevant to the target audience.

Datum 3.6:

Terms	SC Factors	Source Language	Target Language
-	-	Ini sebagian besar jeroan, ya ada ati, ampela, ginjal, dan lain-lain.	This is mostly innards like hearts, gizzards, kidneys, and so on.

The dish comprising innards represents a specific culinary identity. Different regions and communities may have their own unique ways of preparing and consuming innards. The socio-cultural aspect lies in the recognition of culinary diversity and the role it plays in shaping cultural identity and preserving local food traditions.

The translation strategy used in this Indonesian to English translation is called "literal translation with cultural equivalent". The translator has directly translated the words of the source language into the target language while adapting the cultural

context for the target audience. The translator has translated "*jeroan*" as "innards" which is a commonly used term in English to refer to the internal organs of animals that are used for food. However, to provide additional cultural context for the target audience, the translator has listed specific examples of the types of innards that are included, such as "hearts, gizzards, kidneys, and so on". Overall, this translation strategy effectively conveys the intended meaning of the original text while adapting the cultural context for the target audience, making it easier for them to understand the content.

4. Descriptive Equivalent

Descriptive Equivalent introduced by Newmark (1988: 83) Molina and Albir (2002: 510) introduce the term "Description", Vinay and Darbelnet (2000) in Munday (2001:58) used the term "Equivalent". Descriptive equivalence involves "reproducing the same impact on the target reader as the original text has on the source reader, insofar as this is possible within the constraints of the linguistic and cultural differences between the two languages" (Baker, 1992, p. 83).

Datum 4.1:

Terms	SC Factors	Source Language	Target Language
-	-	Masukkan merica.	Put these peppercorns in.

The sentence instructs the addition of peppercorns, which indicates a specific culinary practice. Peppercorns are a common spice used in many culinary traditions around the world, including Indonesian cuisine. The socio-cultural aspect lies in the

recognition of the role of spices and flavorings in cultural culinary practices and the cultural significance attached to specific ingredients.

"Put these peppercorns in" can be seen as a signal of descriptive equivalent translation strategy because it conveys the intended meaning of the Indonesian phrase "Masukkan merica" rather than translating it word for word. The translator has used an appropriate English equivalent for "*merica*" which is "peppercorns" and has modified the sentence structure to make it sound more natural in English. Descriptive equivalent translation strategy focuses on reproducing the same impact on the target reader as the original text has on the source reader, insofar as this is possible within the constraints of the linguistic and cultural differences between the two languages. In this example, the translator has applied descriptive equivalent strategy by choosing an appropriate English equivalent for "*merica*" and modifying the sentence structure to sound natural in English, while still conveying the same meaning as the original text.

Datum 4.2:

Terms	SC Factors	Source Language	Target Language
<i>Sate klathak</i>	Culture and language	Sate klathak dulu itu terinspirasi dari melinjo, melinjo yang disini	The name was inspired by the Melinjo seed, which is known locally as <i>klathak</i> .

The sentence mentions that the Melinjo seed is known locally as *klathak*. This highlights the importance of local terminology and cultural naming practices. The use of specific names and terms reflects the cultural identity and linguistic diversity within a community. The socio-cultural aspect lies in the recognition of the significance of local language and terminology in preserving cultural heritage and identity.

The translation strategy used in this Indonesian to English translation is called "explanation translation or descriptive equivalent". The translator has provided an explanation of the Indonesian sentence, where they explain that the name "klathak" comes from the local name of the Melinjo seed. The translator has used an equivalent term for "Melinjo seed" in English, but has included a cultural explanation to convey the local significance of the term. This strategy is useful when the original phrase or term is difficult to translate directly into the target language, or when the cultural context is important to convey the meaning of the phrase. By providing an explanation, the translator ensures that the target audience understands the meaning and cultural significance of the term.

5. Generalization

According to Mona Baker, a leading translation scholar, generalization is "the strategy of using a more general or less specific term in the target text in order to avoid the use of a specialized term that is either not available in the target language or not commonly understood by the target readership" (Baker, 1992, p. 54).

Datum 5.1:

Terms	SC Factors	Source Language	Target Language
-	-	Yang sudah pasti ada menyan dan lain sebagainya namanya itu	It also contains benzoin and other spices from Bali.

The sentence mentions the inclusion of benzoin and other spices. Ingredients often carry cultural significance and are used to enhance the flavor, aroma, and overall experience of a dish. The choice of specific spices reflects cultural preferences, culinary traditions, and local availability. The socio-cultural aspect lies in the recognition of the

cultural significance attached to ingredients and the role they play in shaping culinary practices.

The translation strategy used in this sentence is "generalization." The English sentence "It also contains benzoin and other spices from Bali" is translated into Indonesian as "Yang sudah pasti ada menyan dan lain sebagainya," which means "There is definitely benzoin and so on." The Indonesian sentence does not specify the other spices from Bali but instead uses a general term "sebagainya" which means "and so on" or "and others." This strategy of generalization is commonly used when a specific term or phrase in the source language does not have a direct equivalent in the target language, or when the specific details are not relevant or necessary to convey the overall meaning.

6. Literal Translation

Literal translation is a translation strategy where the translator renders the source language text into the target language as closely as possible, without taking into account any cultural or linguistic differences between the two languages (Mona Baker: 1992).

Datum 6.1:

Terms	SC Factors	Source Language	Target Language
<i>Wangenan</i>	Culture and language	Oh, wangenan nya duluan yang masuk?	<i>Wangenan</i> comes first?

The question suggests that there might be variations or differences in the order or sequence of introducing certain elements. This reflects the recognition of individual differences and cultural variations within a broader socio-cultural context. The socio-

cultural aspect lies in acknowledging and respecting diverse perspectives, practices, and interpretations within a cultural framework.

It appears that the English phrase "Wangenan comes first?" is being translated into Indonesian as "Oh, wangenan nya duluan?" This appears to be a direct translation of the English sentence into Indonesian, with the addition of the interjection "Oh" and the Indonesian possessive marker "nya." This translation strategy is known as a or literal translation, where the translator attempts to translate each word in the source language into the target language without making significant changes to the word order or grammar. While this approach can be useful in some situations, it can also result in awkward or unclear translations, as not all languages have the same grammatical structures and idiomatic expressions. Therefore, it's important to consider the context, cultural differences, and nuances of both languages to produce an accurate and natural-sounding translation.

Datum 6.2:

Terms	SC Factors	Source Language	Target Language
-	-	Sekarang masukkan kepelepah pinang	Now, put this nipa midrib.

The mention of the nipa midrib as a container highlights the importance of materiality and cultural signifiers in culinary practices. Different cultures use various materials for cooking and serving food, and these materials often carry cultural symbolism or practical advantages specific to the local environment. The socio-cultural aspect lies in the recognition of the significance of materials and their cultural connotations in culinary practices.

The translator has used literal translation to translate the words "Sekarang" to "Now" and "pelepah pinang" to "nipa midrib" without making any changes to the word order. However, the translator has also used lexical substitution to replace the Indonesian word "masukkan" with the English word "put", which is a more natural-sounding equivalent in English. Overall, the translator has used a combination of literal translation and lexical substitution to produce a translation that accurately conveys the meaning of the source text in English while also using natural-sounding English phrasing.

Datum 6.3:

Terms	SC Factors	Source Language	Target Language
-	-	Di Yogyakarta kuliner telah menempuh perjalanan yang panjang, ribuan tahun lamanya	Yogyakarta's cuisine has a long history dating back thousands of years.

The sentence highlights the long history of Yogyakarta's cuisine, suggesting a strong cultural heritage and tradition associated with the local culinary practices. Culinary traditions often reflect a community's history, values, and cultural identity. The socio-cultural aspect lies in the recognition and preservation of cultural heritage and the transmission of culinary traditions across generations.

The translation strategy used in this example is called "literal translation". It involves translating the meaning of the source language (English) into the target language (Indonesian) as literally as possible, without considering the cultural and linguistic nuances of both languages. This approach aims to produce a translation that accurately conveys the meaning of the source language in a way that preserves the

original wording and syntax as much as possible. In this case, the translator has used a direct translation approach, with some minor adjustments to make the sentence sound more natural in English language. The phrase "kuliner telah menempuh perjalanan yang panjang" (cuisine has taken a long journey) is a direct translation of the English sentence "cuisine has a long history." However, the translator has added the phrase "ribuan tahun lamanya" (dating back thousands of years) to convey the extent of the history, which is not explicitly stated in the English sentence. Additionally, the translator has chosen to use the phrase "Di Yogyakarta" (In Yogyakarta) at the beginning of the sentence to provide a clearer context for the sentence.

Datum 6.4:

Terms	SC Factors	Source Language	Target Language
-	-	Sehingga kita menemukan hanya lemak, hati, ampela	That's why we can only find fat, hearts, gizzards and like that.

The mention of fat, hearts, and gizzards reflects the cultural significance of these ingredients in the culinary traditions being discussed. Certain ingredients may hold symbolic, ritualistic, or historic value within a cultural context. The socio-cultural aspect lies in recognizing the cultural meanings and associations attached to specific ingredients and their role in shaping culinary practices.

The given English sentence appears to be a translation from Indonesian to English. It seems to be a word-for-word translation, which is also known as a literal translation. The translator has kept the same order of words and used equivalent words in the target language to convey the meaning of the source language. It provides additional information about the context of the situation, which suggests that the type

of meat used in the satay is limited to secondary cuts because it is meant for the lower class because of the past culture.

Datum 6.5:

Terms	SC Factors	Source Language	Target Language
<i>Tempe Gembus</i>	Culture and language	Ada lemak, ada tempe gembus.	There are some fats, tempe gambus

The mention of fats and tempeh gembus reflects the cultural significance and relevance of these ingredients in the culinary context being discussed. Certain ingredients hold cultural, traditional, or historical value, representing local tastes, preferences, and cultural practices. The socio-cultural aspect lies in understanding the cultural meanings and associations attached to specific ingredients and their role in shaping culinary traditions.

The translation strategy used in this Indonesian to English translation is called "literal translation". The translator has directly translated the words of the source language into the target language without taking into account the idiomatic expressions or cultural differences. However, the translation is not completely accurate. "Tempe gembus" is likely a misspelling of "tempeh gembus", which refers to a type of tempeh that has a soft and fluffy texture. Additionally, the phrase "ada lemak" can mean "there is fat" or "it is fatty", depending on the context. Overall, while literal translation can be useful in some cases, it may not always be the most effective strategy for conveying the intended meaning and cultural context of the original text. In this case, a more accurate translation would be "There is some fat and soft tempeh."

Datum 6.6:

Terms	SC Factors	Source Language	Target Language
<i>Klathak</i>	Culture and language	Jadi, klathak karena dia pas dibakar bunyi tak tak tak, karena pakai bakaran jeruji.	The name " <i>klathak</i> " comes from the sound it makes when grilled as it is skewered with steel spokes.

The sentence explains the origin of the name "*klathak*" based on the sound it produces during the grilling process. Names and linguistic aspects play a significant role in cultural practices as they carry meanings, historical context, and cultural associations. The socio-cultural aspect lies in recognizing how language and naming practices contribute to the cultural identity and transmission of knowledge within a community.

The translation strategy used in this Indonesian to English translation is called "literal translation" or "word-for-word translation". The translator has translated the Indonesian sentence into English by following the exact structure of the sentence and translating each word individually. For example, the phrase "*klathak*" is translated as "*klathak*", and the phrase "*bakaran jeruji*" is translated as "grilled with steel spokes". The translator has also used the phrase "when grilled" to convey the meaning of "*dibakar*", and the phrase "sound it makes" to convey the meaning of "*bunyi tak tak tak*". This strategy is useful when the target audience is familiar with the source language and culture and can understand the meaning of the sentence even if it is not translated idiomatically. However, this strategy can sometimes lead to awkward or unnatural-sounding translations, especially when idiomatic expressions or cultural references are involved.

7. Paraphrase

Paraphrase (Dryden, 1680 in Baker and Malmkjaer, 2001: 166; Newmark, 1988:90; Robinson in Baker and Malmkjaer, 2001: 166) or Free Translation (Catford in Baker and Malmkjaer, 2001: 89; Jerome in Baker and Malmkjaer, 2001: 87). This is an explanation of the meaning of a segment of the text. It is used in a poorly written text or has important implications and omissions.

Datum 7.1:

Terms	SC Factors	Source Language	Target Language
-	-	Sesuai sama namanya, daerah istimewa, ini adalah kota yang special	As its' implies, "special region." It is a special city.

The sentence emphasizes the cultural significance of naming by highlighting the meaning behind the name "*daerah istimewa*" (special region). Names carry cultural, historical, and symbolic significance, reflecting the identity and uniqueness of a place. The socio-cultural aspect lies in recognizing how naming practices contribute to the formation of cultural identity and the transmission of cultural values and meanings.

The translation strategy used in this example is called "paraphrase" or "free translation." It involves translating the meaning of the source language (English) into the target language (Indonesian) while considering the grammatical structure and idiomatic expressions of the target language. This approach aims to produce a natural-sounding translation that conveys the intended meaning of the source language. In this case, the translator has opted to use the phrase "*daerah istimewa*" (special region) instead of directly translating the word "region" to "*kawasan*" or "area." The use of

"kota yang istimewa" (special city) also conveys the meaning of the original sentence in a way that sounds natural in Indonesian.

Datum 7.2:

Terms	SC Factors	Source Language	Target Language
-	-	Pada dasarnya, ini semua sate tetapi bahan dasarnya bukan daging.	Basically, these are all satay, but the main ingredient isn't meat.

The sentence highlights the culinary adaptation and variation within the concept of satay. While traditionally satay is made with meat, the statement suggests that the main ingredient used in this case is something other than meat. Culinary adaptation reflects the ability of a culture to adapt traditional dishes to different ingredients or dietary preferences, showcasing the creativity and resourcefulness of a community. The socio-cultural aspect lies in recognizing the diversity and flexibility of culinary practices and the adaptation of traditional recipes to different contexts.

The translation strategy used in that translation is called "paraphrasing". Instead of translating the words in the source language word-for-word, the translator has chosen to rephrase the sentence in a way that conveys the same meaning in English. The translator has used the phrase "these are all satay" to convey that the food being discussed is a type of satay, while the phrase "the main ingredient isn't meat" has been used to indicate that the food is not made primarily from meat. Overall, paraphrasing is an effective strategy for conveying the intended meaning of a text in a target language, especially when there are cultural or linguistic differences between the two languages. It allows the translator to use language that is natural and appropriate for the target audience, rather than simply translating the words literally.

Datum 7.3:

Terms	SC Factors	Source Language	Target Language
-	-	Ini lumayan banyak banget untuk isian sate	We have a lot of skewered chunks.

The statement highlights the abundance of skewered chunks, indicating a diverse range of ingredients or variations in the types of chunks used. Culinary diversity and variety reflect the richness and complexity of a culture's culinary traditions, showcasing the use of different ingredients, flavors, and cooking techniques. The socio-cultural aspect lies in appreciating the cultural value placed on culinary diversity and the importance of offering a wide range of options to cater to different tastes and preferences.

The translation strategy used in this Indonesian-to-English translation is called "paraphrasing". The translator has used a paraphrasing strategy to convey the meaning of the Indonesian sentence in English. Instead of translating the sentence word-for-word, the translator has chosen to rephrase it in a way that is natural and idiomatic in English, using the phrase "skewered chunks" to refer to the food that will be used to fill the skewers. Additionally, the translator has adapted the translation to make it more appropriate for the target audience. The phrase "lumayan banyak banget" can be translated more literally as "quite a lot", but the translator has used the phrase "a lot" to convey the same meaning in a more natural and colloquial way. Overall, this translation strategy is effective in conveying the meaning of the original sentence in a way that is both accurate and natural-sounding in English.

Datum 7.4:

Terms	SC Factors	Source Language	Target Language
-	-	Pedes manis dari aromanya aja.	It smells sweet and spicy to me just from the aroma.

The mention of the sweet and spicy aroma suggests that the dish being described likely has a combination of flavors that are enjoyed in the local culinary context. Culinary preferences vary across cultures, and certain flavor profiles, such as the combination of sweet and spicy, may be highly valued in specific cuisines. The socio-cultural aspect lies in understanding how cultural influences shape individuals' taste preferences and their perception of flavors.

The translation strategy used in this Indonesian to English translation is called paraphrasing. The translator has provided a free translation of the Indonesian sentence, where they have not followed the exact structure of the sentence but have conveyed the meaning of the sentence in a way that sounds natural and idiomatic in English. The translator has used the phrase "sweet and spicy" to convey the meaning of "pedes manis", even though the literal translation of "pedes manis" would be "spicy sweet". This strategy is useful when the original sentence cannot be translated directly into the target language without sounding awkward or unnatural. By using a free translation, the translator ensures that the target audience can understand the meaning of the sentence in a way that sounds natural in the target language.

8. Couplets

Couplets. Couplets, triplets, and quadruplets (Newmark, 1988:91) combine two, three or four of the other procedures for dealing with a single problem. Mailhac (2007:25) uses the term Combination of Procedures.

Datum 8.1:

Terms	SC Factors	Source Language	Target Language
<i>Jangu</i> , and <i>bangle</i> .	Culture and language	Ada jangu, bangle, mungkin. Saya kurang ingat	It consists of <i>jangu</i> , <i>zingiber cassumunar</i> , I guess. I don't remember

The mention of *jangu* and *bangle* refers to specific ingredients used in the dish. These ingredients may have cultural significance and reflect the traditional culinary practices of a particular region or culture. Culinary traditions are often passed down through generations, and the use of specific ingredients showcases the cultural knowledge and heritage associated with food preparation. The socio-cultural aspect lies in recognizing the importance of preserving and transmitting traditional culinary knowledge and ingredients.

It contains a couplets translation strategy. The translation strategy used here appears to be a translation translation where each word in the English sentence is directly translated into Indonesian. It also contains a cultural equivalent because the word *jangu* and the *bangle* is not a common word used by the Indonesian people, that a word used by Balinese people, even though there is no mention of the words Jangu and Bangle in KBBI.

Datum 8.2:

Terms	SC Factors	Source Language	Target Language
<i>Jangu</i> , and <i>bangle</i> .	Culture and language	Sedikit pala dan sejumput cengkeh...	And a bit of nutmeg and a pinch of cloves

The mention of nutmeg and cloves indicates the use of specific spices in the dish. These spices may have cultural significance and reflect the culinary traditions of a particular region or culture. Culinary traditions are often deeply rooted in cultural practices and can involve the use of specific ingredients to create unique flavors. The socio-cultural aspect lies in recognizing the importance of culinary traditions and the role of specific ingredients in shaping the flavors and identity of a dish.

It contains literal translation strategy and cultural equivalent. The translator translated "a bit" and "pinch" as "sedikit" and "sejumput," respectively, which are direct translations of the English terms. Cultural adaptation: The use of "pala" (nutmeg) and "cengkeh" (cloves) in the Indonesian translation demonstrates cultural adaptation, as these are commonly used spices in Indonesian cuisine. Overall, the translation seems to be a simple, straightforward rendition of the English text into Indonesian, using a combination of literal translation and cultural adaptation strategies.

Datum 8.3:

Terms	SC Factors	Source Language	Target Language
<i>Bale Raos</i>	Culture	Kisarasa inilah yang terwujud nyata setiap santapan Bale Raos	This story of taste is evident in every bite of dishes in Bale Raos.

The mention of "this story of taste" implies that the culinary experience at Bale Raos carries a deeper meaning beyond just the flavors. It suggests that the food served at Bale Raos represents a cultural identity and heritage. Culinary experiences can evoke cultural memories, traditions, and values, and provide a sense of belonging to a particular community or culture. The socio-cultural aspect lies in recognizing the

connection between food, cultural identity, and the storytelling aspect of culinary experiences.

The translation strategy used in this data is a combination of "literal translation" and "cultural equivalent", so, it is a couplets translation strategy. The translator has used a literal translation strategy for the main sentence, translating the source language (Indonesia) into the target language (English) word-for-word, without changing the structure or meaning of the original sentence. However, they have also made a cultural adaptation by providing an explanation of the Javanese words "Bale" and "Raos" to provide more context for the Indonesian readers who may not be familiar with these terms. In Javanese, "Bale" refers to "place, while "raos" means "flavor". In addition, the translator has used an explanatory translation strategy by adding more detail to the translation to ensure that the meaning of the Javanese words is accurately conveyed to the target audience. By translating "Bale Raos" as "Bale Raos Restaurant," the translator is able to provide more information about what "Bale Raos" actually refers to and convey the cultural significance of this specific restaurant in Yogyakarta. Overall, the translator has used a combination of translation strategies to ensure that the meaning and cultural context of the original sentence are accurately conveyed to the target audience.

Datum 8.4:

Terms	SC Factors	Source Language	Target Language
<i>Bebek Suwar-suwir.</i>	Culture	Ini yang tadi saya sebut bebek suwar suwir	This is what I meant by " <i>bebek suwar-suwir</i> "

The mention of "*bebek suwar-suwir*" refers to a specific culinary term or dish. Culinary terminology often reflects the cultural context and local expressions used to describe certain dishes or cooking techniques. It demonstrates how language and cultural expressions are intertwined with culinary practices. The socio-cultural aspect lies in recognizing the importance of culinary terminology as a means of cultural expression and communication within a specific community.

The translation strategy used in this example appears to be a couplet translation strategy. The combination of literal translation and cultural equivalent. The first part of the sentence "This is what I meant by" is translated fairly literally as "Ini adalah yang saya maksudkan dengan" in Indonesian. However, the second part "*bebek suwar-suwir*" is a specific dish name that includes a Javanese word that may not be familiar to all Indonesian readers. Therefore, the translator has chosen to leave the term "*bebek suwar-suwir*" untranslated, but has included a brief explanation in parentheses that "*suwar-suwir*" means "shredded" in Javanese. Overall, the translation aims to convey the same meaning and message as the original sentence while taking into account the cultural and linguistic differences between the two languages. By leaving the Javanese term "*suwar-suwir*" untranslated, the translator is able to maintain the specificity and uniqueness of the dish name while still providing some additional information for Indonesian readers who may not be familiar with Javanese cuisine. The explanation in parentheses helps to clarify the meaning of the Javanese term and ensures that Indonesian readers understand the intended meaning of the sentence.

Datum 8.5:

Terms	SC Factors	Source Language	Target Language
<i>Klathak</i>	Culture and language	Sampai sate klathak yang populer di masa kontemporer	To sate <i>klathak</i> , which is popular today.

The mention of sate klathak being popular in contemporary times suggests that it has evolved and adapted to the current culinary preferences and trends. Culinary practices and dishes can undergo changes over time as they respond to cultural shifts, influences from other cuisines, and the demands of the contemporary audience. The socio-cultural aspect lies in recognizing the role of culinary innovation and adaptation in keeping traditional dishes relevant and appealing to the modern context.

The translation strategy used in this Indonesian to English translation is called "literal translation". Literal translation is the process of translating the words of the source language directly into the target language without considering the idiomatic expressions or cultural differences. In this case, the translator has translated the words "Sate Klathak" and not changing or explaining the meaning of sate klathak, the translator borrows (transference) the word "sate klathak" and "yang populer di masa kontemporer" directly into English as "sate klathak, which is popular today". While this translation may be grammatically correct, it does not consider the cultural significance of the dish or convey any additional meaning beyond the literal translation. However, "sate klathak" is a special dish only in Jogjakarta. Overall, while literal translation can be useful in some cases, it may not always be the most effective strategy for conveying the intended meaning and cultural context of the original text, so the

translator needs to use the transference translation strategy to make a clear statement about the name of the dish

Datum 8.6:

Terms	SC Factors	Source Language	Target Language
<i>Tongseng</i>	Culture and language	Tongseng karena saat memasak berbunyi “tong” dan “seng”	“ <i>Tongseng</i> ” for the moves of the cooks

The explanation of the name “*tongseng*” based on the sounds it makes during cooking highlights the cultural significance of culinary naming. Culinary terms and names often carry cultural meanings, associations, or references. In this case, the name “*tongseng*” is derived from the sounds produced during the cooking process. The socio-cultural aspect lies in recognizing the role of cultural references and associations in culinary naming practices.

The translation given “*Tongseng*” for the moves of the cooks” does not accurately reflect the meaning of the original Indonesian sentence. Here's a more appropriate translation: “*Tongseng*” is named after the sound made during the cooking process, which goes “*tong*” and “*seng*.” The translation strategy applied here is a combination of literal and cultural translation, where the words and cultural context are both taken into account in order to convey the intended meaning in the target language. *Tongseng* is a technique of cooking in Indonesia, but there is no specific term when translate it into English language.

In the results of the findings above, it can be seen in the table below:

Table 4.1
table of findings

Socio-cultural Factors	Amounts	Translations Strategies	Amounts
Culture	16	Transference	4
Language	9	Functional Equivalent	3
Religion	1	Cultural Equivalent	6
Level of Education	1	Descriptive Equivalent	2
		Generalization	1
		Literal Translation	6
		Paraphrase	4
		Couplets	6
TOTAL	27	TOTAL	32

The table above contains all socio-cultural factors and translation strategies contained on the KISARASA YouTube channel.

B. Discussion

In the findings above, there are 17 utterances that contain 4 factors as proposed by Trehan and Trehan (2009). In these 17 utterances, there are a total of 27 factors found in these utterances. Trehan's theory (2009) identifies four socio-cultural factors - Culture, Language, Religion, and Level of Education. These factors help understand the cultural context and its influence on various aspects, such as communication, behavior, and practices. This data provides insights into the culinary aspects of socio-cultural factors, specifically related to Indonesian cuisine. It can help analyze how culture, language, and other factors shape culinary practices and traditions.

The factor of "culture" refers to the shared beliefs, values, customs, and practices of a particular group or society. In the given data, the factor of "culture"

appeared 14 times, indicating its significance in the socio-cultural analysis of culinary translation. It suggests that cultural factors play a dominant role in shaping the translation practices and outcomes on the KISARASA YouTube channel.

The term "language" represents the linguistic aspect of the socio-cultural factors. It refers to the specific language(s) used in the translation process and the impact of linguistic differences on the translation decisions. language also includes terms derived from the source language, in the source language, Bali and Jogja have various culinary terms related to socio-cultural factors in this aspect of language. In the given data, "language" appeared 8 times, indicating its importance in considering linguistic factors during culinary translation.

The factor of "religion" pertains to the beliefs, practices, and values associated with a particular faith or religious system. In the given data, "religion" appeared only once, suggesting that religious factors had a limited presence or impact on the culinary translation on the KISARASA YouTube channel. However, further analysis is necessary to understand the specific context and implications of this religious factor.

The factor of "level of education" refers to the educational background of the participants or target audience involved in the translation process. It indicates the impact of education on their understanding, receptiveness, and preferences regarding the translated content. In the given data, "level of education" appeared once, implying that educational factors played a relatively minor role in the culinary translation on the KISARASA YouTube channel.

The researcher also found the language obstacles in translating culinary YouTube channels require proficiency in the target language, and cultural nuances can get lost in translation. Basically, the objects used in this study are culinary delights in the cities of Yogyakarta and Bali. Translators on the KISARASA YouTube channel have obstacles before translating these culinary products, therefore they must have value insight into the socio-cultural factors found in the cities of Bali and Jogjakarta it is because culinary traditions and tastes vary across cultures.

In the translation strategies, there are dominant translation strategies, namely, cultural equivalents, literal translations, and couplets. This indicates that in translating culinary content, it must prioritize literal aspects that refer to cultural matters. Literal translations aim to preserve the exact meaning of the original text, word for word. Literal translations ensure that the original recipe or cooking instructions are faithfully represented in the target language. This is particularly crucial in culinary contexts where precise measurements, ingredients, and techniques are essential for achieving the desired results. Literal translations also can help maintain the cultural authenticity of the cuisine being described. By using the specific terms and expressions used in the source language, the translated content can better convey the traditional and cultural nuances associated with the dish.

Cultural equivalent translations focus on conveying the intended meaning of socio-cultural factors from Bali and Jogjakarta while adapting it to the cultural context of the target language. In culinary content, cultural equivalent translations are very important. Cultural equivalent translations can also address culinary restrictions or

preferences that are specific to certain cultures. For example, if a recipe includes an ingredient that is not commonly used or available in the target culture, the translation can suggest suitable local alternatives or adaptations to ensure the recipe is practical and appealing to the local audience.

Within the couplets translation strategy, the literal translation and cultural equivalent translation are presented side by side. This allows readers to have a comprehensive understanding of the content by comparing the literal meaning with the culturally adapted version. It provides a balanced approach, where readers can appreciate the precise details of the literal translation while also gaining insights into the cultural adaptations and nuances provided by the cultural equivalent translation. This is applied in translation on the KISARA YouTube channel so that it can combine the objectives of the literal-based translation results and pay attention to existing socio-cultural aspects.

However, both literal translations and cultural equivalent translation strategies play crucial roles in culinary content. Literal translations ensure accuracy and authenticity, while cultural equivalent translations adapt the content to the target culture, making it more relatable and practical for the local audience. The choice between these strategies depends on the specific context, the goals of the translation, and the preferences of the target audience.

Overall, the use of literal translation and cultural equivalent as translation strategies in Balinese and Javanese translation into the target language indicates a recognition of the significance of socio-cultural factors and a conscious effort to

address them. This supports the conclusion that the application of socio-cultural translation in these languages serves a valuable function in preserving and conveying the socio-cultural aspects of the source texts.

From the previous studies, this research has similarities with previous studies from the case of study, the analysis results. In the research of Hapsari, E. K., Setiawati, N., & Mutiara, B. (2020) in examining the (1) social culture is 25 data; and (2) organization cultural is 52 data. There are seven strategies used by translator, namely (1) twenty-two words which translated using a loan word or transference; (2) twenty-one words which translated paraphrase; (3) sixteen words which translated using cultural equivalent; (4) ten words which translated using paraphrase; (5) four words which translated using a more general word; and (6) three words which translated using omission. The similarities that exist are that they both examine the translation strategy, and the socio-cultural aspects contained in the translation.

On the other side, there are also differences between the previous, research by Hapsari, E. K., Setiawati, N., & Mutiara, B. (2020) on the results of using the translation strategies on the object used, that research used a novel as the object, while this research used a culinary YouTube channel as the object. In its application, the research on the word social culture of translators tends to use related paraphrase translation strategies. Meanwhile, this research has a tendency the use of cultural equivalent translation strategy. It is because the object used is different, in translating a novel which related to the socio-cultural aspect.

In addition, the use of different objects can produce different findings as well. Novels are deeply rooted in the cultural context of the source language. The difference in the use of the translation strategy is due to the two different objects. The novel has indications when translating a novel, it is essential to adapt the cultural references, idiomatic expressions, and wordplay to make them meaningful and relatable to the target readers. Paraphrasing allows translators to replace culturally specific elements with equivalent ones that resonate with the target culture.

Meanwhile, this research uses a culinary YouTube channel. In the discussion in this study, the tendency to use literal translation and cultural equivalents shows that in translating practices the combination of these strategies allows culinary YouTube channels to strike a balance between providing accurate information and making the recipes accessible and adaptable to a diverse audience. Literal translation ensures the basic understanding of ingredients and measurements, while cultural equivalent enables viewers to navigate the cultural nuances and adapt the recipes according to their preferences and available resources.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter serves to explain the conclusions contained in the previous chapter, and also provides suggestions for further research information.

A. Conclusions

From the findings, researcher found 8 translation strategies applied in the sample videos of KISARASA YouTube channel. The research examines 32 sentences extracted from the video subtitles. The findings reveal that the translation strategies employed were as follows: Transference (4 times), Functional Equivalent (3 times), Cultural Equivalent (6 times), Descriptive Equivalent (2 times), Generalization (1 times), Literal Translation (6 times), Paraphrase (4 times), and Couplets (6 times).

The researcher also analyzed 4 factors that could classify the term as included in the socio-cultural factors according to Trehan (2009). The results found 17 socio-cultural factors in the given data sample with a total of 27 classifications. There are: Culture (14 times), Language (8 times), Religion (1 time), Level of Education (1 time).

The socio-cultural factors are reflected in the target text through the selection of translation strategies. The translator reflected the socio-cultural context by choosing appropriate translation strategies. The translator maintained the linguistic and cultural nuances of the source text by preserving the formal or informal language register used in the original content. They also ensured that the translated text accurately reflected the local culinary traditions and customs of Bali and Java. Furthermore, the translator adapted ingredients and recipes to suit the target culture, while still preserving the

original flavors and techniques. By employing these strategies, the translator successfully reflected the socio-cultural factors in the translated content.

This study has several implications based on the findings of the investigation. First, not all socio-cultural terms present in culinary activities are found in the socio-cultural factors given by Trehan & Trehan (200). Furthermore, multiple techniques from one classification to another share a same concept. Thus, eight strategies by Newmark's theory (1988) were discovered in the data analysis that can be used effectively in translating socio-cultural terms in culinary practice: Transference, Functional Equivalent, Cultural Equivalent, Descriptive Equivalent, Generalization, Literal Translation, Paraphrases, and Couplets.

The challenges a translator faces throughout the translation process can be caused by a variety of causes, one of which being cultural considerations. A group of society's cultural is its way of life, which is typically passed down to subsequent generations. Depending on the culture, various societies may have distinct perceptions of some cultural objects or realities. It affects how many languages have a wide variety of expressions that reflect their cultures. The goal of the current study is to examine the socio-cultural terminology used in culinary texts as they are translated into two separate target languages, Bahasa Indonesia and English subtitles.

B. Suggestions

Researcher have suggestions for readers and for future research. For readers, it is not necessary to generalize to the socio-cultural factors that exist in this research and also the video from KISARASA, this is because each place and language has its

own socio-cultural terms. Therefore, for further research, the researcher is advised to choose a different city in this study, that my research is centered on the City of Yogyakarta and the City of Bali.

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CURRICULUM VITAE

Hagi Fridana was born in Jakarta on 3rd October 2001. He graduated from State Islamic Senior High School 1 Bogor. During high school, his interest in English started to grow. He often participates in English competitions and he also took additional English course during high school. He continued his education at State Islamic University of Maulana Malik Ibrahim Malang and Majored in English Literature at the Faculty of Humanities. He managed to pass the university through the SBMPTN. During college, he sometimes took part in competitions held by the humanities faculty and MSAA.

APPENDIX

VIDEO 1:

KISARASA Episode 1 - Perjalanan Chef Juna ke Bali, Penuh Rasa dan Kenangan

<https://www.youtube.com/watch?v=scZ7GH2x1jQ>

NO	MINUTE	SOURCE LANGUAGE	TARGET	STRATEGY
1	0:40 – 0:42	Seluruh aspek kehidupan dapat ditemukan dalam pembuatan bebek betutu.	all of life's principles can be found in the process of making betutu duck.	Literal translation and functional equivalent (couplets)
2	4:56 – 5:02	Bali memiliki berbagai masakan khas, seperti lawar, pig roast, satay lilit. Kenapa anda memilih untuk menjual betutu?	We know that Balinese can cook various dishes, from lawar, pig roast, satay lilit. Why did you specifically choose to	Literal translation and functional equivalent. (couplets)
3	5:40 – 5:42	Saya mulai menjual nasi bungkus pada tahun 1975.	I opened my wrapped rice business in 1975	Cultural equivalence
4	6:20 – 6:27	Ia mulai membuka cabang restoran betutu	He opened a branch of our betutu restaurant.	Cultural Equivalence
5	6:25 – 6:27	Nanti disini pake bumbu Wangen juga?	Will you be using Wangen, the aromatic spice, in your betutu dish?	Literal translation and functional equivalent (couplets).
6	7:25 – 7:28	Disini memakai bumbu dari Bali, <i>base genep</i> .	We used Balinese herbs and spices, called <i>base genep</i> .	Transference
7	7:35 – 7:36	Bumbu nya ini juga menggunakan <i>wangen</i> .	We also used <i>Wangen</i> , Balinese seasoning.	Transference (borrowing)
8	7:48 – 7:49	Ada jangu, bangle mungkin. Saya kurang ingat	It consists of <i>jangu</i> , <i>zingiber cassumunar</i> . I guess. I don't remember	literal translation and cultural equivalents. (couplets).

9	7:53 – 7:55	Yang sudah pasti ada menyan dan lain sebagainya	It also contains benzoin and other spices from Bali.	Generalization
10	8:03 – 8:04	Sedikit pala dan sejumlah cengkeh...	And a bit of nutmeg and a pinch cloves	Literal translation and cultural equivalent (couplets)
11	8:10 – 8:14	Ini kemiri dan juga jangu	This one is candlenut and sweet flags	Literal translation and cultural equivalence (couplets)
12	8:28 –	Ini <i>tabia bun</i> .	It is called <i>tabia bun</i> .	transference
13	8:40 – 8:42	Ini kaya kulit kelapa ya	It looks like coconut tree bark	Cultural equivalent
14	9:02 – 9:04	Kalau cara dulu, biji pala ini, dipotong kaya gini.	In the traditional way, nutmeg seed is cut like this.	Literal translation and cultural equivalent (couplets)
15	11:33 – 11:34	Oh, wangenan nya duluan yang masuk?	<i>Wangenan</i> comes first?	Literal translation.
16	11:37 – 11:39	Masukkan merica.	Put these peppercorns in.	Literal translation and descriptive equivalent (couplets)
17	12:19 – 12:20	Jadi kita masukkan minyak, garam dan terasi.	So we add oil, salt, and shrimp paste.	Functional equivalent
18	15:30 – 15:32	Sekarang masukkan ke pelepah pinang	Now, put this nipa midrib.	Literal translation and cultural equivalent.

VIDEO 2:

KISARASA Episode 2 - Hidangan Sultan untuk Chef Juna & Renatta! Resep Bersejarah Keraton Yogyakarta

<https://www.youtube.com/watch?v=bifF8PPXh7k>

NO	MINUTE	SOURCE LANGUAGE	TARGET	STRATEGY
1	00:24 – 00:26	Sesuai sama namanya, daerah istimewa, ini adalah kota yang special	As its' implies, "special region." It is a special city.	Paraphrase
2	02:36 – 02:38	Yogyakarta hadiningrat bukan hanya sekedar tempat	Yogyakarta Sultanate is more than just a place	Functional equivalent
3	02:51 – 02:54	Dari riuh pasar yang hidup, obrolan pelipur lara di angkringan pinggir jalan	From its rousing markets, heartfelt chats at Angkringan,	Cultural equivalent.
4	03:07 – 03:09	Di Yogyakarta kuliner telah menempuh perjalanan yang	Yogyakarta's cuisine has a long history	Literal translation
5	03:16 – 03:19	Kisarasa inilah yang terwujud nyata setiap santapan Bale Raos.	This story of taste is evident in every bite of dishes in Bale Raos.	Literal translation and cultural equivalent (couplets)
6	03:21 – 03:25	Restoran dengan misi menjaga warisan kuliner keraton Yogyakarta dari masa ke masa	An eatery with the mission of preserving Yogyakarta Sultanate's culinary heritage	Literal translation and cultural equivalent (couplets)
7	04:09 – 04:13	Bale Raos ini pada umumnya berada di lingkungan Keraton Yogyakarta.	Bale Raos is generally located in the Palace of Yogyakarta	Literal translation and cultural equivalent (couplets)
8	04:15 – 04:20	Setiap bangunan atau setiap tempat mempunyai nama. Ada Bale, Gedong, dan lainnya.	Each building or room here has a name. It's called Bale, Gedong, and so on.	Literal translation and cultural equivalent (couplets)

9	08:10 – 08:15	Ini bisa disebut sebagai gastrodiplomasi. Ini adalah namanya bir jawa.	Is a kind of gastro-diplomacy. This is called Javanese beer.	Literal translation and cultural equivalent. (couplets)
10	09:05 – 09:08	Satu. Nah, kita kan abdi dalem, tidak minum alcohol.	That’s the first point. As for the abdi dalem, they did not drink alcohol	Cultural equivalent.
11	09:38 – 09:43	Ini yang Namanya gecok ganem	This is the so-called gecok ganem.	Transference and cultural equivalent. (couplets)
12	09:53 – 09:55	Masyarakat awam biasa mengenal garang asem.	It’s similar to what most people are familiar with, namely garang asem.	Literal translation and cultural equivalent (couplets)
13	10:50 – 10:55	Pas gigit, kena bilimbi wuluh.	When you bite it, the bilimbi wuluh kicks	Literal translation and cultural
14	11:04 – 11:07	Ia kental dari santannya, tapi dia meng-highlight kualitas santan disitu.	It’s creamy because of the coconut milk, and its quality is truly highlighted.	Literal translation and paraphrase. (couplets)
15	11:20 – 11:23	Nah, kalo ini salah satu ada namanya sanggar.	This one is known as sanggar.	literal translation and cultural
16	11:50 – 11:53	Ini yang tadi saya sebut bebek suwar suwir	This is what I meant by “bebek suwar-suwir”	Literal translation and cultural equivalent. (couplets)
17	11:54 – 11:57	Ini ter inspirasi sebenarnya ada di Belanda “zwaart	This one was inspired by the Dutch phrase	Literal translation and cultural
18	12:17 – 12:20	Ya karena Sri Sultan Hamengkubuwono ke Sembilan sangat sukare	The late Sri Sultan Hamengkubuwono IX really loved cooking.	Literal translation and cultural equivalent
19	14:36 – 14:38	Kedondong diparut kemudian ada rempah-rempah, ada kayu manis,	Just grate the ambarella and add herbs like cinnamon	Literal translation and cultural equivalent
20	14:39 – 14:42	Daging bebek nya di masak atau orang Jawa sebutnya di ungkep.	The duck meat is braised or “ungkep” in Javanese.	Literal translation and cultural equivalent.

VIDEO 3:

KISARASA Episode 5 - Wara-wiri Bersama Juna dan Renatta, Menelusuri Makanan Unik Di Yogyakarta!

<https://www.youtube.com/watch?v=qnk3r3M2XvE&t=101s>

NO	MINUTE	SOURCE LANGUAGE	TARGET	STRATEGY
1	00:47 – 00:52	Sate kere itukan artinya hidangan sate yang untuk kalangan menengah kebawah atau kurang	“Sate kere” means a satay dish for lower-middle class or underprivileged	Literal translation and cultural equivalent. (couplets)
2	01:10 – 01:15	Sehingga kita menemukan hanya lemak, hati, ampela seperti itu di sate kere	That’s why we can only find fat, hearts, gizzards and like that in <i>sate kere</i> .	Literal translation.
3	01:37 – 01:39	Seperti sate kere yang justru lahir dari keterbatasan pangan masa lampau	From sate kere, which arose, in fact, from a lack of food source in	Literal translation and cultural equivalent.
4	01:45 – 01:48	Sampai sate klathak yang popular di masa	To sate klathak, which is popular today.	Literal translation, and
5	02:51 – 02:53	Ini sate gembus	This is called sate gembus	Literal translation and cultural equivalent. (couplets)
6	02:56 – 02:58	Pada dasarnya, ini semua sate tetapi bahan dasarnya bukan daging	Basically, these are all satay, but the main ingredient isn’t meat.	Paraphrase
7	03:01 – 03:03	Ada lemak, ada tempe gembus.	There are some fats, tempe gembus	Literal translation
8	03:05 – 03:07	Ini sebagian besar jeroan ya ada ati, ample, ginjal, dan lain-lain.	This is mostly innards like hearts, gizzards, kidneys, and so on.	Literal translation and cultural equivalent. (couplets)

9	04:31 – 04:33	Ini lumayan banyak banget untuk isian sate	We have a lot of skewered chunks.	Paraphrase
10	04:59 – 05:02	Jadi kalo jaman dulu sate lebih ke makanan untuk kalangan atas	Satay was once considered a food for the upper class.	Paraphrase and cultural equivalent. (couplets)
11	08:30 – 08:33	Justru kalau ke Jogja paling lumayan di cari malam-malam makan sate klathak	When visiting Jogja at night, sate klathak is a dish most sought after.	Paraphrase and cultural equivalent. (couplets)
12	09:28 – 09:32	Kalo ayah tuh dengan julukan sate uyah	My father used to call it “sate uyah”	Transference and cultural equivalent. (couplets)
13	09:39 – 09:42	Sate klathak dulu itu terinspirasi dari melinjo, melinjo yang disini namanya itu klathak.	The name was inspired by the Melinjo seed, which is known locally as klathak.	Descriptive equivalent.
14	13:01 – 13:03	Pedes manis dari aromanya aja.	It smells sweet and spicy to me just from the aroma.	Paraphrase
15	13:32 – 13:36	Jadi, klathak karena dia pas dibakar bunyi tak tak tak, karena pakai bakaran jeruji.	The name “klathak” comes from the sound it makes when grilled as it is skewered with steel spokes.	Literal translation
16	13:38 – 13:40	Tongseng karena saat memasak berbunyi “tong” dan “seng”	“Tongseng” for the moves of the cooks	Literal translation and cultural equivalent. (couplets)
17	20:41 – 20:43	Si arengnya ini pengganti es batu jadi makin panas.	The charcoal replaces the ice cubes, making it hotter.	Literal translation.
18	21:45 – 21:47	Tapi emang jogja terkenal banget ya kopi joss nya.	Kopi joss is really famous here in jogja, isn't it?	Literal translation, transference

19	21:51 – 21:52	Angkringan yang sederhana	A very simple angkringan.	Literal translation and transference. (couplets)
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