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## APPENDICES

NO	Source Language	Target Language	Cultural Terms Categories	Translation Techniques
001/B/0 0:22	“Jean Luc, my mentor, the guy who gave me a chance as a <b>chef</b> ”	“Jean Luc, mentorku, orang yang memberiku kesempatan sebagai <b>koki</b> ”	Material Culture	Literal Translation
002/B/0 0:26	“... it was God who created <b>oysters and apples</b> ”	“... Tuhanlah yang menciptakan <b>kerang tiram dan apel.</b> ”	Ecology	Established Equivalent
003/B/0 0:54	“... And became <b>head chef</b> of Jean Luc’s restaurants.”	“... Dan menjadi <b>kepala koki</b> di restoran Jean Luc.”	Material Culture	Established Equivalent
004/B/0 0:54	“... And became head chef of <b>Jean Luc’s restaurants.</b> ”	“... Dan menjadi kepala koki di <b>restoran Jean Luc.</b> ”	Social Culture	Literal Translation
005/B/0 3:28	“You’re serving <b>seared tuna</b> ”	“Kamu menyajikan <b>tuna panggang</b> ”	Organizations, customs, activities, procedures, concept	Established Equivalent
006/B/0 3:28	“You’re serving <b>seared tuna</b> ”	“Kamu menyajikan <b>tuna panggang</b> ”	Ecology	Borrowing-Pure
007/B/0 3:34	“This from a guy who once stole <b>methadone</b> from a <b>dying sous chef.</b> ”	“Ini dari orang yang mencuri <b>metadon</b> dari wakil koki yang sekarat.”	Material Culture	Borrowing-Naturalized
008/B/0 3:34	“This from a guy who once stole <b>methadone</b> from a <b>dying sous chef.</b> ”	“Ini dari orang yang mencuri <b>metadon</b> dari <b>wakil koki</b> yang sekarat.”	Material Culture	Established Equivalent
009/B/0 3:51	“There were <b>drug dealers</b> ”	“Ada pengedar <b>narkoba</b> ”	Material Culture	Established Equivalent
010/B/0 4:55	“Licking <b>yellow frogs</b> and women”	“Menjilat <b>katak kuning</b> dan wanita”	Ecology	Calque
011/B/0 5:02	“Nothing. You <b>bastard.</b> ”	“Tidak ada. Kau <b>bajingan</b> ”	Material Culture	Established Equivalent
012/B/0 5:54	“Next time, you make <b>cacio</b> , toast the pepper first to remove the moisture”	“Lain kali, kau membuat <b>pasta</b> , panggang ladanya dahulu untuk menghilangkan kelembapannya.”	Material Culture	Generalization
013/B/0 5:54	“Next time, you make <b>cacio</b> , <b>toast</b> the pepper first to remove the moisture”	“Lain kali, kau membuat <b>pasta</b> , <b>panggang</b> ladanya dahulu untuk menghilangkan kelembapannya.”	Organizations, customs, activities, procedures, concept	Established Equivalent
014/B/0 6:05	“Also add some chopped <b>sage</b> , why not?”	“Juga tambahkan beberapa cincang <b>daun sage</b> , mengapa tidak?”	Ecology	Amplification
015/B/0 9:24	“You <b>marinate</b> the lamb in za’atar and lemon zest, right?”	“Kau <b>melumuri</b> daging domba dengan za’atar(rempah Timur Tengah) dan kulit lemon,kan?”	Organizations, customs, activities, procedures, concept	Particularization
016/B/0 9:24	“You <b>marinate</b> the lamb in <b>za’atar</b> and lemon zest,”	“Kau <b>melumuri</b> daging domba dengan <b>za’atar</b> dan kulit	Material Culture	Borrowing-Pure



	right?"	lemon,kan?"		
017/B/0 9:24	"You marinate the lamb in za'atar and <b>lemon zest</b> , right?"	"Kau melumuri daging domba dengan za'atar dan <b>kulit lemon,kan?"</b>	Ecology	Calque
018/B/0 9:26	"And <b>yoghurt</b> , too, yeah."	"Dan <b>yoghurt</b> ,juga"	Ecology	Borrowing-Pure
019/B/1 1:20	"Sara I went crazy on summer vegetables on a bed of <b>ricotta</b> for you."	"Sara, aku jadi gila pada sayuran musim panas di tempat tidur <b>ricotta</b> untuk anda."	Material Culture	Borrowing-Pure
020/B/1 1:22	"And for your carnivore boyfriend, tea <b>smocked mackerel</b> with duck egg."	"Dan untuk pacar karnivora anda, <b>makarel asap</b> the dengan telur bebek."	Material Culture	Calque
021/B/1 1:22	"And for your <b>carnivore</b> boyfriend, tea smocked mackerel with duck egg."	"Dan untuk pacar <b>karnivora</b> anda, makarel asap the dengan telur bebek."	Organizations, customs, activities, procedures, concept	Established Equivalent
022/B/1 1: 27	"And then we have bouillabaisse, followed by <b>escargot</b> with garlic and parsley butter."	"Lalu ada bouillabaisse, diikuti oleh <b>escargot</b> dengan bawang putih dan mentega peterseli"	Ecology	Borrowing-Pure
023/B/1 1:29	"And then we have <b>bouillabaisse</b> , followed by escargot with garlic and parsley butter."	"Lalu ada <b>bouillabaisse</b> , diikuti oleh escargot dengan bawang putih dan mentega peterseli"	Material Culture	Borrowing-Pure
024/B/1 1:29	"And then we have bouillabaisse, followed by escargot with garlic and <b>parsley</b> butter".	"Lalu ada bouillabaisse, diikuti oleh <b>escargot</b> dengan bawang putih dan mentega <b>peterseli</b> "	Ecology	Established Equivalent
025/B/1 2:20	"Mmmm, you want some <b>lunch</b> ?"	"Mmmm, anda ingin <b>makan siang</b> ?"	Organizations, customs, activities, procedures, concept	Literal Translation
026/B/1 2:49	"You just described most classic French <b>peasant</b> dishes."	"Anda baru saja menggambarkan sebagian besar hidangan <b>petani</b> Prancis klasik."	Material Culture	Discursive Creation
027/B/1	"I say to myself, "Simone	"Saya berkata pada diri sendiri,	Material Culture	Borrowing-Pure

4:12	you're <b>lesbian</b> . Why did you sleep with Adam Jones?"	"Simone kamu <b>lesbian</b> . Mengapa Anda tidur dengan Adam Jones?"		
028/B/1 4:44	"It's dry! The <b>grouse</b> is dry"	"Ini kering! <b>Burung belibis</b> ini kering"	Ecology	Amplification
029/B/1 4:45	"The grouse is dry and the <b>sauce</b> tastes like..."	"Burung belibisnya kering dan <b>sausnya</b> terasa seperti ..."	Material Culture	Literal Translation
030/B/1 6:20	"The bastard could cook <b>gravel</b> "	"Bajingan itu bisa memasak <b>kerikil</b> ."	Material Culture	Literal Translation
031/B/1 6:49	*Crossing hand*	Memangku tangan	Gestures	Substitution
032/B/1 7:54	"I'll be taking samples of blood to test for drugs and <b>alcohol</b> "	"Aku akan mengambil sampel darah untuk menguji narkoba dan <b>alkohol</b> ."	Material Culture	Borrowing-Naturalized
033/B/1 8:23	"You could make the <b>sandwiches</b> "	"Kamu bisa membuat <b>sandwich</b> ."	Material Culture	Borrowing-Naturalized
034/B/2 0:30	"I mean, "dead" these days can mean <b>barbecuing</b> chicken wings"	"Maksudku, "mati" hari ini bisa berarti <b>memanggang</b> sayap ayam"	Organizations, customs, activities, procedures, concept	Established Equivalent
035/B/2 0:42	"I wanted to see how far the <b>tortoise</b> had gotten ahead of me."	"Saya ingin melihat seberapa jauh <b>kura-kura</b> itu telah mendahului saya"	Ecology	Literal Translation
036/B/2 0:47	"What happened to <b>butter</b> ?"	"Apa yang terjadi dengan <b>mentega</b> "	Material Culture	Literal Translation
037/B/2 0:48	"Oh, <b>crack cocaine</b> and Louisiana"	"Oh, kokain <b>crack</b> dan Louisiana"	Material Culture	Calque
038/B/2 1:17	"Frying pans, flames and <b>booze</b> went out with Adam Jones"	"Wajan penggorengan, api dan <b>minuman keras</b> pergi dengan Adam Jones."	Material Culture	Generalization
039/B/2 1:22	"It'll be <b>coke</b> or booze"	"Ini akan menjadi <b>kola</b> atau minuman keras"	Material Culture	Generalization
040/B/2 1:37	"Reece in truth, the <b>lobster</b> was good."	"Reece, sebenarnya, <b>lobster</b> nya enak."	Ecology	Borrowing-Pure
041/B/2 1:47	"But you fucked up the sauce with too much with <b>lemon juice</b> ."	"Tapi kamu mengacaukan sausnya dengan terlalu banyak <b>jus lemon</b> ."	Material Culture	Calque
042/B/2	"He plated the <b>moonfish</b> "	"Dia melapisi"	Ecology	Amplification

2:56	upside down.”	ikan monkfish secara terbalik”		
043/B/2 3:03	“He was a fat fucker and he always <b>chewing</b> gum.”	“Dia adalah bajingan gemuk, dan dia selalu <b>mengunyah</b> permen karet.”	Organizations, customs, activities, procedures, concept	Established Equivalent
044/B/2 3:03	“He was a fat fucker and he always chewing <b>gum</b> .”	“Dia adalah bajingan gemuk, dan dia selalu <b>mengunyah</b> permen karet.”	Material Culture	Literal Translation
045/B/2 3:34	“Added more <b>tarragon</b> ”	“Menambahkan lebih banyak <b>tarragon</b> ”	Ecology	Borrowing-Pure
046/B/2 4:13	“You know, my analyst suggested you may have an <b>obsessive compulsive disorder</b> .”	Anda tahu, analis saya menyarankan Anda mungkin memiliki <b>gangguan obsesif kompulsif</b> .”	Organizations, customs, activities, procedures, concept	Established Equivalent
047/B/2 5:17	“And what’s the oil for? Just <b>garnish</b> .”	“Dan untuk apa minyaknya? Hanya <b>hiasan</b> .”	Material Culture	Literal Translation
048/B/2 7:59	“30 seconds to that <b>lamb</b> .”	“30 detik untuk <b>domba</b> itu”	Ecology	Literal Translation
049/B/2 8:03	“All right. Don’t let that sauce <b>over reduce</b> again.”	“Baiklah, jangan biarkan saus itu <b>terlalu banyak menyusut</b> lagi.”	Organizations, customs, activities, procedures, concept	Established Equivalent
050/B/2 8:10	“Ca marche, table three. One <b>terriner</b> , two pork, one beef.”	“Ca marche, meja tiga. - Satu <b>terriner (hidangan khas Perancis dari olahan ikan)</b> , dua daging babi, satu daging sapi.”	Material Culture	Description Translation
051/B/2 8:13	“Put <b>capers</b> on the beef!”	“Letakkan <b>capers (bakal bunga dari tumbuhan Capparis Spinosa)</b> di atas daging sapi”	Ecology	Description Translation
052/B/2 8:25	“Table two. One <b>foie gras</b> ,one risotto”	“Satu <b>foie gras</b> , satu risotto”	Ecology	Borrowing-Pure
053/B/2 8:25	“Table two. One foie gras,one <b>risotto</b> ”	“Satu foie gras, satu <b>risotto</b> ”	Material Culture	Borrowing-Pure
054/B/2 8:27	“Followed by two beef, one <b>turbot</b> .”	“Diikuti dengan dua daging sapi, satu <b>ikan turbot</b> .”	Ecology	Amplification
055/B/3 0:37	“Michel, where’s my <b>pig</b> ?”	“Michel, dimana <b>babi</b> saya?”	Ecology	Literal Translation
056/B/3	“Carrots! Carrots!”	“Wortel! Wortel! Wortle! Dua	Ecology	Literal

0:42	<b>Carrots!</b> Twenty seconds, chef”	puluh detik,koki.”		Translation
057/B/3 1:04	“Where are we with the two turbot and two <b>pork</b> ?”	“Di mana dua ikan turbot dan dua <b>daging babi</b> kita? ”	Material Culture	Literal Translation
058/B/3 1:08	“Thirty seconds on the <b>spinach</b> , chef”	“Tiga puluh detik untuk <b>bayamnya</b> , koki”	Material Culture	Literal Translation
059/B/3 2:49	“I’m gonna give everybody who had <b>dinner</b> here tonight their money back”	“Aku akan memberikan semua orang yang memiliki <b>makan malam</b> di sini malam ini uang mereka kembali.”	Organizations, customs, activities, procedures, concept	Literal Translation
060/B/3 3:28	“Did you measure your <b>potato slices</b> ?”	“Apakah Anda mengukur <b>iris an kentang</b> an da?”	Material Culture	Calque
061/B/3 3:35	“Michel you allowed a portion of <b>scallops</b> to remain in the pan for an extra minute.”	“Michel, Anda membiarkan sebagian <b>kerang</b> tetap di dalam wajan selama ekstra satu menit.”	Ecology	Established Equivalent
062/B/3 7:28	“Come have your <b>breakfast</b> , and it’s your favorite.”	“Ayo <b>sarapan</b> , dan itu kesukaanmu”	Organizations, customs, activities, procedures, concept	Literal Translation
063/B/3 7:35	“You can have <b>chocolate puffs</b> too.”	“Kau juga bisa makan <b>kue coklat</b> juga.”	Material Culture	Adaptation
064/B/3 9:55	“..it’s used for <b>poaching</b> food at fixed low temperatures.”	“.. itu digunakan untuk <b>merebus</b> makanan pada suhu rendah yang tepat”	Organizations, customs, activities, procedures, concept	Established Equivalent
065/B/4 0:14	“There's nothing wrong with that, but we use this to seal in all the flavors: vegetables, herbs, spices, <b>marinades</b> , anything you want sealed in.”	“Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran, bumbu, rempah-rempah, <b>bumbu marinade</b> , apa pun yang anda inginkan disegel”	Material Culture	Particularization
066/B/4 0:14	There's nothing wrong with that, but we use this to seal in all the flavors:	“Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran,	Material Culture	Established Equivalent

	vegetables, <b>herbs</b> , spices marinades, anything you want sealed in.”	<b>bumbu-bumbu</b> , rempah-rempah, bumbu marinade ,apa pun yang anda inginkan disegel”		
<b>067/B/4</b> <b>0:14</b>	There's nothing wrong with that, but we use this to seal in all the flavors: vegetables, herbs, <b>spices</b> , marinades, anything you want sealed in.”	“Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran, bumbu, <b>rempah-rempah</b> , bumbu marinade, apa pun yang anda inginkan disegel”	Ecology	Established Equivalent
<b>068/B/4</b> <b>7:58</b>	“One orders the tasting menu, the other one a <b>la carte</b> . Always.”	“Yang satu memesan menu cicipan, yang satunya <b>menu per hidangan</b> . Selalu”	Material Culture	Adaptation
<b>069/B/4</b> <b>7:59</b>	“They order half a bottle of <b>wine</b> .”	“Mereka memesan setengah botol a <b>nggur</b> .”	Material Culture	Established Equivalent
<b>070/B/4</b> <b>8:05</b>	“They ask for <b>tap water</b> .”	“Mereka meminta <b>air keran</b> .”	Material Culture	Literal Translation
<b>071/B/4</b> <b>8:42</b>	Canapes!	<b>Canapes!</b> ( <b>hidangan berukuran kecil sekali lahap</b> )	Material Culture	Description Translation
<b>072/B/5</b> <b>0:08</b>	“I’m working on a, huh, <b>Ratte potato</b> and truffle.”	“Saya sedang mengerjakan , eh, <b>kentang Ratte</b> dan truffle.”	Material Culture	Calque
<b>073/B/5</b> <b>0:14</b>	“And I used a little bit of your <b>beef sauce</b> .”	“Dan saya menggunakan sedikit <b>saus daging sapi</b> anda.”	Material Culture	Established Equivalent
<b>074/B/5</b> <b>0:55</b>	“Max, <b>Truffles</b> .”	“Max, <b>Truffles</b> .”	Ecology	Borrowing-Pure
<b>075/B/5</b> <b>1:21</b>	“One <b>mackerel</b> , one scallop, two veal. Where’s my fish?”	“Satu <b>ikan makarel</b> , satu kerang, dua daging sapi muda. Dimana ikanku?”	Ecology	Amplification
<b>076/B/5</b> <b>1:21</b>	One mackerel, one scallop, two <b>veal</b> . Where’s my fish?”	“Satu makarel, satu kerang, dua <b>daging sapi muda</b> . Dimana ikanku?”	Material Culture	Established Equivalent
<b>077/B/5</b> <b>1:21</b>	One mackerel, one <b>scallop</b> , two veal. Where’s my fish?”	“Satu makarel, satu <b>kerang</b> , dua daging sapi muda. Dimana ikanku?”	Ecology	Established Equivalent
<b>078/B/5</b> <b>4:08</b>	“Not in a <b>souffle</b> , not in an apple, and crucially, not in a person.”	“Tidak dalam <b>souffle</b> , bukan di	Material	Borrowing-

		dalam apel, dan yang terpenting, bukan pada seseorang.”	Culture	Pure
079/B/5 5:06	“David made <b>pie</b> .”	“David membuat <b>pai</b> ”	Material Culture	Borrowing-Naturalized
080/B/5 5:25	*fidgeting hand*	Memainkan tangan	Gesture/Habit	Substitution
081/B/5 5:30	One beef, one <b>tartine platter</b> , one turbot	“Satu daging sapi, <b>satu piring tartine</b> , satu turbot.”	Material Culture	Literal Translation
082/B/5 6:14	“No. I have no cake. I have <b>sorbet</b> .”	“Tidak. Tidak ada kue. Saya punya <b>sorbet</b> ”	Material Culture	Borrowing-Pure
083/B/5 6:53	“It’s not called <b>gravy</b> anymore.”	“Ini tidak disebut <b>saus</b> lagi”	Material Culture	Established Equivalent
084/B/1 :01:13	“Oh, you got thin this sauce. It’s like fucking <b>glue</b> .”	“Oh, kamu harus mengencerkan saus ini. Ini seperti <b>lem</b> sialan.”	Material Culture	Established Equivalent
085/B/1 :01:59	“I’ve been working more on the <b>potato truffle veloute</b> .”	“Saya telah bekerja lebih banyak pada <b>veloute truffle kentang</b> “	Material Culture	Calque
086/B/1: 02:57	*Nod *	Menganggukkan kepala	Gesture/Habit	Substitution
087/B/1 :05:23	“Couldn’t sleep. Then I remembered <b>sole bone femme</b> needs sole.”	“Tidak bisa tidur, lalu saya ingat <b>sole bone femme</b> membutuhkan ikan sole.”	Material Culture	Borrowing-Pure
088/B/1 :05:24	“Couldn’t sleep. Then I remembered sole bone femme needs sole.”	“Tidak bisa tidur, lalu saya ingat sole bone femme membutuhkan <b>ikan sole</b> .”	Ecology	Amplification
089/B/1 :08:55	“I’m thinking of doing that sauce with a <b>chicken stock</b> base just to lighten it up a bit.”	“Aku berpikir untuk melakukan itu tu saus dengan bahan dasar <b>kaldu ayam</b> hanya untuk meringankannya sedikit.”	Material Culture	Established Equivalent
090/B/1 :08:55	“Okay, and then <b>confit</b> the rattes and then peel, emulsify in butter, stock, truffles, okay?”	“Oke, lalu <b>confit</b> kentang rattes dan kemudian kupas, emulsi dalam mentega, kaldu, truffle, oke?”	Organizations, customs, activities, procedures, concept	Borrowing-Pure

091/B/1 :08:55	“Okay, and then confit the <b>rattes</b> and then peel, emulsify in butter, stock, truffles, okay?”	“Oke, lalu confit <b>kentang rattes</b> dan kemudian kupas, emulsi dalam mentega, kaldu, truffle, oke?”	Ecology	Amplification
092/B/1 :10:04	“Okay, and then confit the rattes and then peel, emulsify in butter, <b>stock</b> , truffles, okay?”	“Oke, lalu confit kentang rattes dan kemudian kupas, emulsi dalam mentega, <b>kaldu</b> , truffle, oke?”	Material Culture	Established Equivalent
093/B/1 :22:25	“Okay, Michel I want you to make the short ribs for the beef, and I want you to make the sauce for the <b>bass sea</b> .”	“Oke, Michel, saya ingin Anda membuat iga untuk daging sapi, dan saya ingin Anda membuat saus untuk <b>kakap putih</b> .”	Ecology	Established Equivalent
094/B/1 :13:14	“Like <b>velvet</b> yeah? Like velvet.”	“Seperti <b>beludru</b> ya? Seperti beludru.”	Material Culture	Literal Translation
095/B/1 :13:14	“I added <b>cayenne</b> to it.”	“Saya menambahkan <b>cabe rawit</b> ke dalamnya”	Ecology	Established Equivalent
096/B/1 :31:24	“Good job, man. One <b>pappardelle</b> , one foie gras, one halibut, one pigeon.”	“Kerja keras, kawan. Satu <b>pappardelle</b> , satu foie gras, satu halibut, satu burung dara.”	Material Culture	Borrowing-Pure
097/B/1 :31:24	“Good job, man. One pappardelle, one foie gras, one <b>halibut</b> , one pigeon.”	“Kerja keras, kawan. Satu pappardelle, satu foie gras, <b>satu ikan halibut</b> , satu burung dara.”	Ecology	Amplification
098/B/1 :31:31	“How long on the <b>sweetbread</b> and the burrata?”	“Berapa lama <b>roti manis</b> dan burrata?”	Material Culture	Borrowing-Pure
099/B/1 :31:31	“How long on the sweetbread and the <b>burrata</b> ?”	“Berapa lama roti manis dan <b>burrata</b> ?”	Material Culture	Borrowing-Pure
100/B/1 :32:39	“Would you like to order an <b>aperitif</b> ?”	“Apakah Anda ingin memesan aperitif.”	Material Culture	Borrowing-Pure
101/B/1 :33:43	“Ca marche, table nine. One taste, one scallop, follow one toast lamb, and one <b>hallibut</b> .”	“Ca marche, meja sembilan. Satu rasa, satu kerang, diikuti satu roti panggang, domba, satu <b>ikan halibut</b> .”	Ecology	Amplification

Tabel of Cultural Words in *Burnt* Movie

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**CULTURAL WORDS TRANSLATION ANALYSIS FROM  
ENGLISH INTO INDONESIAN IN *BURNT* MOVIE**

<sup>12</sup> Undergraduate Thesis  
Submitted in partial fulfillment of the requirements for the  
Sarjana Sastra (S.S)

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**ENGLISH LITERATURE STUDY PROGRAM FACULTY OF  
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UNIVERSITAS NASIONAL  
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2023**



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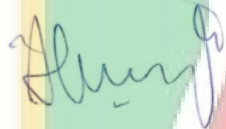
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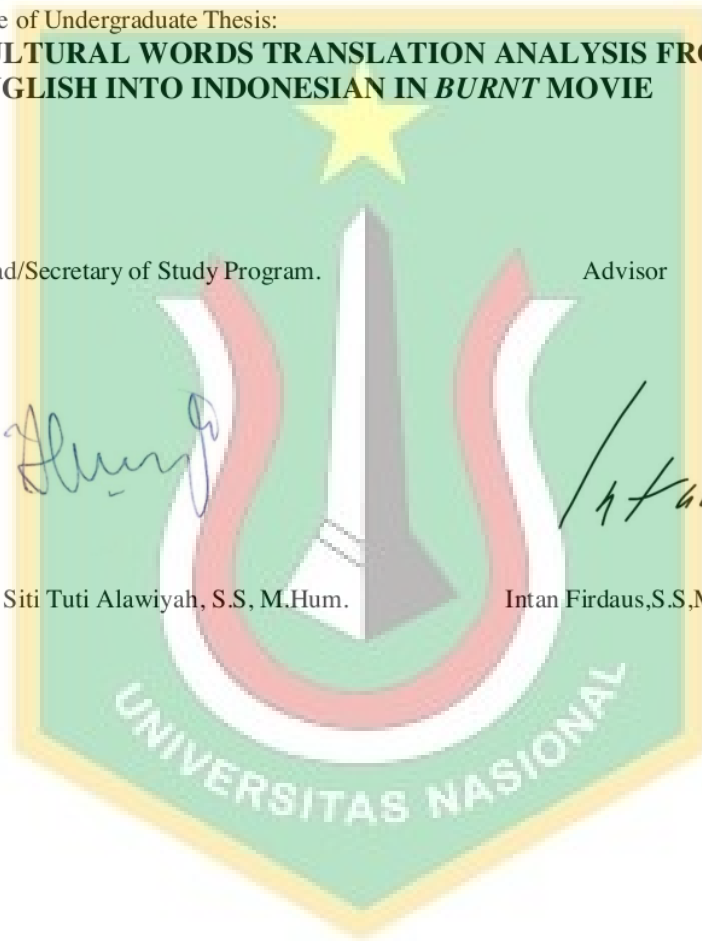
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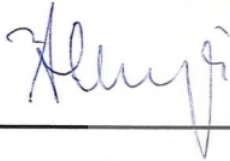
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declares that, apart from properly referenced quotations, this Undergraduate Thesis entitled: **CULTURAL WORDS TRANSLATION — ANALYSIS FROM ENGLISH INTO INDONESIAN IN BURNT MOVIE** is my own work and contains no plagiarism, it has not been submitted previously for any other assessed unit on this or other degree courses.

I have read and understood the University Regulations on Conduct of Examinations.

Jakarta, February 24<sup>th</sup>, 2023



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Bismillahirrahmannirrahim in the name of Allah, the most gracious the most Merciful.

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Hopefully, this thesis can be benefical to all parties, not only for the researcher, but also for the readers. For this reason, constructive thoughtfull suggestion and critics are welcomed.

Jakarta, 24 Februari 2023



Sindi Alvionita

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### 3 ABSTRACT

The focus of this study were on the translation of cultural terminologier found in the *Burnt* movie script. The goals were to find out the cultural category, the dominant type and the translation techniques used in translating the cultural terms. The data for this analysis were words and phrases. There were 101 data of material cultural found in the *Burnt* movie script. Descriptive qualitative method was applied by collecting and analyzing the data. The cultural categories were classified by Newmark into five categories: ecology, material culture, social cuture, organizations, customs, activities, procedures, concepts, gestures, and habits. And, to analyze the cultural terms, Molina and Albir's theory of translation processes was applied. The result showed that there were 12 out of 18 translation techniques were applied to translate the data. The most applied translation technique was established equivalent with 27 data. The second most applied techniques was borrowing (pure) with 22 data.

*Keywords: translation, cultural words, cultural terms, translation strategies*



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# CHAPTER I

## INTRODUCTION

### 1.1. Background

All nations come with their own culture. Our sense of ourselves as humans is affected by society, it determines how we interact, engage, and communicate. One's culture might also be considered of as its identity. It divides a person from another of their identity. It is crucial to understand that each individual has a different culture. A region has its own culture, which is reflected in people's behavior and daily routines and is heritable, remaining in that area and becoming dominant. Language and culture are intertwined in a way that cannot be separated. The culture of a social group or the culture of the organization itself may be represented via its language. To grasp the ins and outs of a culture, language is essential, and so is the spread of that culture via various media. Translation is an essential necessary component of the process that involves bringing together individuals who speak various languages. With translation, a great number of individuals from a wide variety of nations who are fluent in a variety of languages may communicate with one another.

The process of relieving one language into another language is referred to as translation. While rephrasing a textbook, the main concern of the translator should not be the form of the source language (SL) or the target language (TL), but rather the meaning of the words. When people paraphrase textbooks, they also transfer cultural elements from one

language into another. The originating language may be English or another language. Problems might develop if the culture of the source language and the culture of the target language are not the same. The translator is responsible for figuring out how to effectively communicate the culture to ensure that the compendiums written in the target language understand the aesthetic message being conveyed. In the same ways as review and magazine papers, books, primers, and documents have been translated from one language into another, numerous textbooks that contain cultural words have also been done. The translator may decide to utilize subtitles when rephrasing a movie. If the film has subtitles, the text is displayed at the bottom of the screen and the watchers can still hear the original language. In order to prevent confusing watchers, the translator should make the cutline as clear as possible when creating subtitles.

Finding appropriate techniques to rephrase a film that consists artistic terms might be tricky for translator. The challenge is raised by the fact that the translation will be presented as subtitles, so it needs to be simple and easy presented that they'll only be on appear for a few seconds. This fact also caused me to become interested in analyzing the cultural words and translation techniques employed by translator. We must also become more appreciative individuals and appreciate differences and will be more open - minded to cultural differences as a consequence of studying culture.

*Burnt* is an American drama film starring Bradley Cooper as a



brilliant but temperamental cooker trying to return to elevation. *Burnt* was released on October 30, 2015. In *Burnt* Movie, there are relatively a lot of cultural words that's worth to be analyzed. Another reasons why I decides to conduct exploration about this movie because *Burnt* is a story of redemption, both particular and culinary. thus, this study will dissect the translating way on how the artistic words in *Burnt* Movie are translated.

Example :

SL: All right, don't let that sauce over-reduce again.

Yes, chef!

TL: Baiklah, jangan sampai saus itu terlalu menyusut lagi.

Ya, chef!

The term "sauce" is rather straightforward. Yet, the term itself may provide difficulties, given that it is understood in a variety of ways by people in various civilizations. The word 'sauce' in the example above belongs to creative words in the order of material culture. This occurs because adding taste to French food often involves using sauce, however in Indonesian culture, it is not common practice to use sauce. A liquid or solid admixture that is either added to a dish while it is being prepared or that is served alongside it is called a sauce. The word "sauce" is changed to "saus" by the translator since "saus" conveys a more creative setting.

## 1.2 Limitation of The Problem

I only analyze the cultural terms found in the movie *Burnt* with full duration. The categories of cultural words, the main categories of cultural terms, and the translation techniques used are the main areas of research. I focus on the categories of cultural terms based on the classification proposed by Newmark(1988) and used by Molina&Albir in translating the object. The object of this study is every cultural words that are represented in words and phrases.

### 1.3 Research Questions

Based on the assumption above, the research problem is formulated in the form of research questions, as follows :

- a. What types of cultural terms found in the *Burnt* movie?
- b. Which type of cultural terms dominates in the *Burnt* movie?
- c. What translation techniques did the translator employ to translate the cultural words in the *Burnt* movie?

### 1.4 Objective of The Research

The objectives of the problems are related to the problems formulated above. They are:

- a. To determine the types of cultural words used in the *Burnt* movie.
- b. To determine which cultural words are used most frequently in the *Burnt* movie.

- c. <sup>10</sup> To identify the translation techniques the translator employed when translating the cultural words in the *Burnt* movie.





## CHAPTER II

### 51 REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

#### 2.1 Review of Related Theories

This sub-chapter consists of explanation about theories related to cultural words and translation which found that are related into this research.

##### 2.1.1 Translation

30 The process of exchanging written material in one language (referred to as the source language, or SL) for corresponding written content in another language (referred to as the target language, or TL) is what is referred to as translation (Catford, 1965). The process of communicating the meaning of a book into another language in a way that is consistent with how the original author intended the information to be interpreted is referred to as translation (Newmark, 1988) In order to rebuild the same meaning using the vocabulary and grammatical structures that are acceptable in the receptor language, translation requires first having an understanding of the lexicon, grammatical structure, communication scenario, and cultural context of the text in the source language. This is done in order to translate the text accurately. This is essential in order to recreate the same meaning using the vocabulary and grammatical structures that are acceptable in the receptor language. Specifically, this is important because. (Larson, 1984). It is possible to

<sup>33</sup> define translation as "reproducing in the receptor language the closest natural equivalent of the message in the source language," first in terms of the meaning of the message, and then in terms of the style of the message. Translation is an essential part of international communication (Nida & <sup>30</sup> Taber, 1974). The process of translation is one in which the chain of signifiers that make up the text in the Source Language are exchanged for a chain of signifiers in the Target Language, which the translator supplies based on an interpretation of the text in the Source Language. This chain of signifiers in the Target Language is identical to the chain of signifiers that make up the text in the Source Language (Venuti, 1995).

From the all definition, we can assume from the whole of definition that translation is the method of transferring words or meaning from one language to another. Two different languages possess a certain connection to each other can are engaged in translation. To change the text in the source language with the original text in the target language involves translation. It seems that there are two key elements of translations, ie the function and the form, that are interrelated. A translation has style of a language unit, and its objective is to communicate ideas or messages. Although the language form necessarily affects how the message is actually delivered, in this case the emphasis is on the meaning and messages.

### 2.1.2 Language

Language will not be dealt with as if it were something apart from the culture since it is both a facet of culture and an inherent element of the culture itself (A.S Hornby, 2005). A country or group's culture is made up of its historically observed customs and beliefs, as well as its creative expression, way of life, and social structure (Oxford Dictionary).

The members of a community are able to interact with one another by using language, which takes the form of a sign of sound that is produced by the speech organ. This allows for the members of the community to exchange ideas and information (Gorys Keraf, 1997). The requirements of the person who is making use of language cause the functions of language to be put to diverse uses at different times. These roles include functioning as a tool for self-expression, a means of communication, a tool for organizing and adjusting to social integration in the environment or conditions, and a tool for social control. These functions may be broken down further into their component parts (Keraf, 1997). The use of language necessarily results in the communication of meanings and allusions that extend beyond the realm of the language itself: The culture of the people who speak a specific language is reflected in the implications of that language. This serves as a representation of the culture. Engaging in dialogue with the culture that functions as the point of reference for a language is what we mean when we talk about interacting with that language. We were unable to grasp a culture without first having direct access to the language of that culture because of the strong tie that

exists between cultures and their respective languages. When someone learns a language, they also obtain a grasp of the cultural norms and practices of that language's culture, in addition to the cultural traditions of that language. The study of a society's culture and the evolution of that culture eventually leads to the production of that society's language. A substantial amount of influence comes from the surrounding cultural environment. Language is inextricably linked to every aspect of a culture's mortal life, from birth to death. To speak a language fluently, it is necessary to have a solid grasp of the culture of the region in which one lives. Although exposure to diverse cultures deepens our awareness of how to communicate with individuals from a variety of walks of life, linguistic ability is the glue that holds communities together.

### 2.1.3 Culture and Cultural Terms

A way of life and the manifestations of that way of life that are distinctive to a group that uses a given language as its main form of communication are examples of culture. One approach to describe culture is as a way of life (Newmark, 1988). Personal language and universal language are two unique varieties of language that are related with culture. To begin, the basic concepts that are held in common by the vast majority of cultures are the building blocks of universal language. For instance, the terms for "book," "cushion," and "moon" in Indonesian are "buku," "bantal," and "bulan," respectively. A person's use of language to convey



who they are in a way that is distinctive to them is referred to as their "personal language," which brings us to our next point (Newmark, 1988). Culture may be seen of as either an immaterial or a material idea, and it is linked to aspects of human life such as the observance of religious rites, adherence to social norms, and even the food that is consumed (Mona Baker, 1992). Terms that come from a variety of civilizations and are used to refer to different aspects of a society's material culture (Newmark, 1988).

However, cultural words can be categorized into five (Newmark, 1988) :

1. Ecology

It consists of everything that is in the nature, such as plants, animal, etc. Example : Burung cendrawasih (bird of paradise). Selva (tropical rain forest).

2. Material Culture

It includes aspects of material culture such as food, clothing, and transportation, among other things.

Example: Lemper (Lemper is an Indonesian savoury snack made of glutinous rice filled with seasoned shredded chicken).

3. Social Culture

This cultural category may refer to a person's occupation, leisure activities, form of entertainment, musical genre, or career.

Example: Tari Kecak (kinds of Balinese dance).

4. Organization, Customs, Activities, Procedures and Concept

This area is relevant to institutional, political, and social life, as well as activities related to social life. Example: PMI (Palang Merah Indonesia : The national assembly organization in Indonesia is socially humanitarian).

#### 5. Gestures and Habits

The visual stimulus that comes from this area includes things like body language, which is utilized for communicating with other people. An example of a frequent gesture that conveys the message "excellent" is the "thumbs up."

### 2.1.3 Translation Technique

We refer to the procedures that are used to assess and classify translation equivalence efforts as translation approaches. Translation approaches are used to evaluate and classify translation equivalency efforts (Molina and Albir,2002). The approaches that are used throughout the translation process have an impact, not only on the result of the translation but also on the micro unit of text. The techniques are arranged in descending order of how closely they resemble the pioneering work, and they are essentially discursive and contextual (Molina and Albir, 2002).

#### 1. Adaptation

Adaptation is a technique that replaces a source text cultural element with one from the target culture (Molina and Albir, 2002).

<sup>8</sup>  
Example:

SL : The film swept the world

TL : Film ini merambah dunia

## 2. Amplification

<sup>5</sup>  
Amplification is a technique that introduces details that are not formulated in the source text. It can be written directly or type in the footnote (Molina and Albir, 2002).

<sup>8</sup>  
Example :

SL : The girl came late

TL : Wanita nuda itu datang terlambat

## 3. Borrowing

One kind of translation is known as "borrowing," and it involves taking a term or phrase directly from another language. Either it remains unchanged (in its original form) or it is naturalized (in order to conform to the spelling norms of the target language) (Molina and Albir, 2002).

Example : Sandwich.

SL : Sandwich.

## 4. Calque

Calque technique is a literal translation of a foreign word or

phrase. It can be lexical or structural (Molina and Albir, 2002).

Example :

SL : He is the new teacher

TL : Dia adalah guru baru

#### 5. Compensation

Compensation technique is a technique that introduces a source text element of information or stylistic effect in another place in the target text because it cannot be reflected in the same place as in the source text (Molina and Albir, 2002).

Example :

SL : A pair of trousers

TL : Sebuah celana

#### 6. Description

Description is a technique that replaces a term or expression with a description of its form or/and function (Molina and Albir, 2002).

Example :

SL : I like *gudeg*

TL : Saya suka *gudeg* (makanan tradisional Jawa yang terbuat dari nangka).

#### 7. Discursive Creation

A method known as discursive creates a momentary equivalency that is completely unforeseen when taken out of its original context (Molina and Albir, 2002).

Example :

SL : Husband for a year

TL : Suami sementara

#### 8. Established Equivalent

A method known as an established equivalent is one that makes use of a phrase or expression that is acknowledged (by dictionaries or the language that is currently in use) as having an equivalent in the language being targeted (Molina and Albir, 2002).

Example :

SL : Sincerely yours

TL : Hormat kami

#### 9. Generalization

The choice of a phrase that is more generic or neutral is an example of the strategy known as generalization (Molina and Albir, 2002).

Example :

SL : Bajai

TL : Vehicle

### 10. Linguistic Amplification

The method that is known as generalization may be shown by the use of a term that is less specific and more neutral (Molina and Albir, 2002).

Example :

53  
SL : Everything is up to you

TL : Semuanya terserah anda sendiri

### 11. Linguistic Compression

The process of linguistic compression involves synthesizing various linguistic components present in the text that is being targeted. This is a technique that is often used in simultaneous interpreting as well as subtitling (Molina and Albir, 2002).

5  
Example :

SL : Are you hungry?

TL : Lapar?

### 12. Literal translation

The process of translating a phrase or statement into its exact equivalent in another language is known as literal translation (Molina and Albir, 2002).

Example :



<sup>4</sup>  
SL : I'll love you

TL : Aku akan mencintai kamu

### 13. Modulation

It is possible for modulation to be either lexical or structural in nature.

Modulation is a method that shifts the point of view emphasis cognitive category in respect to the source material (Molina and Albir, 2002).

Example :

SL : Nobody doesn't like it

TL : Senua orang menyukainya

### 14. Particularization

The use of a phrase that is more specific or concrete is an example of the method known as particularization. It stands in opposition to the method of generalization (Molina and Albir, 2002).

Example :

<sup>4</sup>  
SL : The girl likes to collect jewelery

TL : Gadis itu senang mengoleksi kalung emas

### 15. Reduction

A method known as reduction removes terms of information from a source document and inserts them into a target document. It acts as a

barrier to amplification (Molina and Albir, 2002).

Example :

<sup>4</sup>  
SL : The boy got a car accident

TL : Lelaki itu mengalami kecelakaan

#### 16. Substitution

The practice of substituting linguistic aspects with paralinguistic features (such as intonation and gestures) or vice versa is known as substitution (Molina and Albir, 2002).

<sup>4</sup>  
Example : Nodding head in Indonesia translated 'yes'

#### 17. Transposition

Changing a grammatical category is an example of transposition (Molina and Albir, 2002).

Example :

<sup>8</sup>  
SL : I've no control over this condition

TL : Saya tidak dapat mengendalikan kondisi ini

#### 18. Variation

Changes in textual tones, style, social dialect, regional dialect, and other features of linguistic variation may be brought about by the use of the method known as variation, which involves the modification of linguistic or paralinguistic factors (such as intonation and gestures)



(Molina and Albir, 2002).

Example :

<sup>15</sup>  
SL : Give it to me now!

TL : Berikan buku itu ke saya sekarang!

## 2.2 Previous Study

<sup>26</sup>  
*Analysis of Translation Techniques In Translating Cultural Words Into Indonesian In The Novel "Eat,Pray,Love" By Elizabeth Gilbert.* Andriani Reynata, Firmawan Hendro, Wahyu Tri, Jurnal Ilmiah Sastra Volume 4, No. 1, Juni 2016. The book Eat, Pray, Love was originally authored by Elizabeth Gilbert, and Silamurti Nugroho was the one who did the translation into Indonesian. The author of this post is doing this research in order to identify which translation processes the translator used in order to accurately convey Elizabeth Gilbert's cultural references in her writing. Molina and Albir's theory of translation processes was utilized to analyse the data that was collected, and the connections between our research and Newmark's cultural terminology categories are appropriate. The distinction lies in the source data; the other person used a book as their source data, while I used a movie script as my source data.

<sup>2</sup>  
*A Translation Analysis of Cultural Terms In The Film "Ratatouille".* Khasanah Uswatun. 2009. The Department of English at Sebelas Maret University is a component of the University's Faculty of <sup>34</sup>

Letters and Fine Arts. The purpose of this study is to identify, among other things: (1) the categories of cultural words; (2) the strategies used by the translator in order to translate the cultural terms; and (3) the degree to which the translation is correct and acceptable. The researcher is focused their efforts on the many cultural word kinds in accordance with the classification scheme that was proposed by Newmark and adopted from Nida (1988). On the other hand, the source data for both of our research is the same as the one that I carried out; that is to say, the movie serves as the source data for both of our investigations. The primary distinction between our studies is that Uswatun's research is on the precision and acceptability of the data, while the primary focus of my research is on the prevailing type.

<sup>76</sup> *A Translation Method Analysis on Translating Cultural Words in Andrea Hirata's Novel "Laskar Pelangi."* Stefani Pamela. Universitas Kristen Satya Wacana Salatiga. 2019. The purpose of this research is to ascertain the translation strategy that is used when cultural words are being translated into other languages. Both the translation strategy created by Molina and Albir and the cultural terms theory produced by Peter Newmark and Mona Baker are used in this research project. Both approaches were developed by Molina and Albir. In light of this, the chapter that is dedicated to the analysis of the data focuses its attention on the item that pertains to Material Culture. One of the parallels that arose from our inquiry is the fact that both Molina and Albir's method of

translation is the one that we use ourselves. Nevertheless, the data sources that were employed are distinct, and while I solely use Newmark's classification theory, Pamela's research makes use of not just Newmark's theory but also Mona Baker's theory. Since that is the only one I can get my hands on, Newmark's hypothesis is the only one I ever utilize. In addition, the research focuses on the element of material culture, although I consider other facets of culture to be important.

The Procedures That The Translation Followed In Order To Convert Jenny Han's "To All the Men I've Loved Before" Into Its Indonesian Version The following are the procedures that the translator used in order to convert Jenny Han's "To All the Boys I've Loved Before" into its Indonesian version. This particular Cattleya is known as a Pravitha Wahyu. The Faculty of Social and Political Science at Universitas Merdeka Malang's main campus. Situating in the city of Malang. 2018. There are a lot of cultural allusions that need to be rendered into English in the novel "To All the Men I've Loved Before" written by Jenny Han. These references may be found throughout the novel. The objective of this study is to analyze the methods that the translator used in order to carry out the aforementioned duty successfully. The cultural terms are analyzed using the translation procedures developed by Newmark. The similarities consist in classifying the category with the culture of the Newmark. On the other hand, the differences are that the sources of the data are the English version of the novel and its Indonesian translation. Additionally, the

cultural terms are classified using the Newmark culture. On the other hand, motion pictures serve as my primary source of data, and I translate dialogue using methods created by Molina and Albir.

Several instances of cultural terminology and ways for translating them may be found in Mary Higgins Clark's work *The Anastasia Syndrome and Other Stories*. This book is a collection of short stories. Fitriyah, 2021, Universitas Bina Sarana Informatika Jakarta. In a manner that is analogous to how I approached the problem, those are investigated via the lens of Newmark's cultural categories; however, Fitriyah's study makes use of Baker's translation strategies. The novel *The Anastasia Syndrome and Other Stories* by Mary Higgins Clark has already been translated into Indonesian by Ade Dina Sigarlaki and given the title *Sindrom Anastasia dan Kisah-kisah lainnya*. The objectives of this study are to provide a description of the cultural words and conduct an analysis of the translation strategies that were utilized in the novel.

### 2.3. Theoretical Framework

I utilized the methodologies suggested by Molina and Albir, which were based on the principles that have been discussed up to this point, in order to translate the cultural words that were used in the movie *Burnt*. The research study that was based on Molina and Albir identified eighteen different methods of translation. These methods include adaptation, amplification, borrowing, calque, compensation, description, discursive

creation, established generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. The Molina and Albir hypothesis will guide the investigation of each and every feasible method of translation process that will take place during the course of this research endeavor. I also made use of Peter Newmark's theory in order to determine the cultural terms that were shown by the movie *Burnt* as well as the cultural categories that predominated. Ecology, material culture, social culture, organizations, traditions, activities, procedures, idea, and gestures and habits are the most common sorts of cultural terminology.





## CHAPTER III

### RESEARCH METHODOLOGY

#### 23 3.1. RESEARCH APPROACH

The descriptive qualitative methodology was used in this research project. The qualitative research method is used, and the results from the study are presented in the form of words and phrases. The term "qualitative methodology" refers to a kind of research approach that generates descriptive data in the form of observable data and behavior (Moleong, 2017). A qualitative research is one that focuses on the views and experiences of participants, which are communicated via the use of words (Cresswell, 1994). Examples of qualitative data include things like observations, interviews, and narratives of people's life histories. They make it feasible for the voices of the individuals who are being examined or heard in the context of the study.

Decoding the data in some kind is the standard method used to examine qualitative information. The usage of descriptive language serves the purpose of elucidating the genuineness of the restatement of artistic generalities that can be found in the cutline textbook for the *Burnt* movie. Before coming to any conclusions, the only thing the experimenters do is collect, organize, and make estimates based on the data..

##### 3.1.1. Data and Sources Data

The data in this study consist the types of cultural words and the dominant types of cultural words based on the classification theory of cultural words proposed by Peter Newmark and translation techniques by Molina and Albir. The data types I use are words and phrases.

The source data are the full duration of cultural words on *Burnt* Movie. This movie is about the cook and the culinary world. *Burnt* is an American comedy drama film. *Burnt* movie directed by John Wells and written by Steven Knight, from a story by Michael Kalesniko and starring Bradley Cooper. Bradley Cooper as Adam Jones is a Chef who destroyed his career with drugs and diva behavior, he is a brilliant but temperamental cooker trying to return to elevation. The movie was executive produced by celebrity chef Gordon Ramsay. *Burnt* was released on October 30, 2015.

### 3.1.2 Techniques of Collecting Data

I conducted this research by collecting, arranging, and analyzing the data. I collected the data from the movie and some data from the script on internet to support the analysis. The data are collected through a few steps, as follows :

1. Downloading and watching the *Burnt* movie as the primary source of data.
2. Retrieving the script as the secondary source of data from [https://www.scripts.com/script/burnt\\_4851](https://www.scripts.com/script/burnt_4851)



3. Finding and note taking every words&phrases which were identified to be cultural words found in the movie so that those notes would be analyzed further.
4. Classifying the data and make a list of the cultural words in Burnt movie.

### 3.1.3. Techniques of Analyzing Data

To analyze the data, that requires some steps:

First, the data will be analyzed and categorized using Newmark's theory of cultural words. Second, after classifying the types of cultural words, I analyze the cultural words translation using the techniques by Molina&Albir. I also used dictionary in finding the meaning of each word, these dictionaries are Kamus Besar Bahasa Indonesia (KBBI), Kamus Indonesia Inggris by John M.Echols and Kamus Inggris Indonesia by Sandro Jaya Jakarta. Last, I drew conclusions.



## CHAPTER IV

### RESEARCH FINDINGS AND DISCUSSION

This chapter gives the data to investigate the category of cultural words in the movie *Burnt* and the tactics that were used to translate them into Indonesian language. Also discussed are the strategies that were used to translate them into other languages. The cultural words have been categorized into five different groups by Newmark, and Molina and Albir have divined the various translation procedures. The **first code** is the data number. For the letter **B** is the initial from the *Burnt* movie which is the source data. The last code is the duration of the time in the movie. The SL is the Source Language and the TL is the Target Language.

#### ➤ Datum 1

002/B/00:26/SL : "...it was God who created **oysters** and apples".

002/B/00:26/TL : "...Tuhanlah yang menciptakan **kerang tiram** dan apel".

In the utterance above, the word **oysters** is translated into **kerang tiram**. Oysters are *enlarging image a large flat shellfish. Some types of oysters can be eaten and others produce shiny white jewels called pearls* (Oxford Learners Dictionaries). Thus, it belongs to the ecology category because oysters is a cultural word of the ecological type which refers to fauna. The study of how living

things relate to and are affected by their environments is known as ecology. It includes elements of the environment such as vegetation, wildlife, winds, plains, hills, and forests, among other things (Newmark,1988).

The Established Equivalence technique is applied in translating the cultural word of **oysters** into **kerang tiram** because there are many kinds of shells in Indonesian including oysters. Established equivalent is a technique that uses a term or expression recognized (by dictionaries or language in use) as an equivalent in the target language (Molina and Albir, 2002).

➤ **Datum 2**

005/B/03:28/SL : “You’re serving **seared** tuna”

005/B/03:28/TL : “Kamu menyajikan tuna **panggang**”

In the utterance above the word **seared** is translated into **panggang**. *Seared is something to burn the surface of something in a way that is sudden and powerful* (Oxford Learner Dictionaries). Words like "seared" are placed in the cultural category that corresponds to activities in Newmark's taxonomy of cultural categories. This category comprises terms like "seared." Besides them, there are other things like organizations, customs, activities, and procedures. The study of the interrelationships between things that are present in a certain culture is referred to as this subcategory;

the approach may at times involve politics and administration, religions, the arts, and other areas (Newmark, 1988). The problem occurs when the destination language and the language being translated do not contain words that are equivalent to those in the source language. This is because both languages have their own unique institutions, conventions, activities, procedures, and concepts, which explains why this is the case.

As mentioned above, *Seared* is something to burn the surface of something in a way that is sudden and powerful (Oxford Learner Dictionaries). Meanwhile, *panggang* in Indonesia means *dipanaskan (dimasak) di atas bara api* (KBBI.web.id). With the use of the concept of established equivalence, the cultural phrase "seared" was transformed into the word "panggang." A approach that makes use of a phrase or term that is accepted (by dictionaries or the language that is presently in use) as having an equivalent in the language that is being targeted is one that is known as an established equivalent (Molina and Albir 2002).

➤ **Datum 3**

**006/B/03:28/SL** : "You're serving seared **tuna**"

**006/B/03:28/TL** : "Kamu menyajikan **tuna panggang**"

In the utterance above, the word **tuna** is translated into **tuna**. *Tuna is a large sea fish that is used for food* (Oxford Learner

Dictionaries). Thus, it belongs to the ecology because tuna is a cultural word of the ecological type which refers to fauna. Ecology defines the study of relations of living things to their surroundings. It involves ecological features such as: flora, fauna, winds, plains, hills, forest, etc (Newmark,1988).

*Tuna is a large sea fish that is used for food* (Oxford Learner Dictionaries). Meanwhile *tuna in Indonesian means ikan laut sekerabat dengan cakalang, dapat dimakan dan banyak jenisnya* (KBBI.web.id). The traditional name for tuna was translated into its modern form, tuna, using the "Borrowing -- Pure" translation process. The term "borrowing technique" refers to a method of translation in which a word or phrase is taken directly from another language. Either it remains unchanged (in its original form) or it is naturalized (in order to conform to the spelling norms of the target language) (Molina and Albir, 2002). According to Molina and Albir (2002), pure borrowing involves taking a term or phrase directly from another language without making any changes to it. The technique's goal is to ensure that the exact same item from the SL is carried over into the TL. The crux of the matter is that the utterance in question contains a term that is shared by both the source language and the target language.

➤ **Datum 4**

008/B/03:34/SL : “This from a guy who once stole methadone from a dying **sous chef**”

008/B/03:34/TL : “Ini dari orang yang mencuri metadon dari **wakil koki** yang sekarat”

In the utterances above, the word **sous chef** is translated into the **wakil koki**. The meaning of *sous chef* is a person who is the second most senior cook in a restaurant. (Oxford Learner Dictionaries). Thus it is proven that chef is categorized into material culture because it falls into the human or personal life category. Material culture is deeply related to objects that have been produced by humans in many cultures, some examples are clothes, food, houses, transportation, etc. (Newmark, 1988).

‘Sous Chef’ in English and ‘Wakil Koki’ in Indonesian languages are noun. *Sous Chef* is a person who is the second most senior cook in a restaurant (Oxford Learner Dictionaries). Meanwhile, *sous chef* in Indonesian means *wakil koki yang bertanggung jawab dalam menyusun jadwal Head Chef atau Chef de Cuisine, atau menggantikan beberapa pekerjaan saat kedua peran itu sedang berhalangan hadir* (Myrobin.id). The Established Equivalence technique is applied in translating the cultural word of **sous chef** into **wakil koki** because there are many kinds of chef position in Indonesian including *wakil koki*. Established equivalent is a technique that uses a term or expression recognized (by

dictionaries or language in use) as an equivalent in the target language (Molina and Albir, 2002).

➤ **Datum 5**

012/B/05:54/SL : “Next time, you make **cacio**, toast the pepper first to remove the moisture”

012/B/05:54/TL : “Lain kali, kau membuat **pasta**, panggang ladanya dahulu untuk menghilangkan kelembapannya”.

In the utterance above, the word **cacio** is translated into **pasta**. *Cacio e pepe is a deceptively simple recipe to make. This classic Italian pasta dish requires only three ingredients — pasta, freshly ground pepper, and real pecorino Romano cheese* (TheMediterraneanDish.com). Material culture is deeply related to objects that have been produced by humans in many cultures, some examples are clothes, food, houses, transportation, etc. (Newmark, 1988).

As mentioned above, *cacio e pepe is a deceptively simple recipe to make. This classic Italian pasta dish requires only three ingredients — pasta, freshly ground pepper, and real pecorino Romano cheese* (TheMediterraneanDish.com). Meanwhile, *pasta in Indonesian means bahan makanan yang dibuat dari terigu dicampur air dan telur, bentuknya bermacam-macam, ada yang pipih panjang seperti lembaran dan ada yang bulat panjang seperti pipa* (KBBI).

Generalization is applied in translating cultural words of **cacio** into **pasta**. There are many kinds of pasta including **cacio**. Generalization is a technique that uses a more general or neutral term (Molina and Albir, 2002). However, the translator put the meaning in the target text as **pasta** to make the meaning is more general.

➤ **Datum 6**

013/B/05:54 : “Next time, you make **cacio**, **toast** the pepper first to remove the moisture”

013/B/05:54 : “Lain kali, kau membuat pasta, **panggang** ladanya dahulu untuk menghilangkan kelembapannya.”

In the utterance above the word ‘**toast**’ is translated into **panggang**. According to Merriam-English Webster's Dictionary, to toast is to make (food) crisp, hot, and brown by using heat. An example of this would be bread. In Newmark's taxonomy of cultural categories, the category that corresponds to activities is the one that includes words like "toast." Other categories include organizations, traditions, activities, and procedures. This subcategory is the study of the interrelationships between items that are present in a certain culture; the method may at times encompass politics and administration, religions, the arts, and other topics (Newmark, 1988). The difficulty arises when the source language and the target language do not have the right equivalency for the terms in the source language. This is due to the fact that both languages have



distinct organizations, norms, activities, processes, and ideas.

According to Merriam-English Webster's Dictionary, to "toast" is to "make (food, such as bread) crisp, crispy, and brown by using heat," as was described before. Meanwhile, panggang in Indonesia denotes dipanaskan (dimasak) di atas bara api (KBBI). The principle of established equivalent was used in order to translate the cultural term "toast" into panggang. A method known as an established equivalent is one that makes use of a phrase or expression that is acknowledged (by dictionaries or the language that is currently in use) as having an equivalent in the language being targeted (Molina and Albir 2002).

➤ **Datum 7**

014/B/06:05 : "Also add some chopped **sage**, why not?"

014/B/06:05 : "Juga tambahkan beberapa cincang **daun sage**, mengapa tidak?"

In the utterances above, the word **sage** is translated into **daun sage**. *Sage is a plant with flat, light green leaves that have a strong smell and are used in cooking as a herb* (Oxford Learner Dictionaries). Thus it belongs to the ecology because sage is a cultural word of the ecological type which refers to plants. Ecology defines the study of relations of living things to their surroundings. It involves ecological features such as: flora, fauna, winds, plains, hills, forest, etc (Newmark, 1988).

As a mentioned above, the special feature of sage is <sup>21</sup> *a plant with flat, light green leaves that have a strong smell and are used in cooking as a herb* (Oxford Learner Dictionaries). Meanwhile, daun sage in Indonesian means *tumbuhan herbal dengan aroma kuat yang kerap digunakan sebagai bumbu dapur. Biasanya digunakan untuk olahan daging ataupun seafood. Penambahan daun sage kerap dapat menguatkan rasa masakan* (Halodoc.com). The amplification is applied in translating the cultural words of **sage** into **daun sage**, the application of amplification technique in the addition of the word 'daun' is to make the translation clearer (Molina & Albir 2002).

➤ **Datum 8**

<sup>1</sup> 015/B/09:24 : “You **marinate** the lamb in za’atar and lemon zest, right?”

015/B/09:24 : “Kau **melumuri** daging domba dengan za’atar(rempah Timur Tengah) dan kulit lemon,kan?”

The term *marinasi* stands in for the English word *marinate* in the aforementioned utterances. *Marinate* means to coat meat or fish in a marinade or to leave the meat or fish in a marinate (Cambridge Dictionary). In Newmark's taxonomy of cultural categories, the verb "to pour" is classified as an action that corresponds to the category for organizations, traditions, activities, and processes that contains

the notion "marinate." This subcategory is the study of the interrelationships between items that are present in a certain culture; the method may at times encompass politics and administration, religions, the arts, and other topics (Newmark, 1988).

As mentioned above, marinate is to pour a marinade over meat or fish ;*to be left in a marinade* (Cambridge Dictionary). Meanwhile, *melumuri* in Indonesian means *melumur* (KBBI.lektur.id). *Marinasi adalah proses peredaman menggunakan marinade. Dalam KBBI, istilah marinade berarti sebuah bahan yang bertujuan untuk merendam daging, ikan, sayur menggunakan bumbu tertentu. Biasanya menggunakan air jeruk hingga cuka yang berguna sebagai antibakteri* (fnbpreneur.id). Particularization techniques is applied in translating cultural words **marinate** into **melumuri**. Particularization is a technique that uses a more precise or concrete term. It opposes the generalization technique (Molina and Albir,2002).

➤ Datum 9

016/B/09:24 : “You marinate the lamb in **za’atar** and lemon zest, right?”

016/B/09:24 : “Kau melumuri daging domba dengan **za’atar** dan kulit lemon,kan?”

In the utterance above, the word **za’atar** translated into

**za'atar**. Thus it is proven that zaatar is categorized into material culture because zataar is cultural word of the material type which refers to special kind of food from Middle Eastern (Newmark, 1988).

As mentioned above, <sup>44</sup> *za'atar is a Middle Eastern spice blend made usually of dried herbs (such as thyme or marjoram), dried sumac, and sesame seeds* (Merriam Webster's English Dictionary). Meanwhile za'atar in Indonesia means <sup>37</sup> *za'atar menjadi salah satu bumbu dapur yang cukup sering digunakan dalam aneka masakan. Berbeda dengan kebanyakan perasa, za'atar sendiri adalah gabungan dari penggunaan wijen, marjoram, sumac, oregano, dan thyme kering* (IDNTimes). The cultural term za'atar was translated into its modern form using the "Borrowing - Pure" approach. za'atar means "seasoning" in Arabic. The term "borrowing technique" refers to a method of translation in which a word or phrase is taken directly from another language. Either it remains unchanged (in its original form) or it is naturalized (in order to conform to the spelling norms of the target language) (Molina and Albir 2002). Taking a term or statement verbatim from another language without making any changes to it is known as "pure borrowing" (Molina & Albir, 2002). The technique's goal is to ensure that the exact same item from the SL is carried over into the TL. The crux of the matter is that this utterance contains a term that is shared by both the source language

and the target language.

➤ **Datum 10**

017/B/09:24 : “You marinate the lamb in za’atar and **lemon zest**,  
right?”

017/B/09:24 : “Kau melumuri daging domba dengan za’atar dan **kulit  
lemon**,kan?”

The word **lemon zest** translated into **kulit lemon**. *Lemon zest is tiny bits of lemon peel* (Vocabulary.com). It belongs to the material culture because lemon zest is a cultural word of the material type which refers to food. The items that humans have made throughout the history of many different civilizations are closely related to the phenomenon known as material culture. These goods encompass a variety of categories, such as housing, food, clothes, and transportation, amongst others. (Newmark, 1998).

As mentioned above, *lemon zest is tiny bits of lemon peel* (Vocabulary.com). Meanwhile lemon zest in Indonesian means *lapisan terluar dari kulit lemon, yang dikenal dengan sebutan flavedo. Lapisan ini mengandung minyak alami yang beraroma, yang bisa digunakan sebagai bahan masakan* (Akurat.co).

➤ **Datum 11**

024/B/11:29 : “And then we have bouillabaisse, followed by escargot

with garlic and **parsley** butter”.

**024/B/11:29** : “Lalu ada bouillabaisse, diikuti oleh escargot dengan bawang putih dan mentega **peterseli**”

The term "parsley" in English is translated to the German word "peterseli." Curled and green in hue, the leaves of the plant that we call parsley have a crinkled appearance. It is a herb that is used in the kitchen and also serves as a garnish for various foods (Oxford Learner Dictionaries). It is obvious that the topic at hand ought to be included under the ecology area given that parsley is a cultural phrase of the ecological sort that refers to animals. The field of study known as ecology examines how living organisms interact with and are shaped by the surroundings in which they live. It encompasses aspects of the surrounding environment, including, but not limited to, flora, fauna, winds, plains, hills, and woods, amongst other things (Newmark,1988).

The curly green leaves of parsley, which may be used in cooking as a herb and also to decorate food as was just said, are parsley's most distinguishing feature. These leaves can be utilized in both capacities (Oxford Learner Dictionaries). Meanwhile peterseli in Indonesian means tanaman perdu, sejenis seledri, batangnya berbentuk persegi, daunnya keriting berwarna hijau muda, digunakan sebagai bumbu dapur dan penghias masakan (KBBI.web.id) (KBBI.web.id). The Established Equivalence

<sup>31</sup> translation technique was used in order to convert the cultural word "parsley" into peterseli. This was done in order to better serve the target audience. A approach that makes use of a phrase or term that <sup>14</sup> is accepted (by dictionaries or the language that is presently in use) as having an equivalent in the language that is being targeted is one that is known as an established equivalent (Molina and Albir, 2002).

➤ Datum 12

<sup>1</sup> 026/B/12:49 : "You just described most classic French **peasant** dishes."

026/B/12:49 : "Anda baru saja menggambarkan sebagian besar hidangan **petani** Prancis klasik."

The term peasant is translated into petani in the passages that were just read to you. A peasant is someone who is impoverished and has a low social position and works on the land. The term peasant is used of individuals who live in nations where farming is still a popular way of life (Colins Dictionary). Hence, it can be shown that peasant is classified as belonging to the material culture group since it is classified as belonging to the human or personal life category. Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1998).

A peasant is someone who is impoverished and has a low

social position and works on the land. The term peasant is used of individuals who live in nations where farming is still a popular way of life (Colins Dictionary). Meanwhile, petani in Indonesian denotes orang yang pekerjaannya bercocok tanam;pemilik sawah (kebun dan sebagainya) yang tidak pernah mengerjakan sendiri tanahnya (KBBI). Because of this meaning, the term peasant refers to those who are impoverished and has a more negative connotation than the word petani does in the Indonesian language. As a result, the word petani is used as a euphemism for the word peasant. In order to translate the cultural terms of the peasant into petani, the method of discursive creation is used. A method known as discursive creation is one that creates a momentary equivalency that is completely unforeseen when taken out of its original context (Molina and Albir).

➤ **Datum 13**

028/B/14:44 : “It’s dry! The **grouse** is dry”

028/B/14:44 : “Ini kering! **Burung Belibis** ini kering”

In the utterances above, the word **grouse** is translated into **burung belibis**. *A grouse is a wild bird with a round body. Grouse are often shot for sport and can be eaten* (Collins Dictionary). Thus, it belongs to the ecology category because grouse is a cultural word of the ecological type which refers to fauna. Ecology defines the



study of relations of living things to their surroundings. It involves ecological features such as: flora, fauna, winds, plains, hills, forest, etc (Newmark,1988).

In mentioned above, the special feature of *grouse is*; a wild bird with a round body and often for sport and can be eaten (Collins Dictionary). Meanwhile, burung belibis in Indonesian means *burung (liar) yang rupanya seperti itik, Dendrocygna javanica* (KBBI.web.id). Amplification techniques is applied in translating cultural words of **grouse** into **burung belibis** because in the addition of the word 'burung' is to make the translation clearer. Amplification is the technique of introducing the details that are not formulated in the ST: information, explicative paraphrasing (Molina and Albir, 2002).

➤ **Datum 14**

034/B/20:30 : “I mean, “dead” these days can mean **barbecuing** chicken wings”

034/B/20:30 : “Maksudku, "mati" hari ini bisa berarti **memanggang** sayap ayam”

Memanggang is the literal translation of the English term "barbecuing." The term "barbecuing" originates from the term "barbecue," which means to prepare food (meat, fish, etc.) by cooking it over a grill, often over charcoal, and frequently with a

sauce that is strongly seasoned (Collins Dictionary). In Newmark's taxonomy of cultural categories, the category that corresponds to activities is where you'll find the term "barbecuing." Other categories include organizations, traditions, activities, and processes. This subcategory is the study of the interrelationships between items that are present in a certain culture; the method may at times encompass politics and administration, religions, the arts, and other topics (Newmark, 1988).

As was just noted, barbecuing involves cooking food on a grill, often over charcoal, and basting it with a strongly seasoned sauce (Collins Dictionary). Meanwhile, *memanggang* in Indonesia signifies *dipanaskan (dimasak) di atas bara api* (KBBI). In the process of translating the cultural term for grilling into *memanggang*, established equivalence is utilized. A method known as an established equivalent is one that makes use of a phrase or expression that is acknowledged (by dictionaries or the language that is currently in use) as having an equivalent in the language being targeted (Molina and Albir 2002).

➤ **Datum 15**

038/B/21:17 : “Frying pans, flames and **booze** went out with Adam Jones”

038/B/21:17 : “Wajan penggorengan, api dan **minuman keras** pergi

dengan Adam Jones.”

The term "booze" was translated into minuman keras in the statements that were made before. Booze is alcoholic drink (Collins Dictionary). As a result, considering that it is in the category of beverages, it should be regarded as part of the material culture.

Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1988).

As was just discussed, booze is another name for alcoholic drink (Collins Dictionary). Meanwhile, minuman keras in Indonesian implies minuman keras adalah minuman beralkohol yang memabukkan, seperti bir, anggur, arak, tuak (KBBI). It is the cultural name for the many approaches to translation that generalization encompasses. Using a phrase that is both more generic and neutral is an example of the generalization strategy (Molina & Albir 2002). In this context, the term "minuman keras" is more generic than the term "booze," and the Indonesian language does not have a word that is directly comparable to the English word "booze."

➤ **Datum 16**

**039/B/21:22** : “It’ll be **coke** or booze”

**039/B/21:22** : “Ini akan menjadi **kola**, atau minuman keras”

The term "coke" was transformed into "kola" in the aforementioned statements. A glass of this drink is known as a Coke, and it is a sort of sugary brown carbonated beverage that contains gas (Macmillan Dictionary). As a result, considering that it is in the category of beverages, it should be regarded as part of the material culture. Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1988).

As was said before, a glass of Coke is either a sort of sweet brown fizzy drink (which means it contains gas) or a glass of this drink itself (Macmillan Dictionary). Meanwhile, kola in Indonesian signifies tumbuhan yang termasuk keluarga Sterculiaceae, bijinya mengandung kafeina, dapat dipakai sebagai obat penyegar (antara lain, dicampurkan ke dalam minuman dingin); (KBBI). It is the cultural name for the many approaches to translation that generalization encompasses. Using a phrase that is both more generic and neutral is an example of the generalization strategy (Molina & Albir 2002). In this particular scenario, the term "kola" is more inclusive than the word "coke."

➤ **Datum 17**

**050/B/28:10** : "Ca marche, table three. One **terrine**, two pork, one

beef.”

**050/B/28:10** : “Ca marche, meja tiga. - Satu **terriner (hidangan khas Perancis dari olahan ikan)**, dua daging babi, satu daging sapi.”

The word **terriner** is translated into **terriner**. *Teriner is a soft mixture of meat or fish, etc. cut into small pieces, pressed into a container and served cold, especially in slices as the first course of a meal* (Oxford Learner Dictionaries). Thus, it belongs to material culture categories because terriner is a cultural word of the material type which refers to food. Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1988).

As was said before, terriner is a spreadable combination of beef and fish. Meanwhile terriner in Indonesian implies merupakan hidangan yang berasal dari Prancis. Terriner biasa ditemukan pada restoran-restoran ala Prancis. Bahan untuk membuat terriner biasanya menggunakan daging ataupun beberapa tambahan sayuran (IDNTimes) (IDNTimes). It is the cultural name for "description translation method," and it is sometimes abbreviated to "dt." This approach involves replacing a phrase or expression in the source message with a description of its form and/or function in order to ensure that the intended meaning is conveyed accurately in the

destination text (Molina & Albir, 2002). This approach was used by the translator since the Indonesian language does not have any terms that are comparable to those being translated. In the meanwhile, readers of the translated script would be in the dark about either the existence of such words or their meaning if the translator had not used this method.

➤ **Datum 18**

051/B/28:13 : “Put **capers** on the beef!”

051/B/28:13 : “Letakkan **capers (bakal bunga dari tumbuhan Capparis Spinosa)** di atas daging sapi”

The name capers was originally derived from the caper plant (bakal bunga dari tumbuhan *Capparis Spinosa*). Capers are the name given to the tiny green buds that grow on caper bushes. Vinegar is the typical preservative that is used while selling them (Collins Dictionary). It is a culture word of the ecological kind that relates to fauna, hence it falls under the ecological category of belonging to ecology categories. The study of how living things relate to and are affected by their environments is known as ecology. It includes elements of the environment such as vegetation, wildlife, winds, plains, hills, and forests, among other things (Newmark, 1988).

As was just said, capers are the immature, green flower buds

that grow on caper plants. Vinegar is the typical preservative that is used while selling them (Collins Dictionary). Meanwhile, capers in Indonesian means <sup>7</sup> *caper merujuk pada sebuah tanaman bagian kuncup bunga berbentuk bola-bola yang digunakan sebagai salah satu bahan dapur. Biasanya, komponen ini acap kali dicampurkan ke dalam aneka masakan asin untuk menciptakan sensasi salty dan segar (IDNTimes). This is the cultural name for "description translation method," also known as "translation technique." This approach involves replacing a phrase or expression in the source message with a description of its form and/or function in order to ensure that the intended meaning is conveyed accurately in the destination text (Molina & Albir, 2002). Since there is no term in the Indonesian language that is directly equal to those words, the translator provided some extra information in brackets. In the meanwhile, readers of the translated script would be in the dark about either the existence of such words or their meaning if the translator had not used this method.*

➤ **Datum 19**

**052/B/28:25** : “Table two. One **foie gras**,one risotto”

**052/B/28:25** : “Satu **foie gras**, satu risotto”

In the utterances above, the word **foie gras** is translated into **foie gras**. “*Foie gras is a food made from the livers of geese that were specially fed so that their livers became very large*” (Collins

Dictionary). Thus it is proven that Foie Gras is categorized into material culture because it is cultural word of the material type which refers to food.

As mentioned above, *foie gras is a food made from the livers of geese that their livers became large* (Collins Dictionary). Meanwhile “*foie gras in Indonesian means makanan yang terbuat dari hati angsa memiliki tekstur daging yang lembut namun tetap kenyal. Foie gras bukan berasal dari hati angsa biasa, melainkan hati angsa yang memang digemukkan sehingga hatinya berselimut lemak*” (IDNTimes). The "Borrowing - Pure" method is used in order to get the desired result of translating the cultural phrase "foie gras" into its English counterpart. A form of translation known as the "borrowing technique" involves taking a phrase or word straight from another language. This approach is referred to as "borrowing technique." Either it is kept exactly the same (in its initial form), or it is naturalized (in order to correspond to the spelling standards of the target language) in order to use it correctly (Molina and Albir,2002). "Pure borrowing" refers to the practice of taking a phrase or statement word for word from another language and without making any alterations to it in any way (Molina & Albir, 2002). The objective of the strategy is to guarantee that the specific item that was included in the SL is present in the TL as well. The fact that the statement in issue uses a word that is common to both



the language of origin and the language being translated is the most important aspect of the situation.

➤ **Datum 20**

<sup>1</sup>  
061/B/33:35 : “Michel you allowed a portion of **scallops** to remain in the pan for an extra minute.”

061/B/33:35 : “Michel, Anda membiarkan sebagian **kerang** tetap di dalam wajan selama ekstra satu menit.”

In the utterance above, the word **scallops** is translated into <sup>19</sup>**kerang**. *Scallops are large shellfish with two flat fan-shaped shells. Scallops can be eaten* (Collins Dictionary). It belongs to the ecology category because scallop is a cultural word of the ecological type which refers to fauna. Ecology defines the study of relations of living things to their surroundings. It involves ecological features such as: flora, fauna, winds, plains, hills, forest, etc (Newmark,1988).

As mentioned above, the special feature of *scallop* is; it is two flat fan-shaped and can be eaten (Collins Dictionary). Meanwhile *kerang simping* in Indonesian means *Kerang simping atau biasa dikenal sebagai scallop merupakan sejenis kerang yang hidup di perairan laut. Kerang ini jadi favorit banyak orang sebagai santapan seafood lezat dengan tekstur yang khas* (IDNTime). The <sup>15</sup>Established Equivalence technique is applied in translating the

cultural word of **scallop** into **kerang simping**, because there are many kinds of shells in Indonesian including scallop. Established equivalent is a technique that uses a term or expression recognized (by dictionaries or language in use) as an equivalent in the target language (Molina and Albir, 2002).

➤ **Datum 21**

064/B/39:55 : “..it’s used for **poaching** food at fixed low temperatures.”

064/B/39:55 : “...itu digunakan untuk **merebus** makanan pada suhu rendah yang tepat”

The word **poaching** is translated into **merebus**. *Poaching is to cook in simmering liquid* (Merriam Webster’s English Dictionary). In Newmark’s taxonomy of cultural categories, the category that pertains to actions is where you’ll find the term “poaching.” Other categories include organizations, traditions, activities, and processes. This subcategory is the study of the interrelationships between items that are present in a certain culture; the method may at times encompass politics and administration, religions, the arts, and other topics (Newmark, 1988).

According to Merriam-English Webster’s Dictionary, to poach anything is to cook it in a liquid that is kept at a simmer. Meanwhile, merebus in Indonesian implies memasak sesuatu dengan

air atau memasak sesuatu dalam air mendidih (KBBI). The use of established equivalent was necessary in order to translate the cultural term "poaching" into merebus. A method known as an established equivalent is one that makes use of a phrase or expression that is acknowledged (by dictionaries or the language that is currently in use) as having an equivalent in the language being targeted (Molina and Albir 2002).

➤ Datum 22

065/B/40:14 : There's nothing wrong with that, but we use this to seal in all the flavors: vegetables, herbs, spices, **marinades**, anything you want sealed in."

065/B/40:14 : "Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran, jamu, rempah-rempah, **bumbu marinade** apa pun yang anda inginkan disegel".

The word **marinades** is translated into **bumbu perendam**. *Marinades is a mixture of oil, wine, spices, etc., in which meat, fish or other food is left before it is cooked in order to make it softer or to give it a particular taste* (Oxford Learner Dictionaries). Marinades belongs to material culture categories because it refers for food (ingredients for cooking) (Newmark, 1988).

As mentioned above, *marinades is a mixture of oil,*

wine, spices, etc., in which meat, fish or other food is left before it is cooked in order to make it softer or to give it a particular taste (Oxford Learner Dictionaries). Meanwhile in Indonesian, bumbu perendam means “bahan perendam daging, ikan, sayur, dan sebagainya yang dibuat dari air jeruk, cuka, atau anggur yang dicampur dengan bumbu, seperti lada, bawang merah, garam” (KBBI.web.id). The established equivalent techniques is applied to translating the cultural word **marinades** into **bumbu marinade** (Molina and Albir, 2002).

➤ **Datum 23**

066/B/40:14 : “There's nothing wrong with that, but we use this to seal in all the flavors: vegetables, **herbs**, spices, marinades, anything you want sealed in.”

066/B/40:14 : “Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran, **bumbu-bumbu**, rempah-rempah, bumbu marinade, apa pun yang anda inginkan disegel”

In the utterances above, the word **herbs** translated into **bumbu-bumbu**. *Herbs is a plant whose leaves are used in cooking to add flavour to food, or as a medicine* (Collins Dictionary). Thus, it is belongs to material culture categories because it refers for food (ingredients for cooking) (Newmark,

1988).

As mentioned above, the special feature of *Herbs is a plant whose leaves are used in cooking to add flavour to food, or as a medicine* (Collins Dictionary). Meanwhile “*Bumbu in Indonesian means berbagai jenis hasil tanaman yang berbau harum atau sedap, seperti jahe, kunyit, lengkuas, pala, merica yang digunakan untuk menyedapkan masakan*” (KBBI). In order to translate the cultural name for herbs into bumbu-bumbu, the Established Equivalence method was used. A method known as an established equivalent is one that makes use of a phrase or expression that is acknowledged (by dictionaries or the language that is currently in use) as having an equivalent in the language being targeted (Molina and Albir, 2002).

➤ **Datum 24**

064/B/40:14 : “There's nothing wrong with that, but we use this to seal in all the flavors: vegetables, herbs, **spices**, marinades, anything you want sealed in.”

064/B/40:14 : “Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran, bumbu, **rempah-rempah**, bumbu marinade, apa pun yang anda inginkan disegel.

The direct translation of the word "spices" in the Malay

language is rempah-rempah. Spices are a kind of powder or seed that may come from a wide number of plants and are used in the cooking process. Spices can be found in a variety of forms. Both the taste and the odor of spices tend to be rather intense (Oxford Learner Dictionaries). As a result of the fact that parsley is an example of a cultural phrase that is of the ecological type and is associated with animals, we place spices inside the ecology category. The field of study known as ecology examines how living organisms interact with and are shaped by the surroundings in which they live. It encompasses aspects of the surrounding environment, including, but not limited to, flora, fauna, winds, plains, hills, and woods, amongst other things (Newmark,1988).

As was previously said, spices are simply one of many distinct types of powder or seed that come from plants and are used in the process of preparing food. Spices are derived from plants. Both the taste and the smell of spices tend to be rather intense (Oxford Learner Dictionaries). Meanwhile, rempah in Indonesian implies berbagai jenis hasil tanaman yang beraroma, seperti pala, cengkih, lada untuk memberikan bau dan rasa khusus pada makanan For translating the traditional names of spices into rempah-rempah, a procedure known as the Established Equivalence method is used. A approach that makes use of a phrase or term that is accepted (by dictionaries or the language that is presently in use) as having an equivalent in the

language that is being targeted is one that is known as an established equivalent (Molina and Albir, 2002).

➤ **Datum 25**

068/B/47:58 : “One orders the tasting menu, the other one **a la carte**.

Always.”

068/B/47:58 : “Yang satu memesan menu cicipan, yang satunya **menu per hidangan**. Selalu”

The expression "menu per hidangan" is a translation of the phrase "à la carte," which may be found above. According to the Merriam-Webster English Dictionary, "a la carte" means "according to a menu or list that rates products individually." It is classified as a sort of substance that is associated with foods. Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1988).

According to Merriam-English Webster's Dictionary, an a la carte menu or list is one that specifies individual pricing for each item on the menu or list. Meanwhile menu ala carte in Indonesian denotes susunan menu dimana makanan dan minuman dicantumkan per item dengan price terpisah (Dream.co.id). Techniques of adaptation are used in the process of converting cultural terminology

like "a la carte" into "menu per hidangan." The process of adaption involves exchanging a cultural component of the source text with one that is representative of the target culture (Molina and Albir, 2002).

➤ **Datum 26**

**069/B/48:42 : Canapes!**

**069/B/48:42 : Canapes! (hidangan berukuran kecil sekali lahap)**

The term canapés was converted into canapes in the statements that were made before (hidangan berukuran kecil sekali lahap). Canapés are bite-sized pieces of bread or biscuit that are topped with savory substances like meat, cheese, or paté. They are often offered with alcoholic beverages during social gatherings (Collins Dictionary). Canapes are a cultural term that relates to food, therefore this demonstrates that they are in the category of material culture. This is shown by the fact that canapés are a cultural word. Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1988).

Canapés are bite-sized pieces of bread or biscuit that are topped with savory substances like meat, cheese, or paté, as was explained before. They are often offered with alcoholic beverages during



social gatherings (Collins Dictionary). However, *canapés* in Indonesian implies kreasi makanan dengan ukuran mini yang cukup dekoratif, dan biasanya disantap dalam sekali lahap (IDNTimes). Techniques of description are used in order to translate the cultural term for *canapés* into the word *canapes* (hidangan berukuran kecil sekali lahap). A word or phrase may be replaced by a description of its form or/and function via the use of a method known as the description technique (Molina and Albir,2002). Since there is no term in the Indonesian language that is directly equal to those words, the translator provided some extra information in brackets. In the meanwhile, readers of the translated script would be in the dark about either the existence of such words or their meaning if the translator had not used this method.

➤ **Datum 27**

076/B/51:21 : One mackerel, one scallop, two **veal**. Where's my fish?"

076/B/51:21 : "Satu makarel, satu kerang, dua **daging sapi muda**.  
Dimana ikanku?"

The term "veal" is translated into "daging sapi muda" in the utterances that are located above. The flesh of a calf is known as veal (Collins Dictionary). Veal is a cultural term that belongs to the material category and relates to food; as such, its classification as a component of material culture may be shown by this fact alone.

Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1988). As was just said, veal is the meat from the calf's breast (Collins Dictionary). Meanwhile veal in Indonesian signifies daging dari anak sapi, berusia antara enam dan delapan bulan tetapi terkadang lebih muda (Olret.viva.co.id). Since there are many different types of meat in Indonesian, including veal, literal translation is used when translating cultural phrases such as veal into daging sapi muda. The process of translating a phrase or statement into its exact equivalent in another language is known as literal translation (Molina and Albir).

➤ **Datum 28**

**086/B/1:02:57 : \*Nod\***

**086/B/1:02:57 : \*Mengangguk\***

The action of nodding is translated as menganggukan kepala in the sentences that have been presented thus far. According to Merriam-English Webster's Dictionary, to nod is to quickly move one's head downward, either consciously (as in indicating acceptance or greeting) or automatically (as from tiredness). The evidence presented above demonstrates that nodding falls within the category of habits and gestures. As a result of the fact that gesture and habit

may vary from one culture to another, they are both considered to be separate categories. Newmark makes the observation that gestures and routines are often discussed using terminology that is "non-cultural" (Newmark, 1988).

Mengangguk is the Indonesian word for "nod," and it is used in that language. Mengangguk in Indonesian implies menggerakkan kepala ke bawah (memberi hormat, mengiakan) (KBBI). The expressions "mengangguk" and "nod" have the same emotive meaning. In all cultures, a certain hand gesture is used to indicate that both parties are in agreement. In order to translate the cultural term "nod" into mengangguk, the substitution approach was used. The practice of substituting linguistic aspects with paralinguistic features (such as intonation and gestures) or vice versa is known as substitution (Molina and Albir, 2002).

➤ **Datum 29**

083/B/56:53 : "It's not called **gravy** anymore."

083/B/56:53 : "Ini tidak disebut **saus** lagi"

The word "gravy" is translated into **saus** in the utterances that are located above. According to Merriam-English Webster's Dictionary, **gravy** is a sauce that is prepared from the fluids of cooked meat that have been thickened and seasoned. Since **gravy** is a cultural term that belongs to the material category and relates to

food, this provides conclusive evidence that material culture encompasses the concept of gravy. Material culture is inextricably linked to the things that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1988).

According to Merriam-English Webster's Dictionary, gravy is a sauce that is created from the thick and seasoned fluids that are left over after cooking meat. Meanwhile saus in Indonesian means saus adalah “cairan yang dikentalkan dengan salah satu kombinasi dari bahan pengental sehingga menjadi setengah cair (semi liquid) dan disajikan bersama daging, ikan atau kue-kue manis dengan maksud untuk mempertinggi kualitas makanan tersebut” (IDNTimes). In order to translate the cultural term for gravy into saus, established equivalence is used. This is due to the fact that there are many different forms of saus in Indonesian, including gravy. A method known as an established equivalent is one that makes use of a phrase or expression that is acknowledged (by dictionaries or the language that is currently in use) as having an equivalent in the language being targeted (Molina and Albir, 2002).

➤ **Datum 30**

090/B/1:08:55 : “Okay, and then **confit** the rattes and then peel, emulsify in butter, stock, truffles, okay?”

090/B/1:08:55 : “Oke, lalu **confit** kentang rattes dan kemudian kupas,

emulsi dalam mentega, kaldu, truffle, oke?”

The term "confit" may be found in both of the groups of utterances that were previously stated. Many kinds of meat, including duck, may be confited by slow cooking them in their own fat at a low temperature (Oxford Learner Dictionaries). When it comes to Newmark's taxonomy of cultural categories, the category that bears the word "confit" is the one that relates to the activities that people participate in. The terms "organizations," "traditions," "activities," and "processes" are also used to refer to aspects of culture. The study of the interrelationships between things that are present in a certain culture is referred to as this subcategory; the approach may at times involve politics and administration, religions, the arts, and other areas (Newmark, 1988).

As was said before, duck and other kinds of meat may be confited by cooking them slowly and carefully and then preserving them in their own fat (Oxford Learner Dictionaries). Meanwhile confit in Indonesian means “sebuah proses memasak yang memanfaatkan suhu rendah dan proses perendaman untuk mencapai kematangan sebuah makanan” (IDNTimes). The process of translating the cultural phrase "confit" into the English word "confit" uses the method that is known as "Borrowing - Pure." The borrowing technique is a form of translation that Molina and Albir (2002:510) describe as one in which a word or phrase is adopted

straight from another language. It is possible for it to continue unaltered (in its initial condition), or it is also possible for it to become naturalized (to fit the spelling rules in the target language). "Pure borrowing" refers to the practice of taking a phrase or statement word for word from another language and without making any alterations to it in any way (Molina & Albir, 2002). The objective of the strategy is to guarantee that the specific item that was included in the SL is present in the TL as well. The fact that the statement in issue uses a word that is common to both the language of origin and the language being translated is the most important aspect of the situation.

➤ **Datum 31**

**097/B/1:32:39** : "Would you like to order an **aperitif**?"

**097/B/1:32:39** : "Apakah Anda ingin memesan **aperitif**?"

The term **aperitif** was used in the sentences that were presented before, and its translation was **aperitif**. An **aperitif** is a kind of alcoholic liquor drink that is traditionally consumed before a meal in order to promote appetite (Dictionary.com). Hence, it can be shown that **aperitif** belongs in the field of material culture since **aperitif** is a cultural term that belongs to the category of material and relates to food. Material culture is inextricably linked to the things

that people have created throughout a wide range of civilizations. These things include things like clothing, food, homes, transportation, and other things (Newmark, 1998).

As was explained before, an aperitif is an alcoholic liquor drink that is consumed before a meal in order to boost one's appetite for the meal (Dictionary.com). Meanwhile Aperitif in Indonesian implies alkohol pengantar makan; minuman beralkohol (kamuslengkap.id) (kamuslengkap.id). The cultural term "aperitif" was translated into aperitif using the "Borrowing - Pure" approach. Aperitif is an abbreviation for "aperitif." The term "borrowing technique" refers to a method of translation in which a word or phrase is taken directly from another language. Either it may remain unchanged (in its original state) or it can become naturalized (to fit the spelling rules in the target language). Taking a term or statement verbatim from another language without making any changes to it is known as "pure borrowing" (Molina & Albir, 2002). The technique's goal is to ensure that the exact same item from the SL is carried over into the TL. The crux of the matter is that this utterance contains a term that is shared by both the source language and the target language.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### Conclusions

As soon as the research, its subsequent analysis, and the compilation of its results were all finished. There are 101 allusions to different forms of cultural material and facts spread throughout the script for the film *Burnt*. In order to provide answers to the questions raised by this analysis, 101 data taken from the *Burnt* movie script have been analyzed with the assistance of two primary theories: Newmark's cultural categories is used to analyze the cultural terms, and Molina and Albir translation techniques are used on the translation techniques. These analyses were carried out with the goal of answering the questions raised by this analysis. According to the results, the script for the movie *Burnt* has a total of five different cultural classifications in its many iterations. It has been discovered that the kind of culture that is practiced the most often is known as material culture. The ecological domain has risen to become the cultural category with the second most significant impact. It can be determined from the results that only 12 of the available 18 translation techniques were utilized to translate the data. This is because there are 18 translation methods. The method of borrowing pure is used to translate 22 data, making it the most prevalent way of translation overall. The method of translating data using established equivalent was used to translate 27 data.



**Suggestions**

While translating a movie screenplay, the translator has to be aware of the story's overall arc, and they must also evaluate whether or not the intended readers will have an understanding of the terminology used in the source language. The researcher is hoping that further researchers will be interested in analyzing the translation of cultural terminology since there are a lot of different ways that may be used.



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## APPENDICES

NO	Source Language	Target Language	Cultural Terms Categories	Translation Techniques
001/B/0 0:22	“Jean Luc, my mentor, the guy who gave me a chance as a <b>chef</b> ”	“Jean Luc, mentorku, orang yang memberiku kesempatan sebagai <b>koki</b> ”	Material Culture	Literal Translation
002/B/0 0:26	“... it was God who <b>created oysters and apples</b> ”	“...Tuhanlah yang menciptakan <b>kerang tiram dan apel.</b> ”	Ecology	Established Equivalent
003/B/0 0:54	“... And became <b>head chef of Jean Luc’s restaurants.</b> ”	“... Dan menjadi <b>kepala koki</b> di restoran Jean Luc.”	Material Culture	Established Equivalent
004/B/0 0:54	“... And became <b>head chef of Jean Luc’s restaurants.</b> ”	“... Dan menjadi <b>kepala koki</b> di restoran Jean Luc.”	Social Culture	Literal Translation
005/B/0 3:28	“You’re serving <b>seared tuna</b> ”	“Kamu menyajikan tuna <b>panggang</b> ”	Organizations, customs, activities, procedures, concept	Established Equivalent
006/B/0 3:28	“You’re serving <b>seared tuna</b> ”	“Kamu menyajikan <b>tuna panggang</b> ”	Ecology	Borrowing-Pure
007/B/0 3:34	“This from a guy who once stole <b>methadone</b> from a <b>dying sous chef.</b> ”	“Ini dari orang yang mencuri <b>metadon</b> dari wakil koki yang sekarat.”	Material Culture	Borrowing-Naturalized
008/B/0 3:34	“This from a guy who once stole <b>methadone</b> from a <b>dying sous chef.</b> ”	“Ini dari orang yang mencuri <b>metadon</b> dari wakil koki yang sekarat.”	Material Culture	Established Equivalent
009/B/0 3:51	“There were <b>drug dealers</b> ”	“Ada pengedar <b>narkoba</b> ”	Material Culture	Established Equivalent
010/B/0 4:55	“Licking <b>yellow frogs</b> and women”	“Menjilat <b>katak kuning</b> dan wanita”	Ecology	Calque
011/B/0 5:02	“Nothing. You <b>bastard.</b> ”	“Tidak ada. Kau <b>bajingan</b> ”	Material Culture	Established Equivalent
012/B/0 5:54	“Next time, you make <b>cacio</b> , toast the pepper first to remove the moisture”	“Lain kali, kau membuat <b>pasta</b> , panggang ladanya dahulu untuk menghilangkan kelembapannya.”	Material Culture	Generalization
013/B/0 5:54	“Next time, you make <b>cacio</b> , <b>toast</b> the pepper first to remove the moisture”	“Lain kali, kau membuat pasta, <b>panggang</b> ladanya dahulu untuk menghilangkan kelembapannya.”	Organizations, customs, activities, procedures, concept	Established Equivalent
014/B/0 6:05	“Also add some chopped <b>sage</b> , why not?”	“Juga tambahkan beberapa cincang <b>daun sage</b> , mengapa tidak?”	Ecology	Amplification
015/B/0 9:24	“You <b>marinate</b> the lamb in za’atar and lemon zest, right?”	“Kau <b>melumuri</b> daging domba dengan za’atar(rempah Timur Tengah) dan kulit lemon,kan?”	Organizations, customs, activities, procedures, concept	Particularization
016/B/0 9:24	“You <b>marinate</b> the lamb in <b>za’atar</b> and lemon zest,”	“Kau <b>melumuri</b> daging domba dengan <b>za’atar</b> dan kulit	Material Culture	Borrowing-Pure

	1 right?"	lemon,kan?"		
017/B/0 9:24	"You marinate the lamb in za'atar and <b>lemon zest</b> , right?"	"Kau melumuri daging domba dengan za'atar dan <b>kulit lemon,kan?</b> "	Ecology	Calque
018/B/0 9:26	"And <b>yoghurt</b> , too, yeah."	"Dan <b>yoghurt</b> ,juga"	Ecology	Borrowing-Pure
019/B/1 1:20	1 "Sara I went crazy on summer vegetables on a bed of <b>ricotta</b> for you."	"Sara, aku jadi gila pada sayuran musim panas di tempat tidur <b>ricotta</b> untuk anda."	Material Culture	Borrowing-Pure
020/B/1 1:22	1 "And for your carnivore boyfriend, tea <b>smocked mackerel</b> with duck egg."	"Dan untuk pacar karnivora anda, <b>makarel asap</b> the dengan telur bebek."	Material Culture	Calque
021/B/1 1:22	1 "And for your <b>carnivore</b> boyfriend, tea smocked mackerel with duck egg."	"Dan untuk pacar <b>karnivora</b> anda, makarel asap the dengan telur bebek."	Organizations, customs, activities, procedures, concept	Established Equivalent
022/B/1 1: 27	1 "And then we have bouillabaisse, followed by <b>escargot</b> with garlic and parsley butter."	"Lalu ada bouillabaisse, diikuti oleh <b>escargot</b> dengan bawang putih dan mentega peterseli"	Ecology	Borrowing-Pure
023/B/1 1:29	1 "And then we have <b>bouillabaisse</b> , followed by escargot with garlic and parsley butter."	"Lalu ada <b>bouillabaisse</b> , diikuti oleh escargot dengan bawang putih dan mentega peterseli"	Material Culture	Borrowing-Pure
024/B/1 1:29	1 "And then we have bouillabaisse, followed by escargot with garlic and <b>parsley</b> butter".	"Lalu ada bouillabaisse, diikuti oleh escargot dengan bawang putih dan mentega <b>peterseli</b> "	Ecology	Established Equivalent
025/B/1 2:20	"Mmmm, you want some <b>lunch?</b> "	"Mmmm, anda ingin <b>makan siang?</b> "	Organizations, customs, activities, procedures, concept	Literal Translation
026/B/1 2:49	1 "You just described most classic French <b>peasant</b> dishes."	"Anda baru saja menggambarkan sebagian besar hidangan <b>petani</b> Prancis klasik."	Material Culture	Discursive Creation
027/B/1	"I say to myself, "Simone	"Saya berkata pada diri sendiri,	Material Culture	Borrowing-Pure

4:12	<sup>1</sup> you're <b>lesbian</b> . Why did you sleep with Adam Jones?"	"Simone kamu <b>lesbian</b> . Mengapa Anda tidur dengan Adam Jones?"		
028/B/1 4:44	"It's dry! The <b>grouse</b> is dry"	"Ini kering! <b>Burung belibis</b> ini kering"	Ecology	Amplification
029/B/1 4:45	<sup>1</sup> "The grouse is dry and the <b>sauce</b> tastes like..."	"Burung belibisnya kering dan <b>sausnya</b> terasa seperti ..."	Material Culture	Literal Translation
030/B/1 6:20	"The bastard could cook <b>gravel</b> "	"Bajingan itu bisa memasak <b>kerikil</b> ."	Material Culture	Literal Translation
031/B/1 6:49	<sup>1</sup> *Crossing hand*	Memangku tangan	Gestures	Substitution
032/B/1 7:54	"I'll be taking samples of <b>blood</b> to test for drugs and <b>alcohol</b> "	"Aku akan mengambil sampel darah untuk menguji narkoba dan <b>alkohol</b> ."	Material Culture	Borrowing-Naturalized
033/B/1 8:23	"You could make the <b>sandwiches</b> "	"Kamu bisa membuat <b>sandwich</b> ."	Material Culture	Borrowing-Naturalized
034/B/2 0:30	<sup>1</sup> "I mean, "dead" these days can mean <b>barbecuing</b> chicken wings"	"Maksudku, "mati" hari ini bisa berarti <b>memanggang</b> sayap ayam"	Organizations, customs, activities, procedures, concept	Established Equivalent
035/B/2 0:42	<sup>1</sup> "I wanted to see how far the <b>tortoise</b> had gotten ahead of me."	"Saya ingin melihat seberapa jauh <b>kura-kura</b> itu telah mendahului saya"	Ecology	Literal Translation
036/B/2 0:47	"What happened to <b>butter</b> ?"	"Apa yang terjadi dengan <b>mentega</b> "	Material Culture	Literal Translation
037/B/2 0:48	"Oh, <b>crack cocaine</b> and Louisiana"	"Oh, <b>kokain crack</b> dan Louisiana"	Material Culture	Calque
038/B/2 1:17	<sup>1</sup> "Frying pans, flames and <b>booze</b> went out with Adam Jones"	"Wajan penggorengan, api dan <b>minuman keras</b> pergi dengan Adam Jones."	Material Culture	Generalization
039/B/2 1:22	"It'll be <b>coke</b> or <b>booze</b> "	"Ini akan menjadi <b>kola</b> atau minuman keras"	Material Culture	Generalization
040/B/2 1:37	"Reece in truth, the <b>lobster</b> was good."	"Reece, sebenarnya, <b>lobster</b> nya enak."	Ecology	Borrowing-Pure
041/B/2 1:47	<sup>1</sup> "But you fucked up the <b>sauce</b> with too much with <b>lemon juice</b> ."	"Tapi kamu mengacaukan sausnya dengan terlalu banyak <b>jus lemon</b> ."	Material Culture	Calque
042/B/2	"He plated the <b>moonfish</b> "	"Dia melapisi"	Ecology	Amplification

2:56	upside down.”	ikan monkfish secara terbalik”		
043/B/2 3:03	“He was a fat fucker and he always <b>chewing</b> gum.”	“Dia adalah bajingan gemuk, dan dia selalu <b>mengunyah</b> permen karet.”	Organizations, customs, activities, procedures, concept	Established Equivalent
044/B/2 3:03	“He was a fat fucker and he always <b>chewing</b> gum.”	“Dia adalah bajingan gemuk, dan dia selalu <b>mengunyah</b> permen karet.”	Material Culture	Literal Translation
045/B/2 3:34	“Added more <b>tarragon</b> ”	“Menambahkan lebih banyak <b>tarragon</b> ”	Ecology	Borrowing-Pure
046/B/2 4:13	“You know, my analyst suggested you may have an <b>obsessive compulsive disorder</b> .”	Anda tahu, analis saya menyarankan Anda mungkin memiliki <b>gangguan obsesif kompulsif</b> .”	Organizations, customs, activities, procedures, concept	Established Equivalent
047/B/2 5:17	“And what’s the oil for? Just <b>garnish</b> .”	“Dan untuk apa minyaknya? Hanya <b>hiasan</b> .”	Material Culture	Literal Translation
048/B/2 7:59	“30 seconds to that <b>lamb</b> .”	“30 detik untuk <b>domba</b> itu”	Ecology	Literal Translation
049/B/2 8:03	“All right. Don’t let that sauce <b>over reduce</b> again.”	“Baiklah, jangan biarkan saus itu <b>terlalu banyak menyurut</b> lagi.”	Organizations, customs, activities, procedures, concept	Established Equivalent
050/B/2 8:10	“Ca marche, table three. One <b>terriner</b> , two pork, one beef.”	“Ca marche, meja tiga. - Satu <b>terriner (hidangan khas Perancis dari olahan ikan)</b> , dua daging babi, satu daging sapi.”	Material Culture	Description Translation
051/B/2 8:13	“Put <b>capers</b> on the beef!”	“Letakkan <b>caper (bakal bunga dari tumbuhan Capparis Spinosa)</b> di atas daging sapi”	Ecology	Description Translation
052/B/2 8:25	“Table two. One <b>foie gras</b> , one risotto”	“Satu <b>foie gras</b> , satu risotto”	Ecology	Borrowing-Pure
053/B/2 8:25	“Table two. One <b>foie gras</b> , one <b>risotto</b> ”	“Satu <b>foie gras</b> , satu <b>risotto</b> ”	Material Culture	Borrowing-Pure
054/B/2 8:27	“Followed by two beef, one <b>turbot</b> .”	“Diikuti dengan dua daging sapi, satu <b>ikan turbot</b> .”	Ecology	Amplification
055/B/3 0:37	“Michel, where’s my <b>pig</b> ?”	“Michel, dimana <b>babi</b> saya?”	Ecology	Literal Translation
056/B/3	“Carrots! Carrots!”	“Wortel! Wortel! Wortel! Dua	Ecology	Literal

0:42	<b>Carrots!</b> Twenty seconds, chef”	puluh detik,koki.”		Translation
057/B/3 1:04	“Where are we with the two turbot and two <b>pork</b> ?”	“Di mana dua ikan turbot dan dua <b>daging babi</b> kita? ”	Material Culture	Literal Translation
058/B/3 1:08	“Thirty seconds on the <b>spinach</b> , chef”	“Tiga puluh detik untuk <b>bayamnya</b> , koki”	Material Culture	Literal Translation
059/B/3 2:49	<sup>1</sup> “I’m gonna give everybody who had <b>dinner</b> here tonight their money back”	“Aku akan memberikan semua orang yang memiliki <b>makan malam</b> di sini malam ini uang mereka kembali.”	Organizations, customs, activities, procedures, concept	Literal Translation
060/B/3 3:28	“Did you measure your <b>potato slices</b> ?”	“Apakah Anda mengukur <b>iris an kentang</b> anda?”	Material Culture	Calque
061/B/3 3:35	<sup>1</sup> “Michel you allowed a portion of <b>scallops</b> to remain in the pan for an extra minute.”	“Michel, Anda membiarkan sebagian <b>kerang</b> tetap di dalam wajan selama ekstra satu menit.”	Ecology	Established Equivalent
062/B/3 7:28	<sup>1</sup> “Come have your <b>breakfast</b> , and it’s your favorite.”	“Ayo <b>sarapan</b> , dan itu kesukaanmu”	Organizations, customs, activities, procedures, concept	Literal Translation
063/B/3 7:35	“You can have <b>chocolate puffs</b> too.”	“Kau juga bisa makan <b>kue cokelat</b> juga.”	Material Culture	Adaptation
064/B/3 9:55	<sup>1</sup> “..it’s used for <b>poaching</b> food at fixed low temperatures.”	“..itu digunakan untuk <b>merebus</b> makanan pada suhu rendah yang tepat”	Organizations, customs, activities, procedures, concept	Established Equivalent
065/B/4 0:14	<sup>1</sup> “There’s nothing wrong with that, but we use this to seal in all the flavors: vegetables, herbs, spices, <b>marinades</b> , anything you want sealed in.”	<sup>20</sup> “Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran, bumbu, rempah-rempah, <b>bumbu marinade</b> , apa pun yang anda inginkan disegel”	Material Culture	Particularization
066/B/4 0:14	<sup>1</sup> There’s nothing wrong with that, but we use this to seal in all the flavors:	<sup>20</sup> “Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran,	Material Culture	Established Equivalent

	1 vegetables, <b>herbs</b> , spices marinades, anything you want sealed in.”	<b>bumbu-bumbu</b> , rempah- rempah, bumbu marinade ,apa pun yang anda inginkan disegel”		
067/B/4 0:14	1 There's nothing wrong wi th that, but we use this to seal in all the flavors: vegetables, herbs, <b>spices</b> , marinades, anything you want sealed in.”	20 “Tidak ada yang salah dengan itu, tapi kami gunakan ini untuk menyegel semua rasa: sayuran, bumbu, <b>rempah-rempah</b> , bumbu marinade,apa pun yang anda inginkan disegel”	Ecology	Established Equivalent
068/B/4 7:58	1 “One orders the tasting menu, the other one a <b>la carte</b> . Always.”	“Yang satu memesan menu cicipan, yang satunya <b>menu per hidangan</b> . Selalu”	Material Culture	Adaptation
069/B/4 7:59	“They order half a bottle of wine.”	“Mereka memesan setengah botol a <b>nggur</b> .”	Material Culture	Established Equivalent
070/B/4 8:05	“They ask for <b>tap water</b> .”	“Mereka meminta <b>air keran</b> .”	Material Culture	Literal Translation
071/B/4 8:42	Canapes!	<b>Canapes!</b> ( <b>hidangan berukuran kecil sekali lahap</b> )	Material Culture	Description Translation
072/B/5 0:08	1 “I’m working on a,huh, <b>Ratte potato</b> and truffle.”	“Saya sedang mengerjakan , eh, <b>kentang Ratte</b> dan truffle.”	Material Culture	Calque
073/B/5 0:14	1 “And I used a little bit of your <b>beef sauce</b> .”	“Dan saya menggunakan sedikit <b>saus daging sapi</b> anda.”	Material Culture	Established Equivalent
074/B/5 0:55	“Max, <b>Truffles</b> .”	“Max, <b>Truffles</b> .”	Ecology	Borrowing-Pure
075/B/5 1:21	1 “One <b>mackerel</b> , one scallop, two veal. Where’s my fish?”	“Satu <b>ikan makarel</b> , satu kerang, dua daging sapi muda. Dimana ikanku?”	Ecology	Amplification
076/B/5 1:21	1 One <b>mackerel</b> , one scallop, two <b>veal</b> . Where’s my fish?”	“Satu makarel, satu kerang, dua <b>daging sapi muda</b> . Dimana ikanku?”	Material Culture	Established Equivalent
077/B/5 1:21	1 One <b>mackerel</b> , one <b>scallop</b> , two veal. Where’s my fish?”	“Satu makarel, satu <b>kerang</b> , dua daging sapi muda. Dimana ikanku?”	Ecology	Established Equivalent
078/B/5 4:08	1 “Not in a <b>souffle</b> , not in an apple, and crucially, not in a person.”	“Tidak dalam <b>souffle</b> , bukan di	Material	Borrowing-

		dalam apel, dan yang terpenting, bukan pada seseorang.”	Culture	Pure
079/B/5 5:06	“David made <b>pie</b> .”	“David membuat <b>pai</b> ”	Material Culture	Borrowing-Naturalized
080/B/5 5:25	*fidgeting hand*	Memainkan tangan	Gesture/Habit	Substitution
081/B/5 5:30	One beef, one <b>tartine platter</b> , one turbot	“Satu daging sapi, <b>satu piring tartine</b> , satu turbot.”	Material Culture	Literal Translation
082/B/5 6:14	“No. I have no cake. I have <b>sorbet</b> .”	“Tidak. Tidak ada kue. Saya punya <b>sorbet</b> ”	Material Culture	Borrowing-Pure
083/B/5 6:53	“It’s not called <b>gravy</b> anymore.”	“Ini tidak disebut <b>saus</b> lagi”	Material Culture	Established Equivalent
084/B/1 :01:13	“Oh, you got thin this sauce. It’s like fucking <b>glue</b> .”	“Oh, kamu harus mengencerkan saus ini. Ini seperti <b>lem</b> sialan.”	Material Culture	Established Equivalent
085/B/1 :01:59	“I’ve been working more on the <b>potato truffle veloute</b> .”	“Saya telah bekerja lebih banyak pada <b>veloute truffle kentang</b> ”	Material Culture	Calque
086/B/1: 02:57	*Nod *	Menganggukkan kepala	Gesture/Habit	Substitution
087/B/1 :05:23	“Couldn’t sleep. Then I remembered <b>sole bone femme</b> needs sole.”	“Tidak bisa tidur, lalu saya ingat <b>sole bone femme</b> membutuhkan ikan sole.”	Material Culture	Borrowing-Pure
088/B/1 :05:24	“Couldn’t sleep. Then I remembered sole bone femme needs <b>sole</b> .”	“Tidak bisa tidur, lalu saya ingat sole bone femme membutuhkan <b>ikan sole</b> .”	Ecology	Amplification
089/B/1 :08:55	“I’m thinking of doing that sauce with a <b>chicken stock</b> base just to lighten it up a bit.”	“Aku berpikir untuk melakukan itu tu saus dengan bahan dasar <b>kaldu ayam</b> hanya untuk meringankannya sedikit.”	Material Culture	Established Equivalent
090/B/1 :08:55	“Okay, and then <b>confit</b> the rattes and then peel, emulsify in butter, stock, truffles, okay?”	“Oke, lalu <b>confit</b> kentang rattes dan kemudian kupas, emulsi dalam mentega, kaldu, truffle, oke?”	Organizations, customs, activities, procedures, concept	Borrowing-Pure

091/B/1 :08:55	<sup>1</sup> “Okay, and then confit the <b>rattes</b> and then peel, emulsify in butter, <b>stock</b> , <b>truffles</b> , okay?”	“Oke, lalu confit <b>kentang rattes</b> dan kemudian kupas, emulsi dalam mentega, kaldu, truffle, oke?”	Ecology	Amplification
092/B/1 :10:04	<sup>1</sup> “Okay, and then confit the <b>rattes</b> and then peel, emulsify in butter, <b>stock</b> , <b>truffles</b> , okay?”	“Oke, lalu confit kentang rattes dan kemudian kupas, emulsi dalam mentega, <b>kaldu</b> , truffle, oke?”	Material Culture	Established Equivalent
093/B/1 :22:25	<sup>1</sup> “Okay, Michel I want you to make the short ribs for the beef, and I want you to make the sauce for the <b>bass sea</b> .”	“Oke, Michel, saya ingin Anda membuat iga untuk daging sapi, dan saya ingin Anda membuat saus untuk <b>kakap putih</b> .”	Ecology	Established Equivalent
094/B/1 :13:14	“Like <b>velvet</b> yeah? Like velvet.”	“Seperti <b>beludru</b> ya? Seperti beludru.”	Material Culture	Literal Translation
095/B/1 :13:14	“I added <b>cayenne</b> to it.”	“Saya menambahkan <b>cabe rawit</b> ke dalamnya”	Ecology	Established Equivalent
096/B/1 :31:24	<sup>1</sup> “Good job, man. One <b>pappardelle</b> , one foie gras, one halibut, one pigeon.”	“Kerja keras, kawan. Satu <b>pappardelle</b> , satu foie gras, satu halibut, satu burung dara.”	Material Culture	Borrowing-Pure
097/B/1 :31:24	<sup>1</sup> “Good job, man. One pappardelle, one foie gras, one <b>halibut</b> , one pigeon.”	“Kerja keras, kawan. Satu pappardelle, satu foie gras, <b>satu ikan halibut</b> , satu burung dara.”	Ecology	Amplification
098/B/1 :31:31	<sup>1</sup> “How long on the <b>sweetbread</b> and the <b>burrata</b> ?”	“Berapa lama <b>roti manis</b> dan <b>burrata</b> ?”	Material Culture	Borrowing-Pure
099/B/1 :31:31	<sup>1</sup> “How long on the <b>sweetbread</b> and the <b>burrata</b> ?”	“Berapa lama roti manis dan <b>burrata</b> ?”	Material Culture	Borrowing-Pure
100/B/1 :32:39	“Would you like to order an <b>aperitif</b> ?”	“Apakah Anda ingin memesan <b>aperitif</b> .”	Material Culture	Borrowing-Pure
101/B/1 :33:43	<sup>1</sup> “Ca marche, table nine. One taste, one scallop, follow one toast lamb, and one <b>hallibut</b> .”	“Ca marche, meja sembilan. Satu rasa, satu kerang, diikuti satu roti panggang, domba, satu <b>ikan halibut</b> .”	Ecology	Amplification

Tabel of Cultural Words in *Burnt* Movie



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