
Translation Procedure of Cultural terms in Traditional Food recipes by Julie “Nyonya Rumah” Sutarjana

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ABSTRACT

Indonesia has cultural and ethnic diversity. This diversity reflected in Indonesia culinary which has distinctive flavor, ingredients, and how to cook it. It attracts to foreigners to learn and know more about Indonesian traditional food and the recipes. This study aims to analyze the translation procedure of cultural unique terms as a cultural category in traditional Indonesian food recipes by Julie “Nyonya Rumah” Sutarjana. This research is supported by Peter Newmark’s theories about cultural categories and translation procedures. Therefore, this study provides a deep knowledge and still maintains the cultural characteristics and accept to international readers. The results of this research show that descriptive equivalents is mostly applied in the cultural words. The method was used to keep the meaning and context of the original text and it is easy to understand. The cultural equivalent helps to show local cultural meanings.

INTRODUCTION

Cooking is an activity processing food ingredients so that ingredients become a food which can be consumed. Cooking also must be based on techniques, method, equipment, and spice mix. This is done to organize the flavor, change the color, texture and appearance of the dishes as well as making it easier to digest so that it can be consumed properly. Food is the result of a variety of ingredients that have gone through the cooking stage. Food is a source of nutrients that the body processes into energy before doing activities. Each food has its own ingredients and cooking method, which can be called a recipe. A recipe is a set of instructions or steps for preparing food.

Different countries have their own traditional foods and many people create traditional recipe books to make it easier for people who want to recreate the recipes and experience the cuisine without traveling to the country. Every cookbook has multiple language versions, making it easier for readers from different countries.

The translation of a cookbook has its own procedure to get the message across to the reader. The translation of food recipe texts demands utmost precision from the translator, as the outcome of their efforts intricately impacts the reader's comprehension in interpreting the recipe (Rakhmyta, 2022). One cannot translate something without ignoring errors that may happen during the process of translation. These errors are not ignorable since translation deals with how to bring the same message from one language and to make these messages into the same meaning in other language (Rahmatillah, 2013). So that Nida (1964:130) said “differences between cultures may cause complications for the translator than differences in language structure.”

Translating recipes is not as simple as translating words in general. It is not like translating from word to word because there are many small things that must be considered. Especially if the translation contains words typical of regional culture. Typical terms are unavoidable, such as how to cook it, traditional Indonesian kitchen ingredients, and the name of the food may not have an equivalent in other languages. Where we have to translate the meaning without leaving the impression of culture. while still giving the impression of aesthetics in every word.

Therefore, this study aims to analyze the translation procedure of cultural unique terms as a cultural category in transitional Indonesian food recipes by Julie “Nyonya Rumah” Sutarjana. Which, Indonesia has cultural and ethnic diversity. This diversity is reflected in Indonesia culinary that has distinctive flavor, ingredients, and how to cook it. Every region in Indonesia has traditional cuisine on its own and how to serve it. Traditional cuisine passed down by our ancestors has always been preserved and guarded by their descendants.

Traditional Indonesian food recipes have various terms, local materials, how to cook it, and an unique food names that are rich in cultural significance. But, in translation to foreign language will be a challenge to maintain the authenticity of terms and distinctive flavor in this recipes. Like the term “Terasi” or “Daun Melinjo” that has no equivalent and cultural equivalent to target language. So it has to do speciality translation to be easy to understand the readers.

In a traditional book recipe, there must be certain traditional terms. Traditional terms that cannot be translated literally into the target language. But when it is translated, it does not leave the aestheticness of each word it translates. So that readers can easily understand the contents of the recipe book by Julie Sutarjana.

METHOD

The method applied to analyze the data in this article is descriptive qualitative method which according to Cresswell (1994:195) “a qualitative study focuses on participants’ perceptions and experiences which are presented with words.” The researcher uses this method aims to explain the cultural words within translation procedure by Newmark from the food recipes by Julie “Nyonya Rumah” Sutarjana. The analysis of every word and phrase in this food recipes is related to Newmark’s cultural categories. The source language is in Indonesian and the target language is in English. The data of this study are two books, entitled *Masakan Nusantara racikan Nyonya Rumah* oleh Julie Sutarjana as the source language and *Recipes Complete Menu of Indonesian Kitchens* by Julie “Nyonya Rumah” Sutarjana as the target Language. The book was written by Julie Sutarjana and it was translated by Lucia Aryani & Maria Elviere Sundah. The English edition of the book was initially released in 2015, and the Indonesian translation followed in 2019. The data were taken manually and randomly from the book which contains cultural word.

Cultural word means a word that involves culture in which culture itself (Hapsari & Setyaningsih, 2013). According to Newmark (1988:94-103) “divided cultural categories into five, they are ecology (plants, animals, mountains), material culture (food, clothes, housing, transport), social culture (work and leisure), organizations, customs, ideas (political, social, legal), gestures and habits (non-linguistic features).”

The Peter Newmark procedure that we used to analyze this data has 5 categories of translation that are interrelated with culture and life. The first category is *Ecology* which includes the translation of the terms flora, fauna, and wind, to explain which terms have the names of plants, animals, wind, and other natural phenomena. The second category is *Material Culture* which deals with artifacts, food, clothing, houses, cities, and transportation, if the translation category is related to the names of food, drink, clothing, houses, cities,

and various forms of cultural transposition. The third category is *Social Culture* which focuses on work and leisure activities, covering the translation of terms related to human labor, entertainment, hobbies, and sports. The fourth category includes *Organizations, Customs, Activities, Procedures, and Ideas* which covers political, social, legal, religious, artistic, and administrative aspects, where it relates to the names of political organizations, various activities, procedures, ideas, and religious matters. The last category is *Gestures and Customs* which focuses on non-linguistic features, where the translator needs to understand and be able to translate the names of regular behaviors and gestures that are customary in a culture.

RESULTS AND DISCUSSION

During our analysis of the book, we found that there were local cultural words that caught our attention and we have collected some of these words according to the categories and procedures we used. The findings of the results shows that there are two cultural categories found, those are Material Cultural and Ecology. The results of the analysis in the traditional cookbook of “Nyonya Rumah” there are 13 data that can be analyzed. which there is a Cultural Material Category has 69.2% with 9 of 13 data, and for Ecology has 30.7% with 4 of 13 data. In the procedure section Descriptive equivalence 46.1% with 6 of 13 data, Functional equivalence 38.4% with 5 of 13 data, Cultural equivalence 7.6% with 1 of 13 data, and Transference 7.6% with 1 of 13 data.

Excerpt 1

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Nasi Kuning	Turmeric rice	Cultural material	Descriptive equivalent

This is the common breakfast food in Indonesia. The translator use descriptive equivalent procedure to explain the term with main ingredient in “Nasi Kuning”. Turmeric is cultural spice in Indonesia which has its own color that can change something that when mixed with this spice can turn it into a yellow color. Turmeric is the main ingredients in this food because it can change the color of rice and make the rice yellow in color. But, “Nasi Kuning” in literal meaning it means “Yellow Rice” its not equivalent because the readers will think the rice is from yellow food coloring.

Excerpt 2

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Bubur Tinutuan	Manadonese rice porridge	Cultural material	Functional equivalent

The translator has use functional equivalent to explain the term because the term “Tinutuan” is language from Manado it means “mixed up”. The translator used the word Manadonese instead of using the word “mixed up” because the translator wanted to introduce cultural and typical food from Manado, Indonesia.. This name is in line with the characteristics of tinutuan porridge which consists of a variety of vegetables, such as pumpkin, cassava, spinach, kale, corn, and basil. Tinutuan porridge, or Manado porridge, is usually served for breakfast. This porridge can also be a healthy diet menu.

Excerpt 3

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Kacang Panjang	Snake beans	Ecology (flora)	Functional equivalent

This is the ingredients from Bubur Tinutuan, the translator has use functional equivalent procedure because of the cultural terms use of cultural free which make new term to target text. This word is included in the

ecological category of flora because “Kacang Panjang” is a plant that grows elongated and twisted. “Kacang Panjang” in literal meaning is “Long beans” to avoid confusion, they use “Snake Beans” which is more of vegetable form. Snake beans is usually used in Indonesia to increase the variety of vegetables in certain soups or porridge.

Excerpt 4

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Daun Melinjo Muda	Young gnetum gnemon leaves	Ecology (flora)	Descriptive equivalent

The term of “Melinjo” from Javanese language. The translator has use descriptive equivalent procedure to explain using the scientific names of “Melinjo” because it is a species from genus gnetum. Genus gnetum is a genus of gymnosperms consisting of evergreen tropical trees, shrubs, and lianas with ecological category of flora. The translator replaced the cultural word “Melinjo” using a science word that is familiar to the reader. Genus gnetum leaves in Indonesia usually used in certain soup and made chips from the fruit, flattened and fried.

Excerpt 5

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Sambal Terasi	Shrimp paste	Cultural material	Descriptive equivalent

The translator has use descriptive equivalent procedure to match the source language by using a clearer description of the language. The term of “Terasi” is from Sundanese language “*terasih*” it means “the beloved”. Terasi is fermented shrimp paste (traditionally known as *terasi* or *belacan*) is made from planktonic shrimp or *udang rebon*, previously and spontaneously fermented by lactic acid bacteria (Hajeb P, Jinap S. 2012). Such a paste is usually added to enrich the flavor of sambal by giving a strong smell and fishy flavor (Ambarita MTD, Raes K, De Meulenaer B. 2019). Sambal (or *sambel* in Javanese and Sundanese) is a sauce, paste, or relish made from chili pepper with secondary ingredients such as garlic, shallot, ginger, and shrimp paste (Fibri, D. L. N., & Frøst, M. B. (2019)

Excerpt 6

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Ikan Asin Jambal	Fried salted seawater catfish	Cultural material	Descriptive equivalent

Ikan Asin Jambal (fried salted seawater catfish) is marinated fish with deep fried that tasted like salty. *Ikan jambal* is derived from *ikan manyung* which has a face shape like catfish but is larger than catfish. This fish lives in sea waters while catfish lives in rivers. The word “Jambal” it means this fish has been processed into salted fish or has been stage into cooking. This is accompaniments from food “Nasi Tugtug Oncom”. Nasi Tutug Oncom is a Tasikmalaya specialty made from rice stirred with fried or grilled oncom. Oncom is typical Indonesian food made from soybean pulp or peanut meal fermented with molds. The translator has use descriptive equivalent to explain more specific and use clearer description.

Excerpt 7

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Cabe Rawit	Bird’s eye chilli	Ecology (flora)	Functional equivalent

The most common variant of chili pepper used in sambal recipes is cayenne pepper (*cabai merah*) and Bird’s eye chili pepper (*cabai rawit*) with a higher intensity of spiciness, both of which are the well-known varieties of *C. annuum* (Reggie Surya&Felicia Tedjakusuma:2022). One theory is that it was called “Bird’s Eye” due to some versions of the pepper being small and round, much like a bird’s eye (Jacinta:2023). The translator has use functional equivalent procedure which gives a new description and deculturates a cultural word. This is the ground seasoning from food “Nasi Pecel Kawi Khas Malang”. Nasi pecel is boiled vegetables with peanut sauce, this peanut sauce requires bird’s eye chilli.

Excerpt 8

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Keluwak	Pucung nut	Ecology (flora)	Transference

The translator has use transference procedure which is borrowing the term “Pucung”. Pucung is the name of a plant in Indonesia, this plant grows fruits that have grain and these grains are often used and processed into spices and become ingredients of a traditional Indonesian dish called “Keluwak”. Therefore, “Pucung nut” (Target Text) describes the grain of the *Pucung* plant, because this dish only takes the grain from the plant. Therefore “nut” here as the grain. The translator uses the word *Pucung* so that this plant becomes a distinctive name from Indonesian culture and is recognized by the reader. This material belongs to the flora ecology category. This is the ground seasoning from “Nasi Gandul Pati” that makes the gravy savory and black. Nasi Gandul Pati is a specialty of Pati, Central Java that consists of rice, gravy, and a side dish of beef. This gravy requires the Keluwak which makes this food unique.

Excerpt 9

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Cakue kulit pangsit	Cruellers wonton wraps	Cultural material	Descriptive equivalent

Cakue is a traditional Chinese fried dough or bread that is chewy and savory. It is also known as Chinese crullers. Cakue is usually served with porridge or noodles, or eaten directly with chili sauce. Dumpling skins are thin sheets made from wheat flour and water, used to make various dishes. Cakue is very popular among Indonesians and is usually eaten as a snack or topping. As is the case in “Bubur Ayam Sukabumi” or Chicken Porridge from Sukabumi, Cakue is used as a topping in this breakfast menu by being cut into thin slices. The translator has use descriptive equivalent procedure to explain more specific and use clearer description.

Excerpt 10

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Dada ayam belah 2 hingga melebar	Chicken breast, butterflyed	Cultural material	Functional equivalent

The translator has use functional equivalent procedure which gives a new description and deculturates a cultural word. “Dada ayam belah 2 hingga melebar” it means the chicken breast split like butterfly shape so that the seasoning is more evenly distributed and absorbed. This text can be categorized as cultural material because this data explains how the ingredients of the dish are processed by splitting it into two, but in the target text it becomes more concise as “butterflied” which forms like a butterfly.

Excerpt 11

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Sambel poya (sambel kelapa)	Coconut chilli sauce	Cultural material	Descriptive equivalent

Translator use descriptive equivalent to describe the main ingredients of “Sambel Poya”. Sambal poya is a typical chili sauce from Jepara, Central Java made from chili peppers, grated coconut, and galangal cooked by roasting. Coconut is the tropical fruit that only on tropic country. This is the ingredients of “Nasi Krawu Gresik”. “Nasi Krawu Gresik” is a specialty of Gresik, East Java consisting of rice, beef, serundeng, sambal, and cucumber. Serundeng is an Indonesian specialty made from grated coconut that is seasoned and fried until dry. Serundeng can be sweet, hot or spicy, depending on the recipe and usually sprinkled on rice.

Excerpt 12

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Sambel	Chilli sauce	Cultural material	Cultural equivalent

Sambal is thick chili sauce in Indonesia, it usually serve as food complement, dipping sauce, or as a seasoning in cooking. It provides a distinctive spicy flavor and can enhance the taste of dishes. The ingredients used in sambal are chili, salt, shrimp paste, which are kneaded (diuleg) until smooth. Translator use cultural equivalent is a translator where the source language cultural word translated into target language cultural word.

Excerpt 13

SOURCE TEXT	TARGET TEXT	CATEGORY	PROCEDURE
Nasi Gandul Pati	Pati Style Rice Set	Cultural material	Functional equivalent

Nasi Gandul Pati is a specialty of Pati, Central Java in the form of rice with a side dish of seasoned beef and savory gravy. The name “gandul” comes from a Javanese word meaning “hanging”. It is said that the name comes from the way *gandul rice* was sold in the old days, which was by hanging it on a *pikulan*. “Pikulan” is from a Javanese language it means carrying goods by hanging them on a stick that is placed over the shoulder. The translator use functional equivalent which gives a new specific term. The translator uses the word “style” because this food used a special style when trading in ancient times with *dipikul* (hanging).

CONCLUSION

In this research, we have examined the translation process in the traditional recipe book “Nyonya Rumah” by Julie Sutarjana. This analysis emphasizes that the translation of cultural words plays an important role in preserving the original meaning and cultural uniqueness within these traditional recipes. This analysis includes structural language, culinary terms, and the translation process, highlighting shifts in meaning and adaptation of local terms used to bridge the understanding of international readers. Given the cultural terms, the translation of this book must be easily comprehensible in its target language.

The translator of this book must translate without changing the meaning of the source language. Additionally, accurate and nuanced translation helps introduce and promote the richness of Indonesian cuisine to the international community. This book not only serves as a cooking guide but also as a means of cross-cultural communication, introducing the richness of Indonesian cuisine to the world.

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