

THE INFLUENCE OF LOCAL CULTURE ON NAMING OF FOOD AND DRINK IN ENGLISH: A CASE STUDY IN JIMBARAN VILLAGE, BADUNG REGENCY, BALI

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Abstract

This article analyzes the practice of naming English menus in restaurants in Jimbaran Village, Badung Regency, Bali, particularly traditional Balinese dishes. Naming food requires consideration of the cultural associations embedded in the name, its meaning and function in the source language, and the translatability of the terms in the target language. Using a qualitative research approach and an ethnographic case study, this research will analyze how cultural values are reflected in English menu names in Jimbaran Village. It will also examine how culturally based traditions dialogue with the modernity of globalization in menu naming. The results show that food and beverage naming in Jimbaran Village serves not only as a means of information for tourists but also as a strategy for representing local cultural identity. Many menu names combine English elements with local Balinese terms, either through literal translation or creative adaptation, to maintain authenticity while enhancing global appeal. This naming process reflects a negotiation between traditional values and the modern demands of international tourism. Furthermore, it was found that the use of English on menus is often intended to build a professional image and be easily understood by tourists, while still maintaining traces of local culture through the insertion of typical terms such as grilled fish sauce Jimbaran, fish nyat-nyat, nasi goreng teba with sambal matah, sambal uleg, Bali coffee. Thus, the naming of menus in Jimbaran demonstrates the dynamics of language and cultural hybridization that emphasizes local identity in a global context.

Keywords: *Local Culture; Cultural Identity; Globalization; Food; Hybridity*

Abstrak

Artikel ini menganalisis praktik penamaan menu berbahasa Inggris di restoran-restoran di Desa Jimbaran, Kabupaten Badung, Bali, khususnya hidangan tradisional Bali. Penamaan makanan memerlukan pertimbangan asosiasi budaya yang tertanam dalam nama tersebut, makna dan fungsinya dalam bahasa sumber, serta kemampuan penerjemahan istilah-istilah tersebut ke dalam bahasa sasaran. Dengan menggunakan pendekatan penelitian kualitatif dan studi kasus etnografi, penelitian ini akan menganalisis bagaimana nilai-nilai budaya tercermin dalam nama-nama menu berbahasa Inggris di Desa Jimbaran. Penelitian ini juga akan mengkaji bagaimana tradisi berbasis budaya berdialog dengan modernitas globalisasi dalam penamaan menu. Hasil penelitian menunjukkan bahwa penamaan makanan dan minuman di Desa Jimbaran tidak hanya berfungsi sebagai sarana informasi bagi wisatawan, tetapi juga sebagai strategi untuk mewakili identitas budaya lokal. Banyak nama menu menggabungkan



unsur-unsur bahasa Inggris dengan istilah-istilah lokal Bali, baik melalui terjemahan literal maupun adaptasi kreatif, untuk mempertahankan keaslian sekaligus meningkatkan daya tarik global. Proses penamaan ini mencerminkan negosiasi antara nilai-nilai tradisional dan tuntutan modern pariwisata internasional. Lebih lanjut, ditemukan bahwa penggunaan bahasa Inggris pada menu seringkali dimaksudkan untuk membangun citra profesional dan mudah dipahami oleh wisatawan, sambil tetap mempertahankan jejak budaya lokal melalui penyisipan istilah-istilah khas seperti saus ikan bakar Jimbaran, ikan nyat-nyat, nasi goreng teba dengan sambal matah, sambal uleg, kopi Bali. Dengan demikian, penamaan menu di Jimbaran menunjukkan dinamika hibridisasi bahasa dan budaya yang menekankan identitas lokal dalam konteks global.

Kata kunci: Budaya Lokal; Identitas Budaya; Globalisasi; Makanan; Hibriditas

I. INTRODUCTION

The development of global tourism in Bali has had an impact not only on the economic sector but also extends to the cultural sector, particularly language (Li et al., 2020; Zhang et al., 2021). Language is the primary medium through which global interaction takes place. In this context, English is considered a universal language (Crystal, 2003) *lingua franca* tourism is inevitable. This phenomenon is evident in the naming practices of food and drinks in various local restaurants, where traditional Balinese terms are often translated, adapted, or combined with English to attract tourists (Li et al., 2020). However, this language adaptation process often creates problems with meaning and loses the cultural nuances contained in the original terms (Duranti, 1997). Naming food and drinks in a particular language not only provides identity to that culture but also reflects the values, beliefs, and traditions held by the community (Kress & van Leeuwen, 2001). For example, traditional terms for certain foods or drinks may have special meanings or stories behind them that are directly related to local history or myths. Furthermore, language can also reveal other aspects of culture, such as social hierarchies, interpersonal relationships, and aesthetic values (House, 2015). Therefore, understanding the role of language in naming foods and drinks can provide deep insights into a society's culture (Hassan et al., 2022).

In today's modern era, cultural interaction is an unavoidable phenomenon (Amenador & Wang, 2022). The current of globalization brings together various values, symbols, and cultural practices from various parts of the world, including in the culinary realm. Through this interaction, cultural marketing strategies with economic value are developing rapidly (Setiawan et al., n.d.), one of which is through the naming of food and beverages that combine local and global elements. The consequences of this universal interaction process

can be likened to two sides of a coin. On the one hand, the entry of new terms and lifestyles from outside can shift existing local cultural values, potentially resulting in the loss of identity and authenticity in the naming of food and beverages that previously reflected the richness of local culture (Dey et al., 2019). Culture as ‘interworked systems of construable signs’ mean that culture is not a power, something to which social events, behavior, institutions, or processes can be causally attributed; it is a context, something within which they can be intelligible (Johnson, 2013). However, on the other hand, this process also has a positive impact in the form of opportunities to expand the reach of local culture to the global level through strategies of adaptation and language hybridization (Hassan et al., 2022).

Amidst the influence of globalization, Jimbaran Village, Badung Regency, Bali, stands out as a tourism destination with great potential in preserving and maintaining its local culture and traditions, including culinary aspects (Luh et al., 2019). Jimbaran Village is famous for its coastal area filled with rows of *café* and restaurants serving a variety of grilled seafood dishes or *seafood barbecue* which has become a culinary icon of this region. Culinary activities along Jimbaran Beach are not only a major tourist attraction but also a means of representing local culture adapted for international tourism.

As a region visited daily by international tourists, Jimbaran serves as a meeting place for Balinese culinary traditions and the need for cross-cultural communication (Darma Yoga Pratama, 2023). For example, naming menu items in English is a form of adaptation that allows tourists to understand and appreciate local dishes without losing their authentic appeal. The process of translating and adapting culinary terms often involves shifts in cultural meanings, which are interesting to examine. Therefore, Jimbaran is a relevant location to examine how local cultural influences are reflected, negotiated, and modified in the English-language names of food and beverages in a global tourism region.

However, the translation process is not merely concerned with language transfer, but also involves the process of shifting cultural meaning. Within the theoretical framework *cultural translation* (Bassnett, 1998), translation is understood as a cross-cultural process in which local meanings are negotiated, reinterpreted, and even adapted in a global context. Translation is not only a linguistic activity, but also a cultural act involving power, ideology, and identity (Bhabha, 1994). In the context of menu naming, the use of English for Balinese

culinary terms does not always produce an equivalent, because each food name contains local values, history, and social practices of the local community.

Several previous studies have examined the relationship between local Balinese culture and food naming practices in English. Research conducted by Wayan Sudirka and Made Artika (2018) in the journal *The Influence of Local Culture on Food Naming in English: A Case Study in Bali* highlights how local culture influences lexical choices in food naming in Bali. The research shows that food names serve not only as culinary labels but also as representations of Balinese cultural values and traditions. Menu naming serves as a medium for affirming local identity amidst global cultural interactions.

Furthermore, Nyoman Wijaya and Ida Bagus Rai Putra (2020) in an article entitled *Local Food Culture and Its Influence on Food Naming: A Case Study of Balinese Cuisine* published in *International Journal of Gastronomy and Food Science* examined the influence of Balinese culinary culture on food naming in the context of tourism. Their findings suggest that the use of local terms on English menus is both a commercial strategy and a means of preserving cultural values. Thus, food naming becomes a meeting point between the tourism economy and local cultural heritage.

Another study by I Gede Adiatmika and I Gusti Ngurah Bagus Dharma (2019) entitled *Cultural Influences on Food Naming: A Study of Balinese Cuisine* deep *Indonesian Journal of Applied Linguistics* This study demonstrates that the process of naming food in English not only reflects Balinese culinary traditions but also creates a space for negotiating meaning between local and global cultures. Researchers emphasize that language adaptation in menu naming is a manifestation of cultural hybridity that arises from interactions with international tourists.

Although there has been a number of studies on the influence of local culture on the naming of food and drinks, research that specifically focuses on the influence of local culture on the naming of food and drinks in English is still limited. Most studies focus more on linguistic aspects or cultural anthropology in general, without specifically examining how local culture influences the naming of food and drinks in foreign languages such as English, especially using a theoretical framework *cultural translation*. Therefore, this research is expected to provide a significant contribution in complementing the existing literature and

providing a deeper understanding of the relationship between local culture and the naming of food and drinks in the English context.

II. RESEARCH METHODS

A research can lead to new contributions to the existing knowledge. The research method is the actual data collection and data analysis method is described (Goundar, 2012). This study uses a qualitative approach with an ethnographic case study design to examine the practice of naming food and beverages in English in restaurants in Jimbaran Village, Badung Regency, Bali. This design was chosen because it allows researchers to deeply understand the socio-cultural phenomena behind the choice of menu names in a local context that interacts with global influences (Creswell, 2015). The study population includes all restaurants and food stalls that use English menus in the Jimbaran Village area. From this population, the research sample was determined using the technique *purposive sampling*, namely the deliberate selection of informants and objects based on certain criteria (Sugiyono, 2019): (1) restaurants or stalls that serve traditional Balinese food, (2) menus that have an English translation version, and (3) direct involvement of the owner or manager in the menu naming process. The number of samples in this study includes 5 restaurants and informants consisting of restaurant owners.

The data used in this study includes primary and secondary data. Primary data were obtained through in-depth interviews and participant observation of menu naming practices in the field (Moleong, 2017). Secondary data were obtained from documentation in the form of menu photos, restaurant signs, promotional brochures, and restaurant social media posts. The types of data analyzed included lexical units (food and beverage names), the social context of their naming, and interpretation of the cultural meanings contained therein. Data collection techniques were carried out in three stages. First, participant observation, namely direct observation of the form of menu naming, layout, and language use in the restaurant. Second, semi-structured interviews with key informants to explore the reasons for name selection, inherent cultural meanings, and considerations for translation into English. Third, documentation, by collecting visual and textual evidence related to the menu names used.

The collected data was analyzed using thematic analysis (*thematic analysis*) with three main steps. First, data reduction is carried out to sort and group data based on naming categories (for example: literal translation, creative adaptation, and local-global

combination). Second, data is presented through descriptions and thematic tables that display naming patterns. Third, conclusions are drawn interpretively by linking empirical findings and the cultural context behind the naming practices. This analysis model is also equipped with triangulation of sources and methods to maintain data validity, by comparing the results of interviews, observations, and documentation (Braun & Clarke, 2019). Through this approach, the research is expected to comprehensively describe how local culture and global modernity interact in the practice of naming English menus in Jimbaran Village.

III. RESEARCH RESULTS

English menu names in Jimbaran restaurants show that although English is used for global communication, local Balinese cultural elements remain the main foundation in shaping culinary identity. Several forms of local cultural influence are clearly evident from the data, namely (1) Jimbaran's geographic locality, (2) Balinese coastal culinary traditions, (3) local flavor and spice concepts, and (4) Balinese socio-cultural values in food presentation. Of the five restaurants in Jimbaran Village, several English menu names have a local image. One example is *grilled fish sauce Jimbaran* which appears on the menus of all five restaurants. The use of the name "Jimbaran" signifies the strong local geographic identity. Other dishes on the menu include *Fish Nyat-Nyat*, *Teba Fried Rice with Sambal Matah*, *Ground Chili Sauce*, *Bali Coffee*, and so on.

From "Local" to "Global"

All restaurants, be it Menega Café, Bela Seafood Café, Made Bagus Café, Teba Café, and Lia Café Jimbaran, include the word "Jimbaran" in their menu names, such as *Grilled Fish Sauce Jimbaran* or *Grilled Shrimp Sauce Jimbaran*. Use of regional names "Jimbaran" among these foreign words shows the strong influence of local geographic identity. Jimbaran is known as a coastal area famous for its grilled seafood (*seafood barbecue*). The addition of the word "Jimbaran" not only marks the location, but also symbolizes identity and distinctive taste qualities—for example, the taste of grilled spices combined with the signature chili sauce, the aroma of smoke from barbecues on the beach, and the atmosphere of dining by the sea. This name indirectly shows how the local culture of Jimbaran is being promoted as *branding* culinary.

"The spices we use are not just any spices; they're homemade, Jimbaran spices. The taste is different from other places because the spices are authentically from here. To this day, it's still called 'Jimbaran spices.' We don't list them on the menu, but everyone knows the taste is unique."

Based on the interview data above, it can be seen that *Jimbaran spices* not just the composition of the ingredients, but also a symbol of local identity that has been passed down from generation to generation. Menu names such as *grilled fish with Jimbaran Sauce* or *Jimbaran grilled fish* reflect the process *cultural branding*, where the regional name serves as a label of identity and a guarantee of authentic taste. This demonstrates the significant role local culture plays in shaping the culinary image, which is then translated into English without losing its local identity.

The menus at Jimbaran restaurants are dominated by dishes based on the sea. Therefore, dishes featuring seafood, shrimp, squid, crab, and lobster demonstrate the strong influence of maritime culture in Bali in general, and Jimbaran village in particular, as many of the residents are fishermen. Furthermore, the cooking technique of grilling over hot coals (barbecuing) is a coastal culinary tradition rooted in the local way of preparing seafood with simple ingredients and equipment. The use of the term *grilled* in English is only a linguistic adaptation, while the basic practice still refers to local customs that have been passed down from generation to generation.

In the context of culinary culture, the names of dishes such as *grilled fish sauce Jimbaran* or *fish nyat-nyat* reflects the tradition of cooking fish simply but rich in local spices. Both dishes appear on the Teba Café menu book. Teba Café restaurant is the only one of the five restaurants that provides a menu *fish real-real*. "Nyat-nyat" or "nyat" in Balinese cooking tradition is a typical Balinese cooking method made from fish cooked with rich spices until the water is reduced or "*real*".

The influence of Balinese culinary culture is also apparent in variety of spices and sauces used. Although some restaurants use the term *Sauce Field*, *Sweet Sour Sauce*, or *Black Pepper Sauce*—which originates from Indonesian and Chinese cuisine—the presence of menus such as *Ground Chili Sauce*, *Soy Sauce Chili*, And *Nyat-Nyat Fish* showcases the important role of Bali's distinctive flavors: spicy, savory, and aromatic. Especially on menus like *Plencing Kangkung (Steamwater Spinach with Spicy Tomato Sauce)*, local influence is

apparent from the use of spicy tomato sauce which is similar to Balinese chili sauce (*base genep*) which is the main identity of the taste of Balinese cuisine. Thus, the local culture of Jimbaran influences not only naming, but also on taste and presentation concept which is translated globally.

"The recipe has been passed down through the generations, tailored to the chef's taste, but the basic Balinese spices remain. The workers here have long studied at hotel schools, but they still maintain the distinctive Jimbaran flavor."

In this context, names like Jimbaran Sauce, Sweet Sour Sauce, or Grilled Fish with Jimbaran Flavor shows an attempt to combine global terms (English) with local elements (Jimbaran, Padang, Bali). The result is a form of linguistic and cultural hybridity—where traditional elements are maintained as markers of identity, while linguistic forms are adapted to global market tastes.

"What makes the difference is the intention and the taste. We don't want to change too much, just make small adjustments to make it more palatable to tourists, while still maintaining the authentic flavors."

The interview data above also reveals that the term "Ikan Bakar Jimbaran" is considered community property and has even been officially registered by local stakeholders. It appears that the restaurant owners in Jimbaran are well aware of the importance of protecting cultural heritage as an economic asset and a symbol of identity. Thus, the naming of culinary dishes serves not only an informative function but also a performative one—affirming the existence of Jimbaran culture amidst the tide of culinary globalization.

What is no less interesting is the existence of bundling or package menus in all restaurants. The package menus offer various types of dishes *seafood*. A Jimbaran specialty that can be enjoyed by two or more people simultaneously. The restaurant owner stated that this is also a reflection of local culture, particularly Balinese. Balinese dining culture is inseparable from the value of togetherness and presentation (Yadnya ceremony). Dishes like *grilled fish sauce Jimbaran* served with *Grilled Shrimp Sauce Padang*, or *sautéed water spinach*, and with others. It could also be, for example, like at Teba Café, *Teba Fried Rice* served with *Sambal* and *Bali coffee*, showing a modern adaptation of local customs: eating together with chili sauce as the main accompaniment and Balinese coffee as a symbol of hospitality (*hospitality*). In the context of tourism, these values are translated into a form of

culinary experience that not only sells taste, but also representing the atmosphere and warmth of Balinese culture.

In conclusion, there are several forms of local cultural influence that are clearly visible from the data, namely (1) the geographical locality of Jimbaran, (2) Balinese coastal culinary traditions, (3) the concept of local taste and spices, and (4) Balinese socio-cultural values in serving food.

Food Menu Naming Hybridity

The naming practices in several food menus in Jimbaran can be understood as a form of *cultural translation*, namely, an effort to negotiate the meaning of local culture into a global context (Bhabha, 1994). In this case, the word "Jimbaran" was not translated into English because it was considered to have irreplaceable cultural content. Instead of being changed, the word was retained to maintain authenticity and provide an exotic impression for international tourists. Thus, menus such as *grilled fish sauce Jimbara* not only functions as culinary information, but also as a symbolic representation that connects local identity with global tastes.

Furthermore, the decision to retain the local term demonstrates the business owners' awareness of the importance of cultural economic value. "Jimbaran" serves as a marker of quality and a guarantee of authentic taste, as well as an effective marketing tool. Within the culinary tourism framework, this represents an adaptive strategy in which local businesses translate their cultural values into commercial appeal without losing their original meaning. In this way, the process of *cultural translation* what happens is not only linguistic, but also performative—creating a bridge between local heritage and global modernity through a hybrid menu language.

Data analyzed from Menega Café, Bela Seafood Café, Made Bagus Café, Teba Café, and Lia Café Jimbaran show a consistent naming pattern of local term combinations */Jimbaran/*, */chilli sauce/*, */jump/*, */real-real/* with equivalent or explanation in English */grilled fish/*, */sweet sour sauce/*, */steam water spinach/*. This pattern reflects a complex linguistic and cultural process that is not simply a word-for-word translation, but rather a vehicle for negotiating cultural meanings to bridge local and global audiences.

Theoretically, this process can be read through the lens of *cultural translation*. *Cultural translation* positions translation as a cultural act that transforms meaning, not simply transfers

linguistic form. In the Jimbaran context, English menu names often do not replace local terms but complement them. Local terms are retained as markers of authenticity, while English descriptions serve as access for tourists. This is evident in the practice of businesses retaining the “Jimbaran” label in menu names—a strategy that simultaneously maintains authenticity and sells to a global market. As one restaurant owner put it, “*The spices we use are not just any spices; they're homemade, Jimbaran spices. The taste is different from other places... To this day, it's still called 'Jimbaran spices.' We don't list them on the menu, but everyone knows the unique taste.*” This quote shows how cultural meaning is stored in local terms and is believed to have a selling value (*cultural capital*).

Draft *hybridize* from Bhabha (1994) helps explain the emerging linguistic forms: menu names are the meeting point between local language or concepts and global marketing formats. At one level, there is a retention strategy (*retaining*) to maintain local terms such as “Jimbaran”. At another level there is strategy *glossing* or descriptive translation by adding English explanations for example steam water spinach with spicy tomato sauce to bridge the gap in cultural meaning. There is also calquing (adaptation) Indonesian terms such as “Saos Padang” are written as *Sauce Field*, a linguistic adaptation that facilitates recognition but still refers to another regional source, namely Padang. This combination of strategies produces hybrid names such as *Grilled Fish Sauce Jimbaran* namely the structure of English with a core of local identity.

In terms of material culture, the interviews revealed dimensions of cultural ownership (*cultural proprietorship*). The source stated that “*We have registered the name... if anyone dares to use Jimbaran grilled fish, no, the pole will punish that.*” This statement demonstrates the community's awareness of the potential commodification of culture by external actors and its attempts to claim rights to its culinary identity. The act of registering a name or attempting to maintain the exclusivity of a recipe signifies both commodification and protection of heritage—phenomena that often arise when local culture becomes a tourism commodity. This also touches on the issue of power: who has the right to sell 'Jimbaran' as a brand? Local mechanisms (villages, banjar) play a legitimizing role.

Furthermore, the hybridity of menu designations reflects global practices as a universal standard. English-language menus, international presentation standards, and hotel chef input are transformed to suit local conditions and values. Interview data reveals how hotel chefs are

invited to taste and assess “what is suitable for tourists, but still uses Jimbaran spices.” This demonstrates a process of adaptation—not total standardization—in which global elements (international taste expectations, cleanliness, presentation) are integrated with traditional cores (spices, grilling techniques, beach-side dining). The result is a culinary product that is acceptable to the global market without completely abandoning its local roots.

The restaurant owner stated that the recipes and cooking methods retain local flavors, but have made slight adjustments to accommodate foreign tourists. This is a true manifestation of *cultural translation*, namely the process of adapting local cultural meanings and practices into a global context (international tourism) without erasing their original values. As expressed in the following interview data.

“If someone else makes 'Jimbaran grilled fish,' it can't be the same. We've registered the name because 'Jimbaran grilled fish' has become our village's identity.”

From a pragmatic-linguistic perspective, hybrid naming has several functions: first, it makes it easier for tourists to understand the type of food. Second, it confirms its origin and authenticity. Third, it... creating an attractive, exotic image. These functions interact because naming is not simply a label, but a strategy of cultural representation mobilized for economic purposes.

However, this process also poses challenges. First, there is the risk **reduction of cultural meaning** when the term is rich in meaning (eg. *jump*, *real-real*, *raw chili sauce*) are only translated descriptively, thus losing their ritual, symbolic, or historical context. Second, tensions arise between community preservation (ownership claims) and openness to innovation. The informant acknowledged the existence of change initiatives: *“If we want change, we will definitely have an initiative... we will change little by little.”* This innovation is necessary for culinary arts to remain commercially relevant, but the limits of change are a matter of cultural norms and community control.

From a tourism management policy and practice perspective, these findings have important implications. Protecting the rights to local names and recipes can be instrumental in maintaining authenticity and generating local income. At the same time, preservation efforts need to be combined with training programs to improve the capacity to cook according to international standards without sacrificing authentic flavors, so that local

products can compete. Such interventions align with the *sustainable cultural tourism* which emphasizes the balance between economic benefits and cultural preservation.

IV. CONCLUSION

Based on the results of research conducted in Jimbaran Village, Badung Regency, Bali, it can be concluded that the practice of naming food and drinks in English in local restaurants represents a form of interaction between local culture and global influences. In this context, menu names function not only as a commercial communication tool, but also as a symbol of cultural identity that reflects the local values of the Balinese people. The analysis found that the majority of English menu names are the result of adaptations of local terms that are translated literally, combined, or creatively altered to suit the tastes and understanding of foreign tourists.

This research also shows that the menu naming process is influenced by two main forces: the preservation of local culture and the needs of the global market. On the one hand, business owners strive to maintain local elements by continuing to use Balinese words or terms such as "Jimbaran" in their names. On the other hand, there are efforts to adapt to the international market by translating or incorporating English terms to make them easier for tourists to understand. This strategy demonstrates a cultural hybridity that harmoniously blends tradition and modernity in the context of culinary tourism.

Thus, this study demonstrates that the practice of naming food and beverages in Jimbaran Village is not merely a linguistic activity, but also a cultural act imbued with symbolic meaning. This research presents a novel approach to menu naming as a form of cultural negotiation between local and global values, and contributes to the study of cultural linguistics and tourism in Indonesia, particularly in understanding how local identities can be maintained amidst the strong currents of globalization.

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