

# Proceedings

## **The 5th Annual INTERNATIONAL SEMINAR on Transformative Education and Educational Leadership**

Theme : Education Innovation in Globalization Practice

22 September 2020  
Postgraduate School - Universitas Negeri Medan



Supported by :



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**Schedule of The 5<sup>th</sup> Annual Internatioanal Seminar on Transformative Education and Educational Leadership (AISTEEL) 2020**  
**Postgraduate School, Universitas Negeri Medan**

**22 September 2020**

<b>(Indonesian time)</b>	<b>Activities</b>	<b>PIC/Moderator</b>
07.00 – 08.30 (am)	Preliminaries	committee
08.30 - 08.45 (am)	<b>Opening Ceremony</b> 1. MC Speech 2. Indonesian National Anthem 3. Pray 4. Chairperson Report 5. Welcoming speech of Director of Postgraduate School 6. Welcoming speech and official opening of Rector of Universitas Negeri Medan 7. Photo session	MC (Dr. Anni Holila Pulungan, M.Hum & Sofianto Gultom, S.Pd)
08.45 – 09.25 (am)	Keynote Speech 1: <b>Prof. Dr. Syawal Gultom, M.Pd</b> (Universitas Negeri Medan– Indonesia)	Dr. Rahmad Husein, M.Ed
09.25 – 10.05 (am)	Keynote Speech 2 <b>Prof. Emmanuel Manalo</b> (Graduate School of Education, Kyoto University, Japan)	Prof. Amrin Saragih, PhD
10.05 – 10.45 (am)	Keynote Speech 3 <b>Dr. Susan Ledger</b> (Head of Education, Murdoch University - Australia)	
10.45 – 11.25 (am)	Keynote Speech 4 <b>Prof. Dr. Ekkarin Sungtong</b> (Dean of Faculty of Education Prince of Songkla University - Thailand)	Mangara Simanjorang, PhD
11.25 – 12.05 (am)	Keynote Speech 5 <b>Assoc. Prof. Yuri Uesaka</b> (The University of Tokyo - Japan)	
<b>12.05 – 13.30</b>	<b>Break</b>	
<b>13.30 – 15.30</b> (pm)	<b>Parallel Session 1</b> <b>(divided to 19 parallel rooms)</b>	Moderator/Operator
15.30 – 15.35 (pm)	Break	
15.35 – 17.00 (pm)	<b>Parallel Session 2</b> <b>(divide to 19 parallel rooms)</b>	Moderator/Operator
17.00 – 17.10 (pm)	Cloosing	committee

**Proceedings of the 5<sup>th</sup> Annual International Seminar on Transformative Education  
and Educational Leadership (AISTEEL 2020)**

**Preface**

The fifth Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2020) was held by virtual seminar on 22 September 2020. This seminar is organized by Postgraduate School, Universitas Negeri Medan and become a routine agenda at Postgraduate program of Unimed now.

The AISTEEL is realized this year with various presenters, lecturers, researchers and students from universities both in and out of Indonesia participating in, the seminar with theme “Educational Innovation in Globalization Practice”.

The fifth AISTEEL presents 4 distinguished keynote speakers from Universitas Negeri Medan - Indonesia, Kyoto University - Japan, Murdoch University – Australia, Prince of Songkla University – Thailand and from The University of Tokyo - Japan. In addition, presenters of parallel sessions come from various Government and Private Universities, Institutions, Academy, and Schools. Some of them are those who have sat and will sit in the oral defence examination. The plenary speakers have been present topics covering multi disciplines. They have contributed many inspiring inputs on current trending educational research topics all over the world. The expectation is that all potential lecturers and students have shared their research findings for improving their teaching process and quality, and leadership.

There are 180 articles submitted to committee, some of which are presented orally in parallel sessions, and others are presented through posters. The articles have been reviewed by double blind reviewer and 104 of them were accepted for published by Atlantis Press indexed by International Indexation, while 54 papers are published by digital library indexed by google scholar..

The Committees of AISTEEL invest great efforts in reviewing the papers submitted to the conference and organizing the sessions to enable the participants to gain maximum benefit.

Grateful thanks to all of members of The 5<sup>th</sup> Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2020) for their outstanding contributions. Thanks also given to Atlantis Press for producing this volume.

The Editors

**Bornok Sinaga  
Rahmad Husein  
Juniastel Rajagukguk**

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# Culturally Loaded Words and Phrases in Nevermoor Translated into Bahasa Indonesia

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**Abstract**— Culturally loaded words and phrases in literary text are considered as a way of cultural transmission. Culturally loaded words and phrases involve many aspects of specific cultural factors. The research investigated culturally loaded words and phrases. The aims of this study were to describe the category of culturally loaded words and phrases in Nevermoor. The research was conducted by using qualitative design. The data of this study were words and phrases. The finding of this study revealed that the categories of culturally loaded words and phrases in Nevermoor are ecology, material culture, social culture, organizations, customs, concepts, and gestures and habits. The dominant category of culturally loaded words and phrases was ecology.

**Keywords**— translation, Culturally loaded words and phrases, Nevermoor

## I. INTRODUCTION

Culturally loaded words and phrases apparently a communication entranceway in conceiving cultural message that placed on the novel. Culturally loaded words are often transferred to give local color, to attract the readers or viewer, to give a sense of intimacy between the text and the reader or viewer [6]. Newmark categorizes culturally loaded words and phrases into some typical examples of (1) Ecology: flora, fauna, winds, plains, hills: 'tundra', 'plateau', selva (tropical rain forest), savanna; (2) Material culture (artefacts): food, clothes, houses and towns, transport; (3) Social Culture: workland leisure (4) Organizations, customs, activities, concept; (5) Gestures and habits [6].

A large variety of novels is translated into Bahasa Indonesia, these novels can be a very effective means to introduce the culture and values into Indonesian as part of cultural exchange. One in all the notable novel contained cultural items translated into Bahasa Indonesia is *Nevermoor*. Therefore, the researcher chooses *Nevermoor: The Trials of Morrigan Crow*. This novel is one of the bestselling international series and earned some awards. *Nevermoor* is one in the entire foremost fascinating novel that provides influences to the readers. This novel has been translated into several languages within the world as well as Bahasa Indonesia. This novel also contains several terms of cultural aspect.

The process of translating, however, isn't as easy and simple as one think. Thus, being a decent translator is hard job. The translator deals with some difficulties. The difficulties are

in finding equivalent words/ phrases in target language to get the closest equivalence of source language's cultural content. The translator, of course, should be able to overcome the differences in language and cultural systems. As this study focuses on the translation product, the researcher analyzes and clarifies what typical culturally loaded words and phrases found on this translated novel. Related to the cultural background, following are the examples of its translation.

Source language (SL):

Don't be alarmed; I'm **ginger** (*Nevermoor* original version, page 56 line 2)

Target Language (TL):

*Jangan kaget; **rambutku merah*** (*Nevermoor* Indonesian Version, page 56 line 3)

From the example above, it could be seen that the translator choosed **rambut merah** as the most equivalent meaning for **ginger**. The term **ginger**, based on the Oxford Advanced Learner's Dictionary, is plant with hot-tasting root used in cooking or light reddish-yellow color. Based on this sentence, ginger means not a plant but a color. By following the sentences, it could be known that the man has something colored in ginger and the cover of the novel shown one of the character has ginger hair. Ginger hair occurs naturally among people northern European ancestry. Therefore, the translator assumed that ginger was the most appropriate for color of the hair. In Indonesian, there is no equivalent for ginger color and ginger color is closer to red. Most Indonesian sees someone with ginger hair looks like red hair.

Because of the background of the study, the researcher wanted to know how the translator translated the culturally loaded words or phrases in this novel in apprehending the delivery of cultural message.

## II. THEORITICAL REVIEW

### A. Translation and Culture

All languages are the product of the culture moreover as of the nation. Culture is as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression [6]. More specifically, distinguish cultural from universal and personal language. Most 'cultural' words are simple to find, since they are related to a specific

language and cannot be literally translated, however several cultural customs are delineate in ordinary language wherever literal translation would distort the meaning and a translation may embody an appropriate descriptive-functional equivalent.

The task of translation is to endeavor for words/phrases in target language that have closest equivalence to source language words/phrases to meet the content of cultural that is contained by source language words or phrase. For instance is For example, "Cinta Monyet" the translator cannot translate it directly as "Monkey Love" because almost The European and American called it "Puppy's Love". In their culture, Puppy is the animal as image of love. From that simple example, for one who want to translate something she or he have to be familiar with the culture first, therefore cultural awareness is required to grasp cultural meaning in source language then transfers it to cultural meaning in target language. Culture awareness is the term used to describe sensitivity to the impact of culturally-induced behaviour on language use and communication [7].

### B. Culturally Loaded Words and Phrases

Culturally loaded words are often transferred to give local color, to attract the readers or viewer, to give a sense of intimacy between the text and the reader or viewer [6].

The nearby connection between language and culture has been known in the related writing for quite a while. Language is only understood when it is placed in its cultural setting [2]. There is a connection between language and identity of a social group [3]. Thus, understanding the culture of a language helps the speaker to recognize with the language community of that language and makes him an insider to the culture. It is impossible to understand culturally loaded words and phrases while not knowing the cultural background for them. To use a language for special purpose, one must learn the cultura related to the aspects of the discourse [4]. So the translator must grasp the concept of the words and the contexts that they are used, if he or she wants to be a skilled translator.

Newmark categorizes culturally loaded words and phrases as 1) ecology, 2) material culture, 3) social culture, 4) organizations, customs, activities, procedures, concepts, and 5) gestures and habits [6].

1) *Ecology: Flora, fauna, winds, plains, hills, etcetera.* Ecology is the interaction between living things and their environment. Ecology in one country or in a continent has the strong relations of living the people surrounding; flora, fauna, winds, plains, hills, and etcetera. For example, many countries have local words for plains- prairies, 'steppes', 'tundra', 'pampas', 'savannah', 'ilanos', 'bush', 'veld'- all with strong elements of local color.

2) *Material culture: Food, clothes, houses, towns, transport.* Material culture is that the history and philosophy of objects and therefore the myriad relationship between people and things. Material in one culture is mostly talking about something which comes from long time ago, even people in present are not familiar with but it still alive in the traditional ceremony; Food, clothes, houses, towns, transport.

For example, Macaroni come over in 1600, spaghetti in 1880, ravioli and pizza are current; many other Italian and Greek terms may have to be explained. Food terms have normally been transferred, only the French making continuous efforts to naturalize them. Traditional and national costumes when distinctive are not translated, e.g., sari, kimono, yakula, jeans (which is an internationalism), kaftan, jubbah, etc. Again, many language communities have a typical house which for general purposes remains untranslated: palazzo (large house); hotel (large house); 'chalet', 'bungalow', hacienda, pandal, posada, pension. French shows cultural concern on towns (being until 50 years ago a country of small towns) by having ville, bourg and bourgade (cf. borgo, borgata, paese) which haven't any corresponding translations into English. French has 'exported' salon to German and has 'imported' living or living room.

3) *Social culture: Work, leisure.* In considering social culture, one has got to distinguish between denotative and conno-tative problems of translation. Concerning to Work and leisure, there are always connotative difficulties of words like: 'the people'; 'the common people'; 'the masses'; 'the working class'; 'the lower orders' and etc. The word 'working class'.

4) *Organization, customs, activities, procedures, concept: Political, administrative, religious, artistic.*

a. *Political and administrative:* Political and social life of a country is reflected in its institutional terms. Where the title of a head of state "President, Prime Minister, King" is transparant made up of 'international' or easily translated morphemes, they're through-translation. Where the name of a parliament isn't readily translatable (Bundestag; Storting (Norway); Sejm (Poland); Riksdag (Sweden); Eduskunta (Finland); Knesset (Israel), etc. Name or ministries are usually literally translated, they're appropriately described, therefore 'Treasury' becomes 'Finance Ministry'.

b. *Historical terms:* Up to now, it's been discussed the translation of modern institutional terms. In the case of historical institutional terms, say, le Grand Sifcte, Anschluss, Kulturkampf, intendant are usually transferred, with appropriate a functional or descriptive term.

c. *International terms:* International institutional terms usually have recognized translations which are actually through-translations, and are now generally known by their acronyms; thus WHO (World Health Organization), ILO (International Labour Organization).

d. *Religious terms:* In religious language, the proselytising activities of Christianity, particularly the Catolic Church and therefore the Baptists, are reflected in manifold translation (*Saint-Siege, Papsilicker Stuhl*). The language or the other world religions tends to be transferred when it becomes of TL interest, the most typical words are being naturalised.

e. *Artistic terms:* The translation of artistic terms pertaining to movements, processes and organizations generally depends on the putative knowledge of the readership. Names of buildings, museums, theatres, opera houses, are

likely to be transferred as well as translated, since they form a part of street plans and addresses.

5) *Gesture and habits*: For gestures and habits, there is a distinction between description and function which can be made where necessary in ambiguous cases: thus, if people smile a little when someone dies, do a slow hand-clap to convey warm appreciation, spit as a blessing, nod to dissent or shake their head to assent, kiss their finger tips to greet or to praise, give a thumbs-up to signal OK, all of which occur in some cultures and not in others.

This study uses theory of cultural categories that proposed by Newmark. The theory is chosen since Newmark's cultural categories are more detail. The cultural categories are appropriate to be applied in analyzing the data which contains many specific terms of cultures.

### III. RESEARCH METHOD

This research was conducted by using qualitative research. Qualitative research is descriptive which means what is going on and what data shows [1]. Qualitative means to find out how a theory works in different phenomena whose data collectd are in the form of word rather than numbers.

In addition, this research was descriptive explanative, it means that it explains what were culturally loaded words and phrases found in *Nevermoor* translated by Reni Indardini and the procedures to translate them used by the translator. Descriptive is the collection of the data to give explanation or description about the even or accuracy of the report [5]. By using this method the data would be analyzed, and the result of the research was the description of culturally loaded words and phrases in *Nevermoor* and translation procedures which were used by the translator.

The data were linguistic features. The data were words and phrases. The data source was the novel "*Nevermoor: The Trials of Morrigan Crow*" in original version by Jessica Townsend that was published in 2017 and Bahasa Indonesia translation version with the same title *Nevermoor* by Reni Indardini that was published in December 2017. To analyze the data that had been gathered, the researcher used three steps from Miles, Huberman, and Saldana (2014), they are data condensation, data display, and conclusion drawing.

### IV. RESULT AND DISCUSSION

The categories of culturally loaded words were divided into five major categories namely (1) ecology, (2) material culture, (3) social culture, (4) organizations, customs, activities, procedures, concepts, and (5) gestures and habits.

TABLE I. THE CATEGORIES OF CULTURALLY LOADED WORDS AND PHRASES NEVERMOOR TRANSLATED INTO BAHASA INDONESIA

	Categories	Data	Percentage
1.	Ecology	50	52.6

2.	Material Culture	18	18,9
3.	Social Culture	14	14.7
4	a. Organization	3	3.2
	b. Customs	3	3.2
	c. Activities	0	0
	d. Procedures	0	0
	e. Concept	4	4.2
5.	Gestures and habits	3	3.2
	Total	95	100

The discussion of each category of culturally loaded words and phrases was follow:

#### (1) Ecology

Ecology wich is concerned with the interaction between living things and their environment such as flora and fauna, nature, geografical feature, seasons, etc.

SL:*Morrigan awoke one chilly morning at the beginning of **winter***

TL:*Morrigan terbangun pada suatu pagi yang mengigilkan pada awal **musim dingin***

Based on the data above, the phrase *winter* in SL or *musim dingin* in TL was categorized as part of ecology. Winter is the coldest season of the year in temperature climates, between autumn and spring. In many regions, winter is associated with snow and freezing temperatures. At the winter, the days are shortest and nights are longest (Oxford Advanced Learner's Dictionary).

#### (2) Material culture

Material culture is the history and philosophy of objects and the myriad relationship between people and things. Material in one culture is mostly talking about something which comes from long time ago, even people in present are not familiar with but it still alive in the traditional ceremony; Food, clothes, houses, towns, transport, equipments, architecture, etc.

SL: But really, a flying **sleigh**? Powered by deer

TL: **Kereta salju** terbang yang ditarik rusa? Masa?

Based on the data above, the word *sleigh* in SL or *kereta salju* in TL was categorized as material culture. Sleigh is a vehicle with long narrow strips of wood, metal, etc instead of wheels, for travelling over ice and snow and pulled by animals (Oxford Advanced Learner's Dictionary).

#### (3) Social culture

Social culture which is concerned with work and leisure, there are always connotative difficulties of the words.

SL: ...doing a **tap dance** in the instrumental break.

TL: ...*mengisi jeda musik dengan melakukan **tap dancing***.

Based on data above, the word *tap dance* in SL or *tap dancing* in TL was categorized as social culture. Tap dance is a style of dancing in which you tap the rhythm of the music with your feet, wearing special shoes with pieces of metal on the heels and toes. (Oxford Advanced Learner's Dictionary).

#### (4) Organization, custom and concept

Organization, custom, and concept which are concerned with political, religious, artistic, legend, heroes, religious and international terms.

SL: **Chancellor Crow**, will this affect your plan to run for election?

TL: **Kanselir Crow**, apakah kejadian ini mempengaruhi Anda untuk kembali mencalonkan diri?

Based on data above, the phrase *Chancellor Crow* in SL or *Kanselir Crow* in TL was categorized as political and administrative in organization. Chancellor is a person in a position of the highest or high rank, especially in a government or University (Cambridge Advanced Learner's Dictionary).

#### (5) Gestures and habits

Gestures and Habits are concerned with the symbols or the body language of someone in showing his or her mind.

SL: ...a shaky **thumbs up** would get the message across.

TL: ...**mengangkat jempol** dengan gemetar untuk menyampaikan pesannya.

Based on data above, the phrase *thumbs up* in SL or *mengangkat jempol* in TL is categorized as gestures and habits. Thumbs up is a gesture in which you hold your hand

out with your thumb pointed up in order to say yes, to show approval (Oxford Advanced Learner's Dictionary). However, in several countries in West Africa and the Middle East, including Iran, Iraq, and Afghanistan, the gesture has the connotation of up yours. It's used the same way the middle finger is in the US.

## V. CONCLUSION

Based on the data analysis, the findings of this study is the categories of culturally loaded words and phrases proposed by Newmark, all categories of culturally loaded words were found in *Nevermoor* and the dominant category of culturally loaded words and phrases was ecology.

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