

CHAPTER V

CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the findings and discussion presented in the previous chapter, this study concludes that the classification of cultural terms found in the documentary film *Semesta* contains various Indonesian cultural terms that represent the cultural, religious, social, and environmental diversity of Indonesian communities. A total of 65 cultural terms were identified. The findings show that the cultural terms in *Semesta* are distributed across several categories, including ecology, material culture, social culture, organizations, customs, activities, procedures, concepts. Among these categories, Organizations, Customs, and Concepts were the most frequently identified. This indicates that *Semesta* strongly represents cultural practices, beliefs, social activities, and concepts that are closely connected to the lives of Indonesian communities.

Regarding translation accuracy, the findings show that the English subtitles generally succeeded in conveying the meanings of the Indonesian cultural terms. The translations were categorized into accurate, less accurate, and inaccurate translations. The findings demonstrate that accurate translations were the most dominant, indicating that most Indonesian cultural terms were translated in a way that appropriately conveyed their intended meanings to English-speaking audiences. Nevertheless, some translations were categorized as less accurate or inaccurate because certain cultural meanings were reduced, generalized, or not fully represented in the English subtitles. These findings demonstrate that translating cultural terms is not only a matter of transferring words from Indonesian into English, but also involves maintaining the cultural meaning contained in those terms.

The findings of this study are related to and extend the findings of Arnez (2023). Arnez found that cultural terms in *Tenggelamnya Kapal Van Der Wijck* could be identified and analyzed in terms of their translation techniques and accuracy. Similarly, the present study found that cultural terms in

Documentary Film *Semesta* can be systematically identified and their English translations can be assessed for accuracy. However, the present study extends Arnez's findings by examining a documentary film that presents cultural practices from several Indonesian regions and communities. While Arnez's study focused on the cultural context represented in *Tenggelamnya Kapal Van Der Wijck*, the present study reveals how a documentary such as *Semesta* represents a wider range of cultural, religious, social, and ecological terms. Thus, the present findings demonstrate that the issue of cultural-term translation accuracy also applies to documentary films in which cultural terms are directly connected to real communities and cultural practices.

The findings also have a relationship with Amrullah (2022), who investigated subtitle translation through words and idiomatic expressions in *Doctor Strange in the Multiverse of Madness*. Amrullah's findings demonstrate the importance of examining how meaning is transferred through subtitles. The present study supports this general finding but provides a more specific analysis by focusing exclusively on Indonesian cultural terms. Unlike Amrullah's study, which did not specifically classify cultural terms or assess their translation using Newmark's cultural-term categories and Nababan et al.'s accuracy scale, the present study identifies 65 cultural terms and evaluates whether their English translations accurately convey the cultural meanings of the source terms. Therefore, the present study fills a more specific research space in subtitle translation by connecting cultural-term identification with translation accuracy.

The findings of this study are most closely related to Simarmata et al. (2025) because both studies use Newmark's (1988) classification of cultural terms and Nababan et al.'s (2012) translation quality assessment. Simarmata et al. found that cultural terms in *Lara Ati* could be categorized according to Newmark's framework and evaluated in terms of translation quality. The present study confirms the usefulness of these frameworks in analyzing cultural terms in audiovisual translation. However, the present study differs from Simarmata et al. in its research object, cultural context, and analytical focus. Simarmata et al. focused on Javanese Suroboyoan cultural terms in

Lara Ati, whereas the present study examines *Semesta*, which presents cultural terms from different Indonesian regions and communities. Furthermore, the present study specifically focuses on the accuracy dimension of translation quality rather than examining translation quality more broadly. Therefore, the findings of this study extend previous research by showing how Newmark's classification and Nababan et al.'s accuracy scale can be applied to a documentary containing culturally diverse Indonesian terms.

Based on the comparison with these previous studies, the research gap addressed by the present study lies in the combination of its research object, cultural scope, and analytical focus. Previous studies have examined cultural terms in particular films, subtitle translation in general, or cultural terms using similar theoretical frameworks. However, there is still a need to investigate how culturally diverse Indonesian terms represented in a documentary film are translated into English and whether their cultural meanings are accurately conveyed. *Semesta* provides a different context because it documents real Indonesian communities and their cultural, religious, social, and environmental practices across different regions. The present study therefore contributes to filling this gap by identifying 65 Indonesian cultural terms in *Semesta* based on Newmark's classification and examining the accuracy of their English subtitle translations based on Nababan et al.'s (2012) accuracy scale.

In conclusion, this study demonstrates that the translation of cultural terms in *Semesta* is generally accurate, but challenges remain when cultural meanings are complex or highly specific to the source culture. The findings also show that the translation of cultural terms in documentary subtitles deserves particular attention because subtitles do not merely transfer linguistic information but also represent cultural meanings to audiences from different linguistic and cultural backgrounds. Therefore, this study contributes to audiovisual translation research by providing an analysis of the accuracy of culturally diverse Indonesian terms in an English-subtitled Indonesian documentary film.

B. Suggestions

Based on the findings of this study, several suggestions are proposed.

1. For Translators

Translators, especially subtitle translators, are suggested to pay close attention to the cultural and contextual meanings of cultural terms. Cultural terms should not only be translated based on their general dictionary meanings because some terms contain specific religious, social, traditional, or cultural meanings. When necessary, translators can retain the original term through borrowing or provide an appropriate explanation so that the cultural identity and meaning are not lost.

2. For Future Researchers

Future researchers are encouraged to conduct similar studies using other Indonesian films, documentaries, or audiovisual materials. They may also investigate other aspects of translation quality, such as acceptability and readability, in addition to accuracy. Furthermore, future studies may compare different subtitle versions or investigate the relationship between particular translation techniques and translation quality in greater detail.

3. For Students and Translation Researchers

This study can be used as a reference for students and researchers who are interested in cultural term translation and audiovisual translation. It may help them understand the challenges involved in transferring culturally specific Indonesian terms into English, particularly terms related to religion, local traditions, community practices, and environmental knowledge.

Finally, this study is expected to contribute to the study of Indonesian cultural term translation by showing how cultural meanings can be transferred into English subtitles while maintaining, as much as possible, the cultural identity of the source terms.

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APPENDIX

Ecology Classification				
No	SL	TL	AS	Note
1	Siapapun yang masih tinggal disini di wilayah Sungai utik ini dia yang punya wilayah sini	Whoever still lives here in Sungai Utik , they own the place.	3	Culturally and geographically specific name referring to the local territory/community area in West Kalimantan. The name is retained in the subtitle, so its specific reference is fully preserved.
2	Ini yang dinamakan Kampung Taroh ini hutan keramat.	This is Kampung Taroh , the sacred forest.	3	Specific local settlement/territorial area associated with the community and its customary forest. The proper name is retained, so there is no loss of its referential meaning.
3	Hutan Keramat yang dibahasa Indonesiakan itu hutan lindung.	The sacred forest . The government calls it the conserved forest.	3	Forest area that is considered sacred and protected by the local community. preserves both the forest reference and its sacred status, so the meaning is accurately transferred.
4	Yang dibahasa Indonesiakan itu hutan lindung .	The government calls it the conserved forest .	2	protected forest recognized within the Indonesian environmental context. conveys the general idea of forest conservation, but the specific Indonesian concept and legal/administrative nuance of hutan lindung are not fully represented; therefore, the translation is less accurate.
5	Yang dibawah sini itu kampung Endor kerja itu hutan produksi.	This is kampung Endor Kerja , the production forest.	3	Specific local geographical name referring to an area classified by the community as production forest. The name is retained, preserving the specific place reference.
6	Hutan produksi . Disini saja kita yang untuk buat	The production forest . This is where we get our building material.	3	forest designated for obtaining resources such as building materials refers to a specific type of natural/environmental

	bahan bangunan segala itu.			area. <i>Production forest</i> conveys the intended environmental function accurately.
7	Yang ini kampung Galao , untuk cadangan	This is Kampung Galao , the supply forest.	3	specific local geographical name referring to an area used as a forest reserve/supply forest. The proper name is retained without loss of reference.
8	Yang kuning ini Kawasan pemanfaatan . Untuk pencaharian itu disini.	The yellow one is utilization zone . For our daily lifes.	3	Designated area used by the community to obtain resources for their livelihood. Describes the functional division of the local natural environment. Utilization zone conveys the intended function of the area accurately
9	Kalo yang ini kampung pemukiman	This one is our residential area .	3	the part of the community's territory used for settlement. Describes a specific spatial division of the community's environment. Residential area accurately conveys the intended meaning.
10	Sumber air kita juga bagus tetap terjaga karena dia dihutan itu dari mata air juga, air itu juga sumber kehidupan kita juga.	Our water springs are well-protected. The forests include the water springs . Water is our source of life.	3	Natural water source within the forest that is important to the community. Refers to a natural environmental feature. Water springs accurately transfers the referential meaning of the source term.
11	Kalau masalah berburu ada sesuatu yang tidak bisa diburu seperti 'rangkong' termasuk kalo ada orangutan segala itu tidak boleh.	There are animals we're not allowed to hunt such as hornbills and orangutans.	3	bird species found in the local forest ecosystem and mentioned in relation to community hunting restrictions. It is classified under Ecology because Newmark's category includes flora and fauna. Hornbills accurately identifies the animal referred to in the context.
12	Kalau masalah berburu ada sesuatu yang tidak bisa diburu seperti	There are animals we're not allowed to hunt such as hornbills and orangutans .	3	A species of animal occurring in the local forest ecosystem and protected from hunting in the context. It is classified under Ecology because fauna is

	'rangkong' termasuk kalo ada orangutan segala itu tidak boleh.			included in Newmark's ecological category. <i>Orangutans</i> accurately transfers the referential meaning.
13	Kalau sejenis babi , rusa, kijang termasuk kancil gitu yang bisa diburu.	We can hunt boars, deers , and mouse deers.	2	Specific type of deer-like animal known in the Indonesian context. It is classified under Ecology because it refers to local fauna. Deers conveys the general animal category but does not preserve the specific distinction expressed by kijang, resulting in partial loss of meaning.
14	Kalau sejenis babi , rusa, kijang termasuk kancil gitu yang bisa diburu.	We can hunt boars, deers, and mouse deers .	3	Specific animal known in the Indonesian ecological context. It is classified under Ecology because it denotes fauna. Mouse deer provides an appropriate English equivalent and preserves the specific referent.
15	Hasil yang saya temukan 4 buah teripang hitam sama 6 buah Lola .	I found four black sea cucumbers and six lola shellfish.	3	Specific marine animal/resource. It is classified under Ecology because it belongs to fauna and marine resources. Black sea cucumbers accurately conveys both the animal and its distinguishing characteristic.
16	Hasil yang saya temukan 4 buah teripang hitam sama 6 buah Lola .	I found four black sea cucumbers and six lola shellfish .	3	<i>Lola</i> refers to a culturally/locality-specific marine resource known to the community. It is classified under Ecology because it refers to marine fauna/resources. Lola shellfish retains the local name while providing an explanatory generic term, allowing the referent to remain identifiable.
17	Akibatnya karang rusak, telur ikan juga pasti mati.	It destroyed the corals . And the fish eggs,too.	3	<i>Karang</i> refers to coral formations in the marine environment. It is classified under Ecology because it denotes a natural environmental feature. Corals

				accurately transfers the ecological referent.
18	Karena gajah itu kalau gak kita ganggu dia, dia gak ganggu kita.	If we don't disturb the elephants , they won't disturb us.	3	<i>Gajah</i> , in the documentary film <i>semesta</i> this elephants refers to Sumatran elephants, animal occurring in the local ecosystem and is discussed in relation to human-wildlife interaction. It is classified under Ecology because fauna belongs to Newmark's ecological category. Elephants accurately conveys the referential meaning.
19	Ini kecipir yang organik, ini juga labu siam juga organik	This is winged bean . This is chayote, also organic.	3	<i>Kecipir</i> refers to a specific plant/food crop cultivated by the community. It is classified under Ecology because flora is included in Newmark's ecological category. Winged bean is the appropriate English equivalent and preserves the referential meaning.
20	Ini kecipir yang organik, ini juga labu siam juga organik	This is winged bean. This is chayote , also organic.	3	<i>Labu siam</i> refers to a specific cultivated plant/vegetable. It is classified under Ecology because it denotes flora. Chayote is the established English equivalent and accurately transfers the referential meaning.
21	Wow, petai . Kalau petai organik.	Wow, petai , It's also organic.	3	<i>Petai</i> refers to a plant/food commonly associated with Southeast Asian cuisine and cultivation. It is classified under Ecology because it denotes flora. The term is retained as petai, preserving the specific cultural/local referent.
22	Temen temen bayangin kalo satu bedeng ini itu bisa menghasilkan satu setengah kilo selada.	Just imagine, this small plot of land can give us 1.5kg of lettuce.	3	<i>Bedeng</i> refers to a small cultivated plot used for growing crops. It is classified under Ecology because it describes an agricultural/environmental space. Small plot of land conveys the intended

				referential and functional meaning accurately.
23	Yang saya tau mungkin tanem, taneman kaya singkong cuman di tusuk aja gitu langsung bisa tumbuh	In my limited knowledge, we can grow something just by planting it in the ground.	1	Singkong refers specifically to cassava, an agricultural plant/food crop. It is classified under Ecology because it denotes flora. However, the translation something does not convey the meaning of cassava or any specific plant. The specific referent of the source term is completely omitted and replaced by a general indefinite expression.
24	Kebaikan ini dari dulu menjadi milik tradisi tradisi leluhur orang nusantara kan semuanya? Sebab dimana pun ada kebaikan pasti orang cari.	This goodness has been the noble tradition of all Indonesians . People will gravitate toward goodness.	2	<i>Nusantara</i> is a culturally and historically significant Indonesian term referring to the Indonesian archipelago. It is classified as a cultural concept because its meaning is connected to Indonesian historical and cultural identity rather than simply a physical place. Indonesians changes the referent from a geographical-cultural concept to people, so the translation only partially preserves the source meaning.

Material culture classification				
No	SL	TL	AS	Note
1	Dihaturkan sesajen lagi, itulah Yang nanti dipercikkan ke atas sama semua ummat itu.	We prepare offerings , and sprinkle holy water over the congregation.	3	<i>Sesajen</i> refers to ritual offerings prepared and presented during a religious ceremony. It is classified under Material Culture because it refers to a culturally specific physical object used in a religious practice. The translation offerings accurately conveys the function and general meaning of sesajen in the context.
2	Yang nanti di sesudah	After the 'melasti' ritual, we return	2	<i>Pura priana</i> refers to a Balinese Hindu temple

	upacarai habis 'melasti', kembali ke 'pura priana' masing masing.	to our temples .		associated with the local religious community. It is classified under Material Culture because it refers to a culturally specific place/building used for religious purposes. The translation temples conveys the general function of the place but omits the specific cultural reference contained in <i>pura priana</i> .
3	Dari segi penerangan juga kebanyakan mereka memakai genset, ada juga yang memakai pelita .	For lighting, most people used generators. Some used oil lamps .	3	<i>Pelita</i> refers to a traditional lamp used as a source of lighting. It is classified under Material Culture because it refers to a culturally familiar physical object used in everyday life. The translation oil lamps accurately conveys the type and function of the object in the context.
4	Apalagi kita sudah papan sasi kita sudah bawa ke gereja, kita doa untuk pendeta sudah berdoa, kita kembalikan ketempatnya.	We bring the sasi board to church, the minister pray for it, we return it to its place.	3	<i>Papan sasi</i> refers to a physical board/sign associated with the sasi customary practice, which communicates the restrictions governing the use or harvesting of natural resources. It is classified under Material Culture because the term refers to a tangible cultural object used to represent a customary regulation. The translation sasi board retains the culturally specific term sasi and accurately identifies the physical object as a board.

Social culture classification				
No	SL	TL	AS	Note
1	Ada aturan juga untuk tiap orang tidak bisa menebang sembarangan tanpa izin atau	We have rules for getting our supplies from the forests. Without permission or agreement from the community.	2	<i>Musyawaharah</i> refers to a culturally established process of collective discussion and decision-making within the community. It is classified

	tanpa musyawarah dengan masyarakat.			under Social Culture because it represents a social practice involving community participation and collective decision-making. The translation agreement conveys the resulting consensus but does not fully express the process of discussion and deliberation.
2	Ini kan kalo pesanan dari leluhur yang punya wilayah ini, siapapun yang masih tinggal disini di wilayah sungai utik ini dia yang punya wilayah sini. .	The message from our ancestors , who owned this place, whoever still lives here in Sungai Utik, they own the place.	3	<i>Leluhur</i> refers to previous generations or ancestors who are culturally regarded as having a connection to the community and its inherited traditions and territory. Represents a culturally significant social relationship between the present community and previous generations. The translation ancestors accurately conveys the core meaning of the source term.
3	'Gawai' itu pesta panen , kita syukuran lah gitu seperti itu.	'Gawai' is the harvest celebration.	3	<i>Gawai</i> refers to a traditional celebration associated with the harvest among the local community. Represents a culturally established social celebration. The translation harvest celebration accurately conveys the function and meaning of Gawai in the given context, although the specific local name is not retained.
4	Jadi kita tetap berjuang ya berjuang bersama . Kita swadaya , pake tenaga sendiri.	So we're fighting together. We use our own manpower .	3	<i>Swadaya</i> refers to carrying out an activity through one's own resources, effort, or labor without depending on outside assistance. Describes a culturally relevant form of community participation and collective self-reliance. The translation our own manpower conveys the intended meaning of using one's own labor in this context.
5	Kalau yang tidak	Those who don't	2	<i>Gotong royong</i> refers to a

	ikut kerja gotong royong di bawah itu masukkan uang saja.	help out with labor can contribute money.		culturally established practice of mutual cooperation in which community members work together to accomplish a shared task. Represents a characteristic form of social cooperation. The translation help out with labor conveys the idea of providing labor assistance but does not fully represent the broader concept of mutual and collective cooperation.
6	Nikmat tuhan untuk kita sanggup melayani pagi hari ini, jemaat bangkit berdiri	We will begin our service this morning. All congregation , please stand up.	3	<i>Jemaat</i> refers to a group of people participating in a religious service or worship. Denotes a socially organized group participating in a communal activity. The translation congregation accurately conveys the meaning of the group in the context of religious worship.
7	kaum muslimin sedang jemaah Jum'at yang dirahmati Allah.	Congregation of today's Friday prayer .	2	<i>Jemaah Jum'at</i> refers specifically to Muslims participating collectively in the Friday prayer. denotes a religiously organized social group participating in a communal activity. The translation <i>congregation of today's Friday</i> prayer conveys the general idea of a group participating in Friday prayer, but the wording is less natural and does not fully preserve the specific cultural expression <i>jemaah Jum'at</i> .

Organizations, Customs, Activities, Procedures, Concepts classification				
No	SL	TL	AS	Note
1	Saat ' Nyepi ' lah alam mengadakan pembenahan diri,	During ' Nyepi ', Nature is restoring itself. Although it's only one day in a	3	<i>Nyepi</i> refers to the Balinese Hindu Day of Silence, a culturally and religiously established observance.

	walaupun hanya satu hari didalam setahun.	year.		Represents a culturally established religious custom/activity. The term is retained in the subtitle, preserving its specific cultural reference
2	Dan sesudah bersih, para dewa inilah nanti 'Ngamet Amerta' namanya. 'Amerta' adalah sumber kehidupan	Afterwards, we do the 'Ngamet Amerta'. 'Amerta' is the source of life.	3	<i>Ngamet Amerta</i> refers to a culturally specific Balinese religious ritual associated with <i>Amerta</i> , the source of life. Denotes a customary/religious activity. The term is retained, and the surrounding subtitle explains <i>Amerta</i> as the source of life, so its core cultural meaning is preserved.
3	'Male' itu ke kotoran, kotoran secara fisik maupun secara pikiran, dan 'Asti' itu penyucian, pembersihan	'Male' means impurities. Impurities of body and mind. 'Asti' means cleansing.	3	<i>Male</i> refers to impurities or uncleanness of the body and mind within the cultural/religious context. It expresses a culturally specific religious concept. The subtitle explicitly explains the meaning as "impurities of body and mind," accurately transferring the intended meaning.
4	'Male' itu ke kotoran, kotoran secara fisik maupun secara pikiran, dan 'Asti' itu penyucian, pembersihan	'Male' means impurities. Impurities of body and mind. 'Asti' means cleansing.	3	<i>Asti</i> refers to purification or cleansing within the cultural/religious explanation in the film. It represents a culturally specific religious concept. Cleansing conveys the intended meaning of purification in the given context.
5	'Amerta' adalah sumber kehidupan.	'Amerta' is the source of life.	3	<i>Amerta</i> refers to a culturally and religiously significant concept associated with the source of life. It represents a religious/cultural concept rather than a physical object. The subtitle explicitly renders its meaning as "the source of life,".
6	'Buana Alit' itu kita manusianya,	'Buana Alit' is people. The	3	<i>Buana Alit</i> is a Balinese Hindu philosophical concept

	mikrokosmosnya.	microcosmos.		referring to human beings as the microcosm. It represents a culturally specific philosophical/religious concept. The subtitle explains it as “people” and “the microcosmos,” preserving the intended conceptual meaning.
7	‘Buana Agung’ itu alam secara universal.	‘Buana Agung’ is nature. The universe.	3	<i>Buana Agung</i> refers to the macrocosmic/natural universe in Balinese Hindu thought. It represents a culturally specific philosophical concept. The subtitle renders it as “nature” and “the universe,” which conveys the intended conceptual meaning.
8	Sifat ‘buta’ itu sifat yang malas ya, kurang aktif lah dalam kehidupan	Buta’ is the passive nature. It’s less active in life	3	Buta refers to a particular concept used to describe an inactive or less controlled human quality in the film's explanation. it represents a culturally specific conceptual interpretation rather than an ordinary physical referent. The subtitle provides the corresponding explanation as “the passive nature,” preserving the intended meaning in context.
9	Kalau ‘Kala’ itu seperti binatang ya, aktif tapi tidak terkontrol.	Kala’ is like the animals, active but uncontrollable.	3	<i>Kala</i> represents a culturally specific concept describing an active but uncontrolled nature. It functions as a cultural/philosophical concept. The subtitle explicitly explains its meaning as active but uncontrollable, so the intended meaning is transferred accurately.
10	Sifat ‘dewa’ inilah yang bisa mengontrol, memberkati, melindungi.	‘dewa’ is the controlling nature, it blesses and protects.	3	<i>Dewa</i> refers to a culturally and religiously significant concept associated with divine qualities such as controlling, blessing, and protecting. it denotes a religious concept. The subtitle

				retains the term's core meaning by explaining its associated qualities.
11	Setiap desa mempunyai dresta namanya tradisi budaya.	Every village carries out purification rituals .	2	<i>Dresta</i> refers to a customary tradition or established cultural practice associated with a particular community. It denotes a customary practice. The translation purification rituals refers to a specific type of ritual and therefore narrows the broader meaning of dresta. Some of the source meaning is retained, but the broader concept of customary tradition is lost.
12	Setiap desa mempunyai dresta namanya tradisi budaya, Melasti . Ada yang mengadakan pelastian ke laut ada juga ke sumber mata air.	Every village carries out purification rituals, called ' melasti '. Some do 'melasti' at sea, some at water springs.	3	Melasti refers to a specific Balinese Hindu purification ceremony, including the practice of performing the ceremony at the sea or a water source. A culturally established religious ritual. The term is retained in the subtitle, while the surrounding context explains the ritual, preserving its cultural reference.
13	Sasi itu seperti suatu tempat yang dilindung terus satu tempat yang dijaga artinya dia utuh, tidak ada yang mengambil sesuatu yang ada disitu.	A sasi area is well protected. It means the area is intact. Nobody can take anything from there	3	<i>Sasi</i> refers to a customary system of protecting an area and prohibiting people from taking its natural resources for a designated period or under customary rules. It represents a culturally established customary practice/regulation. The term is retained and its function is explicitly explained in the subtitle, so its meaning is accurately conveyed.
14	Kami sebagai persekutuan wanita PW GKI Jemaat Elim Kapatcol , yang boleh hadir di	The women's congregation of GKI jemaat Elim Kapatcol , they are here today to witness the removal	3	This term refers to a specific organized women's religious community. It denotes a religious organization/community. The English subtitle retains the

	hari ini untuk menyaksikan pelepasan papan sasi di daerah ini.	of the sasi board in this area.		organizational identity and conveys the group accurately.
15	Mari kita bernyanyi dalam kidung jemaat 34 ayat 1 dan ayat yang ke 2.	Let's sing hymn #34 , stanza one and two.	3	Kidung jemaat refers to a hymn used by a Christian congregation in worship. It is associated with an established religious practice. The translation hymn accurately conveys the function and meaning of the term in the worship context.
16	Mengembalikan adab ya sebab hal yang terpenting yang harus kita sadari dalam kehidupan ini bahwa alam itu sesuatu sebetulnya yang tidak terpisah dari kehidupan kita sebagai manusia.	Trying to reestablish them. Restoring them. Because the most important thing we should realize, nature is inseparable from our life as human beings.	1	<i>Adab</i> refers to proper conduct, manners, or ethical behavior according to cultural and religious values. It represents a culturally and morally established concept. However, restoring them does not convey the meaning of manners, conduct, or ethical behavior. The source concept is effectively omitted and replaced by an unrelated expression.
17	Mungkin saja gara gara cobaan, teguran, ataupun satu lagi bala .	Perhaps it's a test, warning, or punishment from god.	2	<i>Bala</i> refers to a culturally and religiously understood concept of calamity, misfortune, or divine affliction. It represents a religious/cultural concept. Punishment from God conveys the general idea of a negative divine consequence but narrows the broader meaning of <i>bala</i> to punishment specifically.
18	Kita kalau bosan-bosan meminta dianggap sombong menurut agama maupun menurut syariat , kan.	If we stop praying, that's arrogance. Our religion says so.	2	<i>Syariat</i> refers to Islamic religious law or principles governing religious conduct. it represents a religious concept. Our religion says so conveys the general religious basis of the statement but omits the specific concept of Islamic law or <i>syariat</i> .
19	Rusaknya alam	The Koran says	1	<i>Tauhid</i> refers to the Islamic

	gara gara ulahnya manusia. Itu ayat, sebenarnya dalam tauhid termasuk alam.	human beings are responsible for Nature's destruction both land and sea.		theological concept of the oneness of God. It represents a specific religious/theological concept. The Koran says refers to a religious scripture rather than the concept of God's oneness. The source meaning is therefore not transferred; instead, the referent is substantially changed.
20	Sekarang contohnya aja, kalau Indonesia bisa menjadi produsen dari kemuliaan thayyib yah, yaitu yang dibilang socially just sama enviromentally sound, barang yang tidak dzolim terhadap alam dan barang yang berkeadilan secara sosial.	For example, if Indonesia is to produce ' thayyib ' things, things that are socially just and enviromentally sound, things that are good to nature, and have social justice, the main objective is to create goodness.	3	<i>Thayyib</i> refers to an Islamic concept of goodness or wholesomeness, which in the context includes social justice and environmental responsibility. it represents a culturally and religiously specific concept. The term is retained and its meaning is explained in the subtitle through "socially just," "environmentally sound," and "good to nature"; therefore, the meaning is accurately conveyed.
21	Eksplorasi itu pada prinsipnya sama dengan kezaliman, sama dengan fasad . Mengambil sesuatu lebih atau bukan yang hak kita dari alam maupun manusia lain.	This lead to exploitation. In principal, exploitation is the same as injustice. It's ' fasad ', or decadence, taking something more than we deserve, from nature or from other people.	3	<i>Fasad</i> refers to a culturally and religiously specific Islamic concept associated with corruption, wrongdoing, or disorder. It represents a religious/ethical concept. The term is retained and supplemented by the explanation "decadence," while the context further explains the concept as taking more than what is rightfully one's own.
22	Kita semua sebagai orang Islam akan mengatakan kita adalah khalifah	As Muslims, we are all ' khalifah '.	3	<i>Khalifah</i> refers to the Islamic concept of human beings as God's representatives/stewards on earth. It represents a specific religious concept. The term is retained in the subtitle,

				preserving its culturally specific reference.
23	‘Khalifah ini khalifah fil ardh . Khalifah berada di alam, alam bumi ini. Jadi hubungan kita dengan tanah, hubungan kita dengan air, hubungan kita dengan matahari, hubungan kita dengan angin, hubungan kita dengan binatang, dengan tanaman.	Khalifah fil ardh . Leader of this earth. So our connection to the soil, water, the sun, the wind, the wind, the animals, the plants..	3	<i>Khalifah fil ardh</i> refers to the Islamic concept of human responsibility or stewardship on earth. It represents a religious and philosophical concept. Although the subtitle translates it as “Leader of this earth,” the surrounding explanation about human relationships with soil, water, animals, and plants conveys the intended concept of human responsibility toward the earth.
24	Untuk mengikuti Sunnah nabi Muhammad Shalallahu alaihi wasallam	In order to follow the Sunnah of prophet Muhammad.	3	<i>Sunnah</i> refers to the practices and teachings associated with Prophet Muhammad in Islam. Represents a specific religious concept/practice. The term is retained in the subtitle, preserving its cultural and religious meaning;
25	Eksplorasi itu pada prinsipnya sama dengan kezaliman , sama dengan fasad. Mengambil sesuatu lebih atau bukan yang hak kita dari alam maupun manusia lain.	This lead to exploitation. In principal, exploitation is the same as injustice . It’s ‘fasad’, or decadence, taking something more than we deserve, from nature or from other people.	2	<i>Kezaliman</i> refers to wrongdoing, oppression, or acting unjustly toward others or the environment. represents an ethical/religious concept. Injustice conveys the general idea of unfair or wrongful treatment but does not fully capture all contextual nuances of <i>kezaliman</i> .
26	Satu kaidah yang berada dalam tradisi Islam yang menjadi sumber inspirasi saya sampai sekarang.	I found guidance in Islam that has been my inspiration.	2	<i>Kaidah</i> refers to a principle, rule, or established guideline within the Islamic tradition. Represents a culturally and religiously established principle. The translation guidance conveys a general idea of direction or advice but does not specifically express the meaning of a rule or principle.

27	Selamat datang di Kebun Kumara . Lokasi kami ini di pulau situ gintung tiga. Nah, kebun kumara itu ditempat ini kami menggarap sebagian lahanya untuk dijadikan kebun.	Welcome to Kebun Kumara . We are located at pulau situ Gintung number 3. Here in kebun kumara we turn some part of the lnusantaraand into a garden.	3	Kebun Kumara is the specific name of a local garden/community agricultural site. the term is being treated as a culturally specific named community/project rather than merely a geographical location. The name is retained in the subtitle, preserving its specific reference.
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Gesture and Habits classification				
No	SL	TL	AS	Note
1	Om Swastiastu	Good day.	2	<i>Om Swastiastu</i> is a traditional Balinese Hindu greeting used when meeting or addressing others. t represents a culturally established form of greeting. The translation Good day conveys the general function of a greeting but does not preserve the specific Balinese Hindu cultural and religious meaning of the expression.
2	Assalamualaikum	Peace be upon you.	3	<i>Assalamualaikum</i> is a culturally and religiously established Islamic greeting. It represents a conventional greeting used in social interaction. Peace be upon you accurately conveys the meaning and communicative function of the expression.
3	Walaikumsalam	And upon you be peace.	3	<i>Walaikumsalam</i> is the conventional Islamic response to <i>Assalamualaikum</i> . It represents a culturally established form of greeting and response. And upon you be peace accurately conveys the meaning and function of the source expression;

Transcript of Documentary Film *Semesta*

Bali

Indonesian: Sebelum kita merayakan 'Nyepi', Setiap desa mempunyai dresta namanya tradisi budaya, ada yang mengadakan pelastian ke laut ada juga ke sumber mata air. (2:03)

English sub : Before we observe 'Nyepi', every village carries out purification rituals, called 'melasti'. Some do 'melasti' at sea, some at water springs.

Indonesian : 'Male', 'Asti' itu dari dua kata, 'male' itu ke kotoran, kotoran secara fisik maupun secara pikiran, dan 'Asti' itu penyucian, pembersihan. (2:15)

English sub : 'Melasti' comes from two words. 'male' means impurities. Impurities of body and mind. 'Asti' means cleansing.

Indonesian : dan pada saat proses inilah kita bersih-bersih dulu secara fisik, lingkungan, juga melalui upacaranya secara spiritual. Dan sesudah bersih, para dewa inilah nanti 'Ngamet Amerta' namanya. 'Amerta' adalah sumber kehidupan, Yang nanti sesudah di upacarai habis 'melasti', kembali ke 'pura priana' masing masing. Dihaturkan sesajen lagi, itulah Yang nanti dipercikkan ke atas sama semua ummat itu. (2:35)

English dub : it's a process of cleansing ourselves and our enviroments, physically. Also spiritually, with rituals. Afterwards, we do the 'Ngamet Amerta'. 'Amerta' is the source of life. After the 'melasti' ritual, we return to our temples. We prepare offerings, and sprinkle holy water over the congregation.

Indonesian: karena ini kepentingan universal sebenarnya, bukan hanya untuk bali ya. Di dalam konteks upacara itu gaada untuk bali, untuk jawa. Itu untuk 'Buana Alit' dan 'Buana Agung'. 'Buana Alit' itu kita manusianya, mikrokosmosnya, 'Buana Agung' itu alam secara universal.(4:15)

English sub: this is a universal thing. Not just for Bali. When we do our rituals, we are not only doing it for Bali. It's for 'Buana Alit' and 'Buana Agung'. 'Buana Alit' is people. The microcosmos. 'Buana Agung' is nature. The universe.

Indonesian: Ada tiga sifat yang menjadi penggerak kehidupan kita ini, sifat 'Buta', 'kala', dan 'dewa'. Sifat 'buta' itu sifat yang malas ya, kurang aktif lah dalam kehidupan. Kalau 'Kala' itu seperti binatang ya, aktif tapi tidak terkontrol. Sifat 'dewa' inilah yang bisa mengontrol, memberkati, melindungi (4:58)

English sub: there are three basic natures in life. 'Buta', 'kala', and 'dewa'. 'buta' is the passive nature. It's less active in life. 'kala' is like the animals, active but uncontrollable. 'dewa' is the controlling nature, it blesses and protects.

Indonesian: jadi yang penting dalam hidup ini adalah keseimbangan. Keseimbangan itu adalah melalui kontrol (6:23)

English sub: Balance is the key in life. We achieve balance through control.

Indonesian: ketiga sifat 'buta', 'kala', dan 'dewa' ini gak bisa kepisah dia. Satu gaada, semua gaada. Dan manusia saja yang bisa mengatur semuanya, itulah kelebihan ciptaan Tuhan terhadap manusia yang mempunyai budi, akal. Dan didalam diri manusia pun kita juga harus kontrol keseimbangan. Karna out of control inilah yang menjadi destructive dia. (6:38)

English sub: 'buta', 'kala', and 'dewa' are inseparable. Without one, all will perish. Control is in the hands of human beings. That's why we are God's superior creation. We have intelligence. Also, we have to control the balance within ourselves. Being out of control will lead to destruction.

Indonesian: dan begitulah sifat dari 'buta' 'kala' yang tidak tau aturan. (7:50)

English sub: And that is the expression of 'Buta' and 'kala's' nature.

Indonesian : dan 'nyepi' ya sudah tidak boleh ada kegiatan. (8:11)

English sub: During 'Nyepi', we must not do anything.

Indonesian: sama dengan kita habis kerja keras terus kita istirahat. Kalau memang tidurnya nyenyak betul pasti waktu bangunnya merasa segar, merasa enak. Karena

saat kita tidurlah semua elemen itu memperbaiki diri. Saat 'Nyepi' lah alam mengadakan pembenahan diri, walaupun hanya satu hari didalam setahun. Itu memberi dampak secara makro dan mikrokosmos yang luar biasa. Sadar atau tidak sadar vibrationnya itu sudah di nafas nya alam. (8:20)

English sub: After a hard work, for example, we need to rest. If we have a good sleep, we will wake up fit and refreshed. All the elements are rejuvenating. During ' Nyepi', Nature is restoring itself. Although it's only one day in a year. The impact is incredible on the macrocosmos and microcosmos. The vibration aligns itself in nature's breath.

Sungai Utik, west Kalimantan

Indonesian: Saya tinggal di sungai utik. Kita diwariskan untuk menjaga hutan itu turun temurun. (12:51)

English sub: I live in Sungai Utik. The previous generations left us the forests to protect.

Indonesian: kalo di peta itu luasnya wilayah sungai utik ini sembilan ribu empat ratus lima puluh empat koma lima empat hektar. (13:05)

English sub: on the map, sungai utik is 9,454.54 hectares in size.

Indonesian: kalau Sungai utik ini ada beberapa wilayah, ada laut ini yang dinamakan taroh ini hutan keramat yang dibahasa Indonesiakan itu hutan lindung. Yang dibawah sini itu kampong Endor kerja itu hutan produksi. Disini saja kita yang untuk buat bahan bangunan segala itu. Yang ini kampong Galao, untuk cadangan. yang kuning ini kawasan pemanfaatan. Untuk pencaharian itu disini. Kalo yang ini kampong pemukiman. (13:20)

English sub: there are several zones in Sungai Utik. This is Kampong Taroh, The sacred forest. The government calls it the conserved forest. This is kampong Endor Kerja, the production forest. This is where we get our building material. This is Kampong Galao, the supply forest. The yellow one is utilization zone. For our daily lifes. This one is our residential area.

Indonesian: ini kan kalo pesanan dari leluhur yang punya wilayah ini, siapapun yang masih tinggal disini di wilayah sungai utik ini dia yang punya wilayah sini. Apapun yang ada baik di hutan dimana gitu kita yang punya. Makanya sampai sekarang kita mempertahankan ini. (13:57)

English sub: The message from our ancestors, who owned this place, whoever still lives here in Sungai Utik, they own the place. Whatever is in the forest, we own it. That's why we are protecting it.

Indonesian: kita semua ada di hutan. Dari obat-obatan, ada ritual, apa kita tinggal ambil dari hutan, sayur sayuran kita tinggal petik ya kita makan gitu yang ada di hutan. Ya kaya supermarket (15:17)

English sub: The forest provide us everything. Medicines, ritual needs, we get it from the forest, we get our vegetables from the forest. Our forest is like supermarket.

Indonesian: ada aturan juga untuk tiap orang tidak bisa menebang sembarangan tanpa izin atau tanpa musyawarah dengan masyarakat. Kita sepakat satu orang bisa menebang satu tahun itu tiga pohon. Itupun kita tidak lakukan itu karena dulunya kan ada ilegal logging apa tidak semena menanya kita mau membabat hutan, seperti itu. (15:43)

English sub: we have rules for getting our supplies from the forests. Without permission or agreement from the community. We agree that a person can cut down three trees per year. With many illegal logging in other areas, we are getting more responsible with our forests.

Indonesian : kalo menurut saya, kalau kepercayaan yang dulu yang lama itu tidak dipertahankan, semua budaya atau tradisi itu hilang semua termasuk menjaga hutan .karna kita pengalaman juga Melihat dampak dari ilegal logging, seperti desa desa tetangga semua hasil hutanya tuh diambil, hutanya dibabat ya abis, kita tinggal gigit jari nanti. Kita tidak punya wilayah lagi, tidak bisa berburu, tidak bisa berladang, air nya juga keruh. Tapi kita dari masyarakat sungai utik tidak mau melepaskan wilayah ini.(16:20)

English sub : I think, if we don't hold on to our ancient beliefs, we will eventually lose our culture and tradition. Including forest protection. Experience has taught us about the impact of illegal logging, on the neighboring villages. They exploited their forest. there was nothing left. The territory was no longer theirs. They couldn't hunt. They couldn't grow things. The water was dirty. But our community refuse to let go of our territory.

Indonesian : yang kita rasakan kita masih bisa berburu,masih punya hutan, sumber air kita juga bagus tetap terjaga karena dia di hutan itu dari mata air juga, air itu juga sumber kehidupan kita juga.(17:22)

English sub: we can still hunt. We still have our forests. Our water springs are well-protected. The forests include the water springs. Water is our source of life.

Indonesian: kalau masalah berburu ada sesuatu yang tidak bisa diburu seperti 'rangkong' termasuk kalo ada orangutan segala itu tidak boleh. Kalau sejenis babi , rusa, kijang termasuk kancil gitu yang bisa diburu. (17:53)

English sub: There are animals we're not allowed to hunt such as hornbills and orangutans. We can hunt boars, deers, and mouse deers.

Indonesian: kalau hutan keramat itu tidak boleh ditebang tidak boleh diladangi semua itu tidak boleh diambil. Hutan keramat itu banyak macam macam ya seperti kuburan disitu kayu kayu yang besar atau yang sangat sakral disitu, sumber mata air juga. Makanya perlu kita jaga juga disitu (18:21)

English sub: we can't cut down trees in the sacred forest. The sacred forest consists of sacred areas like graves, big trees, and water springs. We have to protect them.

Indonesian: 'Gawai' itu pesta panen , kita syukuran lah gitu seperti itu. Mulai panen kemaren itu dari Februari sampai bulan mei ya, kalau dibandingkan tahun lalu itu lumayan lebih banyak lagi.(20:04)

English sub: 'Gawai' is the harvest celebration. Harvesting started from February to May. This year's harvest is better than last year.

Bea Muring, east nusa tenggara.

Indonesian: waktu pertama kali saya datang ketempat ini belum ada listrik dan juga akses transportasi juga sangat sulit. Dari segi penerangan juga kebanyakan mereka memakai genset, ada juga yang memakai pelita. Kami juga merasa stress juga untuk mengurus generator ini karena sekitar sini saja itu sekitar ada 50 generator yang bunyi semalam ya kita bisa bayangkan bagaimana polusi yang terjadi dan juga suara bising yang sangat mengganggu. (25:50)

English sub: when i first came here there was no electricity. Transportation acces was limited. For lighting, most people used generators. Some used oil lamps. Dealing with generators was very stressful. In this area alone, there were 50 generators you can imagine the air polution. And also the loud noises.

Indonesian : mulai saat itu , muncul saja ide kira kira bagaimana kalau misalnya kita pakai energi yang lain. Kira kira disini apakah ada sungai atau tidak, terus mereka memberi tahu bahwa iya ronghu ada, ya, disini ada sungai. Kalau gitu bisa buat listrik tenaga air disini sehingga nanti tidak lagi sulit seperti ini terus nyalanya paling tidak bisa sampai pagi sehingga kita lebih banyak menikmati penerangan (26:33)

English sub: Then i had idea, what if we use a different source of power? . I wondered if there is a river around here. People told me, there is a river here. Then, we should be able to generate power with water. It should last all night long, so we can enjoy better lighting.

Indonesian: nah sekarang PLTMA ini dia sudah berumur 6 tahun. Setelah kita bangun PLTMA setelah 6 tahun ini memang baru pertama kali terjadi banjir yang begitu besar. Dan waktu itu hujanya itu berlangsung Cuma dua setengah jam tapi itu menyebabkan banjir yang begitu besar.(28:17)

English sub: now, the micro hydro power plant is six years old. Six years after we build it the first big flood happened. The rain only lasted for 2.5 hours, but it led to such a big flood.

Kapatcol, west papua.

Indonesian: Ayo! Awas! Hati hati. Bagaimana dilaut? Ada hasil? Lola , teripang. Tadi hasil monitoring walaupun tidak sampai ke laut kami disekitar sini, hasil yang saya temukan 4 buah teripang hitam sama 6 buah Lola. Kalo lobster memang saat ini dia sembunyi. Soalnya air agak kabur, jadi kurang terlihat didalam dasar laut. Ingin kita ketempat sebelah tapi mengingat ini cuaca kurang bersahabat untuk kita hari ini monitoring. Kita minta pada yang maha kuasa, agar di hari senin dengan cuaca yang bersahabat untuk kita agar dimana kita buka 'Sasi' ini untuk bisa hari senin ini kita buka. (38:33)

English sub: Come on! Watch your steps. Be carefull. How is the sea today? What did you find? Lola shellfish? Sea cucumbers?we didn't go too far, just around here. I found four black sea cucumbers and six lola shellfish. The lobsters are hiding today. The water is a bit murky. So visibility is poor down there. I guess enough for today. The weather is not very good for us to do monitoring. Let's pray to God the weather will be better on Monday. So it will be a good day to open the 'sasi' area.

Indonesian: Terpujilah tuhan Allah yang kami sembah di dalam nama Tuhan Yesus. Kami sebagai persekutuan wanita PW GKI Jemaat Elim Kapatcol, yang boleh hadir di hari ini untuk menyaksikan pelepasan papan sasi di daerah ini. Biarlah waktu ini kami boleh menggunakannya untuk beraktivitas menyelam pada daerah yang sudah dibuka dan hasil biota laut yang hendak kami ambil , biarlah itu kami memnfaatkan untuk mendapat menjualnya dan biarlah dana ini kami akan proses dalam persekutuan ini sebagai ibu ibu di tengah-tengah jemaat kita. Bapak, inilah seluruh ungkapan syukur dan doa kami hanya dalam doa yesus yang adalah Tuhan dan juru selamat kami hidup. Kami boleh berdoa kepada bapa yang ada di surga. Terima kasih tuhan haleluya, Amin. (44:49)

English sub: Praise be to God. In the name of Jesus. The women's congregation of GKI jemaat Elim Kapatcol,they are here today to witness the removal of the sasi board in this area. From now on, allow us to do diving activities in the open area, and may the result we get from the sea be beneficial to support us financially,and let the women in this congregation manage the money, dear lord. Lord, please

accept our prayers and gratitude. In the name of Jesus, Our lord and savior, we are praying to the lord in heaven. Thank you Lord, Hallelujah. Amen.

Pameu, Aceh.

Indonesian: kaum muslimin sedang jemaah Jum'at yang dirahmati Allah. Walaupun manusia, walaupun binatang, baik gajah, baik ayam, baik bebek, ciptaan Allah semua. Kenapa gajah turun kekampung? Kita bilang gajah yang salah, bukan, kita manusia yang ada pikiranya, kalau binatang gada pikiran. Mari kita tingkatkan iman kepada Allah, sejak hari ini kedepan. Semoga apa apa yang kita kerjakan, apa apa yang kita perbuatkan diterima oleh Allah SWT. (55:00)

English sub: Congregation of today's Friday prayer. Humans and animals, elephants, chicken, ducks are all Allah's creation. Why do we blame the elephants for wandering into villages? We're the ones with control. Animal don't have that. For now on, let's get closer to Allah. May Allah bless and accept all our endeavors.

Indonesian: Rusaknya alam gara gara ulahnya manusia. Itu ayat, sebenarnya dalam tauhid termasuk alam. Kalau manusia pas menjaga lingkungan hidup insyaallah alam ini pasti menyatukan dengan kita. Baik manusia baik alam, buruk manusia buruk alam. Maka kita selaku manusia, bisa menjaga lingkungan supaya dengan mengurusnya antara alam sekitar kita, baik dialam laut maupun alam darat. Dan Apabila manusia merusak, imbasnya kepada kita manusia juga. Adakala banjir, longsor, apalagi binatang binatang, misalnya kaya gajah, turun kekampung kampung, makan tanaman kita karna tanaman dia sudah kita tebang semua. Apalagi di pinggir pinggir sungai semua sudah jadi kebun. Karena gajah itu kalau gak kita ganggu dia, dia gak ganggu kita. Mungkin itu salah satu cobaan. Soalnya kita kena tes melalui gajah kan, oh mungkin manusia lalai, gara gara kita tidak ada keseimbangan antara alam dengan kita lagi. (55:38)

English sub: The Koran says human beings are responsible for Nature's destruction both land and sea. If we take care of our enviroment, God willing, Nature will be one with us. If we are good, so is Nature. If we are bad, so is Nature. As human beings, we have to take care of our enviroment don't do

damage to our surrounding. Don't do harm to our land and sea. If we harm nature, we will pay the price. Floods, avalanches, and disturbances from animals. The elephants, for example. They wander into our villages and eat our crops. Because we took their food from them. We have turned riverbanks into gardens. If we don't disturb the elephants, they won't disturb us. Maybe it's a test for us. God sent the elephant to test us. Maybe we've been neglectful. We've failed to keep the balance between man and Nature.

Indonesian : kita selaku manusia jangan bosan-bosan meminta. Kita kalau bosan-bosan meminta dianggap sombong menurut agama maupun menurut syariat, kan. (58:37)

English sub : We must persevere in praying. If we stop praying, that's arrogance. Our religion says so.

Imogiri, Yogyakarta

Indonesian: Adalah fase ini saya mendapatkan begitu banyak energi dengan mengorbankan kebiasaan-kebiasaan hidup saya yang dahulu untuk mengikuti Sunnah nabi Muhammad Shalallahu alaihi wasallam. Nah, dalam perjalanan itulah akhirnya saya menemukan sesuatu atau satu tuntunan, satu kaidah yang berada dalam tradisi Islam yang menjadi sumber inspirasi sampai sekarang bagi diri saya dan akhirnya juga menjadi bagian dari inspirasi tempat yang saya wujudkan untuk hidup yang saya wujudkan ini. Ini yang menjadi dasar dari perjalanan saya untuk memaknai Islam dan merasa pentingnya untuk menekankan toyyib sebagai acuan yang amat relevan untuk zaman kita ini. (1:05:47)

English sub: At this stage, i feel i've gained so much energy by sacrificing my old habits, in order to follow the Sunnah of prophet Muhammad. In my journey, i found guidance in Islam that has been my inspiration. It then inspires the life i am leading now. This become the basic of my journey in interpreting Islam. I feel the importance of 'thayyib', as relevant reference in this day age.

Indonesian: toyyib itu sebagai sebuah kesatuan bahkan bukan sesuatu yang terpisah dari halal dimana kita harus berhati-hati menyikapi asal usul dari apapun yang

bersentuhan dengan hidup kita, yang kita pakai dalam kehidupan ini apalagi kita makan. (1:07:29)

English sub : ‘Thayyib is inseparable from the concept of ‘halal’. We have to be aware about the origin of everything in our life. The things we use in life. Most importantly, what we eat.

Indonesian: di kebun kan saya lagi menyemai bibit, jadi belum panen sementara beli di pasar. Buat untuk di warung, karena butuhnya banyak sementara yang gak ada di kebun. Nanti kalau udah ada yang dikebun biasanya semua nggak ada yang saya beli. Ini kecipir nak. Ini kecipir yang organik, ini juga labu siam juga organik, juga wow, pete. Kalau petai organik. Minta keranjang lag?i, enam puluh lima? Ini jangan dilapisin, eh gausah pakai plastik. Dialasin pakai daun atau apa ya. Boleh minta daun gak mbak? Boleh. Ini keranjangnya mbak dulu. Tak bawa lagi, daripada gak kepace. Yuk, mencari. (1:07:53)

English sub: we are currently sowing the seeds in the garden. No Harvest yet. In the meantime, we buy from the market. For the restaurant. Because we need lots of ingredients, not available yet in the garden. When the garden provides it, i don't need to buy anymore. This is winged bean. This is chayote, also organic. Wow, petai, It's also organic. Can i have an extra basket? 4.5 dollars? Don't use plastic as the base. Can we use leaves or something? Do you have any leaves? That's better. This is your old basket. I'm reusing it. Let's find some more.

Jakarta

Indonesian: Selamat datang di kebun Kumara. Lokasi kami ini di pulau situ gantung tiga. Nah, kebun kumara itu ditempat ini kami menggarap sebagian lahanya untuk dijadikan kebun. (1:18:18)

English sub: welcome to kebun Kumara. We are located at pulau situ Gantung number 3. Here in kebun kumara we turn some part of the Inusantaraand into a garden.

Indonesian: yang saya tau mungkin tanem, taneman kaya singkong cuman di tusuk aja gitu langsung bisa tumbuh kalo ini kan pas saya lihat ada teknik tekniknya jadi penasaran dan pengen tau sih. (1:18:50)

English sub : In my limited knowledge, we can grow something just by planting it in the ground. But there are techniques. I want to know and learn.

Indonesian: untuk di lahan di kota itu sebenarnya setiap senti itu sangat bermakna. Temen temen bayangin kalo satu bedeng ini itu bisa menghasilkan satu setengah kilo selada (1:19:22)

English sub: in a city, every centimeter of lands counts. just imagine, this small plot of land can give us 1.5kg of lettuce.

Indonesian: Suami saya, Dhira, sudah berkantor di Situ Gintung sejak 2011. Jadi Dhira sudah cukup kenal dengan pemiliknya, dengan masyarakat sekitarnya, dan akhirnya kita mulai mendiskusikan dengan pemilik lahannya. Dan ternyata beliau setuju, jadi beliau juga punya mimpi pengen deh tempat ini jadi hijau, jadi lestari dan jadi tempat untuk pendidikan .(1:19:32)

English sub : My husband, Dhira, has worked in situ Gintung area since 2011. So he is familiar with the land owner, with the community, so we started to discuss it with the land owner. We are on the same page. The land owner also has a dream for this area to stay green and to be an educational space.

Indonesian: jadi rencananya hari ini kita akan panen sayur sayuran yang sudah kita tanam yang umurnya udah 30 hari. (1:20:05)

English sub: Today we plan to harvest the 30 day old vegetables we planted.

STAIN MADINA

EXPERT JUDGMENT SHEET

The Accuracy of Indonesian Cultural Term Translation in the English Subtitles of the Documentary Film *Semesta*.

Researcher:

Name : Siti Aminah
NIM : 22130007
Institution : English Education Department, STAIN Mandailing Natal

Research Title:

The Accuracy of Indonesian Cultural Term Translation in the English Subtitle of the Documentary Film *Semesta*.

Expert/Judge:

Name : Muhammad Hasyimsyah Batubara
Academic Position : Associate Professor
Institution : STAIN Mandailing Natal
Field of Expertise : <https://scholar.google.com/citations?user=Rnm1iLkAAAAJ&hl=id>

A. Purpose of the Expert Judgment

This expert judgment validates the selected Indonesian cultural terms and their classification, and assesses the accuracy of their English subtitle translations. This judgment is expected to confirm the suitability of the research data before further analysis.

B. Instructions for the Expert

Please examine each data item carefully, considering the source-language expression, its English subtitle, and the cultural context presented in the documentary film *Semesta*.

For each data item, please:

1. Determine whether the selected expression represents an Indonesian cultural term.
2. Examine whether the cultural term has been appropriately classified according to Newmark's (1988) cultural categories.
3. Assess the accuracy of the English subtitle translation using the three-point accuracy scale adapted from Nababan et al. (2012).
4. Provide comments or corrections if you find any data, classification, or translation that needs to be revised.

Please place a check mark (✓) in the appropriate column and provide comments when necessary.

RESEARCH CRITERIA

1. Definition of Cultural Terms

In this study, cultural terms refer to words, phrases, or expressions that represent cultural concepts, practices, objects, beliefs, values, or characteristics that are specific to Indonesian communities and may present cultural differences when translated into English.

This study classifies the cultural terms identified based on the cultural categories proposed by Newmark (1988).

2. Cultural Term Categories

The following five categories are used to classify the Indonesian cultural terms found in the documentary film *Semesta*:

a. Ecology

This category includes cultural terms related to the natural environment, such as geographical features, plants, animals, and other natural elements.

Examples: forest, river, mountain, plants, animals, and other culturally significant environmental terms.

b. Material Culture

This category includes cultural terms related to objects or material products associated with a particular culture, including food, clothing, houses, buildings, tools, and other physical objects.

Examples: traditional food, traditional buildings, clothing, agricultural tools, and other culturally specific objects.

c. Social Culture

This category includes cultural terms related to social activities, occupations, relationships, customs, and ways of life within a community.

Examples: gotong royong, musyawarah, community activities, traditional social practices, and other culturally specific social activities.

d. Organizations, Customs, Activities, Procedures, and Concepts

This category includes cultural terms related to religious, political, administrative, artistic, social, and other institutional concepts, as well as customs, activities, procedures, and culturally specific concepts.

Examples: Nyepi, Melasti, religious concepts, traditional customs, community systems, and other culturally specific concepts.

e. Gestures and Habits

This category includes culturally specific gestures, habits, behaviors, greetings, and forms of expression that have particular meanings within a culture.

Examples: traditional greetings, culturally specific behaviors, gestures, and habitual expressions.

3. Translation Accuracy

Translation accuracy refers to the degree to which the meaning of the source-language text is accurately conveyed in the target-language subtitle.

In this study, translation accuracy is assessed using the three-point scale proposed by Nababan et al. (2012).

a. Score 3 – Accurate

The target-language subtitle accurately conveys the meaning of the source-language cultural term. There is no distortion, omission, or addition of meaning that affects the message.

b. Score 2 – Less Accurate

The meaning of the source-language cultural term is generally conveyed in the target-language subtitle, but some changes, omissions, or additions result in a partial loss or alteration of meaning.

c. Score 1 – Inaccurate

The target-language subtitle does not accurately convey the meaning of the source-language cultural term. There is a significant distortion, omission, or addition of meaning that changes or obscures the intended message.

4. Expert Judgment

The expert is asked to evaluate:

a. Cultural Term Validity

Whether the selected item can appropriately be considered an Indonesian cultural term.

b. Category Classification

Whether the cultural term has been appropriately classified according to the selected Newmark category.

c. Translation Accuracy

Whether the English subtitle accurately conveys the meaning of the Indonesian cultural term based on the 3–2–1 accuracy scale.

d. Comments/Revision

Any suggestions, corrections, or explanations that may improve the validity and accuracy of the research data.

Cultural Term Validity Data Table

No	Indonesian cultural terms (SL)	English subtitle (TL)	Agree	Disagree	Note/Judgement
1	Bali	Bali	☐	☐	☒ Agree ☐ Disagree
2	Sungai Utik	Sungai Utik	☐	☐	☒ Agree ☐ Disagree
3	Kampung Taroh	Kampung Taroh	☐	☐	☒ Agree ☐ Disagree
4	Hutan Keramat	Sacred Forest.	☐	☐	☒ Agree ☐ Disagree
5	Hutan Lindung	Conserved Forest.	☐	☐	☒ Agree ☐ Disagree
6	Kampung Endor Kerja.	Kampung Endor Kerja	☐	☐	☒ Agree ☐ Disagree
7	Hutan Produksi.	The Production Forest.	☐	☐	☒ Agree ☐ Disagree
8	Kampung Galao	Kampung Galao	☐	☐	☒ Agree ☐ Disagree
9	Kawasan Pemanfaatan.	Utilization Zone.	☐	☐	☒ Agree ☐ Disagree
10	Kampung Pemukiman.	Residential Area.	☐	☐	☒ Agree ☐ Disagree
11	Mata Air	Water Springs	☐	☐	☒ Agree ☐ Disagree
12	Rangkong	Hornbills	☐	☐	☒ Agree ☐ Disagree
13	Orangutan	Orangutans	☐	☐	☒ Agree ☐ Disagree
14	Kijang	Deers	☐	☐	☒ Agree ☐ Disagree
15	Kancil	Mouse Deers.	☐	☐	☒ Agree ☐ Disagree
16	Teripang Hitam	Black Sea Cucumbers	☐	☐	☒ Agree ☐ Disagree
17	Lola	Lola Shellfish	☐	☐	☒ Agree ☐ Disagree
18	Karang	Corals	☐	☐	☒ Agree ☐ Disagree

19	Gajah	Elephants	☐	☐	☒ Agree ☐ Disagree
20	Kecipir	Winged Bean	☐	☐	☒ Agree ☐ Disagree
21	Labu Siam	Chayote	☐	☐	☒ Agree ☐ Disagree
22	Petai	Petai	☐	☐	☒ Agree ☐ Disagree
23	Permakultur	Permaculture	☐	☐	☐ Agree ☒ Disagree Validity Disagree: “permakultur/permaculture” is an international ecological concept, not intrinsically an Indonesian cultural term. If retained, justify it as a culturally situated concept/practice; category is not Ecology.
24	Bedeng	Small Plot Of Land	☐	☐	☒ Agree ☐ Disagree
25	Kebun Kumara	Kebun Kumara	☐	☐	☒ Agree ☐ Disagree Valid but treat “Kebun Kumara” explicitly as a proper/local place or project name rather than as a generic ecological term.
26	Pulau Situ Gintung Tiga	Pulau Situ Gintung Number 3	☐	☐	☒ Agree ☐ Disagree Valid as a culturally/geographically salient place name; identify it explicitly as a proper noun/geographical reference.
27	Singkong	Grow Something	☐	☐	☒ Agree ☐ Disagree
28	Nusantara	Indonesians.	☐	☐	☒ Agree ☐ Disagree
29	Sesajen	Offerings	☐	☐	☒ Agree ☐ Disagree
30	Pura Priana	Temples	☐	☐	☒ Agree ☐ Disagree
31	Pelita	Oil Lamps	☐	☐	☒ Agree ☐ Disagree

32	Pltma	The Micro Hydro Power Plant	☐	☐	☐ Agree ☒ Disagree Validity Disagree: PLTMA is mainly a technical acronym (“Pembangkit Listrik Tenaga Mikrohidro”), not an Indonesian cultural term. Exclude unless technical/material objects are explicitly within the study scope.
33	Papan Sasi	Sasi Board	☐	☐	☒ Agree ☐ Disagree
34	Musyawahar	Agreement	☐	☐	☒ Agree ☐ Disagree
35	Apay Janggut	Apay Janggut	☐	☐	☐ Agree ☒ Disagree Validity Disagree: “Apay Janggut” is a personal name, not a cultural term. Replace the selected unit with the culturally meaningful statement “tanah adalah ibu, air adalah darah” if that is the intended object of analysis.
36	Leluhur	Ancestors	☐	☐	☒ Agree ☐ Disagree
37	Gawai	Gawai	☐	☐	☒ Agree ☐ Disagree
38	Swadaya	Our Own Manpower	☐	☐	☒ Agree ☐ Disagree
39	Gotong Royong	Help Out With Labor	☐	☐	☒ Agree ☐ Disagree
40	Jemaat	Congregation	☐	☐	☒ Agree ☐ Disagree
41	Jemaah Jum’at	Congregation Of Today's Friday Prayer.	☐	☐	☒ Agree ☐ Disagree
42	Nyepi	Nyepi	☐	☐	☒ Agree ☐ Disagree
43	Ngamet Amerta	Ngamet Amerta ‘	☐	☐	☒ Agree ☐ Disagree
44	Male	Male	☐	☐	☒ Agree ☐ Disagree
45	Asti	Asti	☐	☐	☒ Agree ☐ Disagree
46	Amerta	Amerta	☐	☐	☒ Agree ☐ Disagree

47	Buana Alit	Buana Alit	☐	☐	☒ Agree ☐ Disagree
48	Buana Agung	Buana Agung	☐	☐	☒ Agree ☐ Disagree
49	Buta	Buta	☐	☐	☒ Agree ☐ Disagree
50	Kala	Kala	☐	☐	☒ Agree ☐ Disagree
51	Dewa	Dewa	☐	☐	☒ Agree ☐ Disagree
52	Dresta	Purification Rituals.	☐	☐	☒ Agree ☐ Disagree
53	Melasti	Melasti	☐	☐	☒ Agree ☐ Disagree
54	Sasi	Sasi	☐	☐	☒ Agree ☐ Disagree
55	Persekutuan Wanita PW GKI Jemaat Elim Kapatcol	The Women's Congregation Of GKI Jemaat Elim Kapatcol	☐	☐	☒ Agree ☐ Disagree
56	Kidung Jemaat	Hymn #34	☐	☐	☒ Agree ☐ Disagree
57	Adab	Reestablish Them	☐	☐	☒ Agree ☐ Disagree
58	Bala.	Punishment From God.	☐	☐	☒ Agree ☐ Disagree
59	Syariat	Our Religion Says So	☐	☐	☒ Agree ☐ Disagree
60	Tauhid	The Koran Says	☐	☐	☒ Agree ☐ Disagree
61	Thayyib	Thayyib	☐	☐	☒ Agree ☐ Disagree
62	Kezaliman	Injustice	☐	☐	☒ Agree ☐ Disagree
63	Khalifah	Khalifah	☐	☐	☒ Agree ☐ Disagree
64	Khalifah Fil Ardh.	Khalifah Fil Ardh'	☐	☐	☒ Agree ☐ Disagree
65	Sunnah	Sunnah	☐	☐	☒ Agree ☐ Disagree
66	Fasad	Fasad	☐	☐	☒ Agree ☐ Disagree
67	Satu Kaidah	Guidance	☐	☐	☒ Agree ☐ Disagree
68	Om Swastiastu (Hand Gesture)	Good Day	☐	☐	☒ Agree ☐ Disagree
69	Assalamualaikum	Peace Be Upon You	☐	☐	☒ Agree ☐ Disagree

70	Waalaikumsalam	And Upon You Be Peace	☐	☐	☒ Agree ☐ Disagree
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Cultural Terms Classification and Accuracy Validation Data Table

No	Indonesian term (SL)	English subtitle (TL)	Category According to Researcher	Accuracy score according to researcher	Judgment expert Correction/Comment
1	Di dalam konteks upacara itu gaada untuk Bali , untuk jawa.	When we do our rituals, we are not only doing it for Bali .	Ecology ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: the reference to “Jawa/Java” is omitted; the message is therefore only partially conveyed.
2	Siapapun yang masih tinggal disini di wilayah Sungai Utik ini dia yang punya wilayah sini	Whoever still lives here in Sungai Utik owns the place.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
3	Ini yang dinamakan Kampung Taroh ini hutan keramat.	This is Kampung Taroh , the sacred forest.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
4	Hutan keramat yang dibahasa Indonesiakan itu hutan lindung.	The sacred forest . The government calls it the conserved forest.	Ecology ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: “the government” is added although it is not explicit in the source; the core meaning is retained
5	Yang dibahasa Indonesiakan itu hutan lindung .	The government calls it the conserved forest .	Ecology ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: “the government calls it” adds information not stated in the source.

6	Yang dibawah sini itu Kampung Endor kerja itu hutan produksi.	This is Kampung Endor Kerja , the production forest.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
7	Hutan produksi. Disini saja kita yang untuk buat bahan bangunan segala itu.	The production forest. This is where we get our building materials.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
8	Yang ini kampung Galao , untuk cadangan	This is Kampung Galao , the supply forest.	Ecology ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: "supply forest" is understandable but less precise than "forest reserved for supplies/resources."
9	Yang kuning ini Kawasan pemanfaatan. Untuk pencaharian itu disini.	The yellow one is a utilization zone for our daily lives.	Ecology ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: "pencaharian" is better rendered as "livelihood/livelihood activities" rather than "daily lives."
10	Kalo yang ini kampung pemukiman.	This one is our residential area.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
11	Sumber air kita juga bagus tetap terjaga karena dia dihutan itu dari mata air juga, air itu juga sumber kehidupan kita juga.	Our water springs are wellprotected. The forests include the water springs . Water is our source of life.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).

12	Kalau masalah berburu ada sesuatu yang tidak bisa diburu seperti ‘rangkong’ termasuk kalo ada orangutan segala itu tidak boleh.	There are animals we're not allowed to hunt, such as hornbills and orangutans.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
13	Kalau masalah berburu ada sesuatu yang tidak bisa diburu seperti ‘rangkong’ termasuk kalo ada orangutan segala itu tidak boleh.	There are animals we're not allowed to hunt, such as hornbills and orangutans .	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
14	Kalau sejenis babi, rusa, kijang termasuk kancil gitu yang bisa diburu.	We can hunt boars, deer , and mouse deer.	Ecology ☒ Agree ☐ Disagree	2 ☒ Disagree ☐ Agree	Expert score: 3 (Accurate).
15	Kalau sejenis babi, rusa, kijang termasuk kancil gitu yang bisa diburu.	We can hunt boars, deer, and mouse deer .	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
16	Hasil yang saya temukan 4 buah teripang hitam sama 6 buah Lola.	I found four black sea cucumbers and six lola shellfish.	Ecology ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: “Lola shellfish” generalizes the specific term “Lola”; retain “Lola” with an
					explanatory gloss if needed.

17	Hasil yang saya temukan 4 buah teripang hitam sama 6 buah Lola	I found four black sea cucumbers and six lola shellfish .	Ecology ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: same issue as No. 16; the specific reference “Lola” is generalized.
18	Akibatnya karang rusak, telur ikan juga pasti mati.	It destroys the corals . And the fish eggs, too.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
19	Karena gajah itu kalau gak kita ganggu dia, dia gak ganggu kita.	If we don't disturb the elephants , they won't disturb us.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
20	Ini kecipir yang organik, ini juga labu siam juga organik	This is winged bean . This is chayote, also organic.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
21	Ini kecipir yang organik, ini juga labu siam juga organik	This is winged bean. This is chayote , also organic.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
22	Wow, petai . Kalau petai organik.	Wow, petai . It's also organic.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
23	Jadi permakultur dengan Islam itu bahkan dari suku konteks kata saja sudah Islami. Perma nya itu	The word permaculture itself is Islamic in context. 'Perma' is from permanent. 'Culture' is life.	Organizations, Customs, Activities, Procedures, Concepts (recommended if retained)	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate). Validity Disagree: “permakultur/perma culture” is an international ecological concept,
	permanen sesuatu yang berketetapan, kultur itu kehidupan.		☒ Disagree ☐ Agree		not intrinsically an Indonesian cultural term. If retained, justify it as a culturally situated concept/practice; category is not Ecology.

24	Temen temen bayangin kalo satu bedeng ini itu bisa menghasilkan satu setengah kilo selada.	Just imagine, this small plot of land can give us 1.5kg of lettuce.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
25	Selamat datang di Kebun Kumara . Lokasi kami ini di pulau situ gantung tiga. Nah, kebun kumara itu ditempat ini kami menggarap sebagian lahanya untuk dijadikan kebun.	Welcome to kebun Kumara . We are located at Pulau Situ Gantung No. 3. Here in Kebun Kumara, we turn some part of the land into a garden.	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate). Valid but treat “Kebun Kumara” explicitly as a proper/local place or project name rather than as a generic ecological term.
26	Selamat datang di kebun Kumara. Lokasi kami ini di pulau situ gantung tiga .	Welcome to Kebun Kumara. We are located at Pulau Situ Gantung No. 3 .	Ecology ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate). Valid as a culturally/geographically salient place name; identify it explicitly as a proper noun/geographical reference.
27	Yang saya tau mungkin tanem, taneman kaya singkong cuman di tusuk aja gitu langsung bisa tumbuh.	In my limited knowledge, we can grow something just by planting it in the ground.	Ecology ☒ Agree ☐ Disagree	2 ☒ Disagree ☐ Agree	Expert score: 1 (Inaccurate). Accuracy 1: the specific term “singkong” (cassava) is omitted and replaced by the vague “something.”
28	Kebaikan ini dari dulu menjadi milik tradisi tradisi leluhur orang nusantara	This goodness has been the noble tradition of all Indonesians .	Organizations , Customs, Activities, Procedures, Concepts	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Category Disagree: “Nusantara” is a historical-

	kan semuanya? Sebab dimana pun ada kebaikan pasti orang cari.	People will gravitate toward goodness.	(recommended) ☒ Disagree ☐ Agree		cultural/geographical concept, not Ecology. Recategorize under Organizations, Customs, Activities, Procedures, Concepts.
29	Dihaturkan sesajen lagi, itulah Yang nanti dipercikkan ke atas sama semua ummat itu.	We prepare offerings and sprinkle holy water over the congregation.	Material culture ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
30	Yang nanti sesudah di upacarai habis 'melasti', kembali ke ' pura priana ' masing masing.	After the 'melasti' ritual, we return to our temples .	Material culture ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: "pura priana" is generalized to "temples," removing the specific culturally significant place name.
31	Dari segi penerangan juga kebanyakan mereka memakai genset, ada juga yang memakai pelita .	For lighting, most people used generators. Some used oil lamps .	Material culture ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
32	Nah sekarang PLTMA ini dia sudah berumur 6 tahun. Setelah kita bangun PLTMA setelah 6 tahun ini memang baru pertama kali terjadi banjir yang begitu besar.	Now, the micro hydro power plant is six years old. Six years after we built it, the first big flood happened.	Not applicable — technical acronym; reconsider inclusion ☒ Disagree ☐ Agree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate). Validity Disagree: PLTMA is mainly a technical acronym ("Pembangkit Listrik Tenaga Mikrohidro"), not an Indonesian cultural term. Exclude unless technical/material objects are explicitly within the study scope.

33	Apalagi kita sudah papan sasi kita sudah bawa ke gereja, kita doa untuk pendeta sudah berdoa, kita kembalikan tempatnya.	We bring the sasi board to church, the minister prays for it, and we return it to its place.	Material culture ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
34	Ada aturan juga untuk tiap orang tidak bisa menebang sembarangan tanpa izin atau tanpa musyawarah dengan masyarakat.	We have rules for getting our supplies from the forests without permission or agreement from the community.	Social culture ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: “musyawarah” is generalized to “agreement,” losing the culturally specific sense of deliberative community consultation.
35	Apay pernah ceritakan apay janggut , ini tanah adalah ibu, air adalah darah. Ketika tanah itu habis, tumbuh tumbuhan itu tidak ada yang menghasilkan biji, itu perlu kita jaga.	Apay Janggut once said, "The land is our mother; the water is our blood." When the land is used up, the plants will not give us seeds. We have to protect it.	Not applicable — personal name; reconsider inclusion ☒ Disagree ☐ Agree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate). Validity Disagree: “Apay Janggut” is a personal name, not a cultural term. Replace the selected unit with the culturally meaningful statement “tanah adalah ibu, air adalah darah” if that is the intended object of analysis.
36	Ini kan kalo pesanan dari leluhur yang punya wilayah ini, siapapun yang masih tinggal disini di wilayah sungai utik ini dia yang punya wilayah sini. .	The message from our ancestors , who owned this place: whoever still lives here in Sungai Utik owns the place.	Social culture ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
37	'Gawai' itu pesta	'Gawai' is the	Social culture	3	Expert score: 3

	panen, kita syukuran lah gitu seperti itu.	harvest celebration.	☒ Agree ☐ Disagree	☒ Agree ☐ Disagree	(Accurate).
38	Jadi kita tetap berjuang ya berjuang bersama . Kita swadaya , pake tenaga sendiri.	So we're fighting together. We use our own human resources .	Social culture ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
39	Kalau yang tidak ikut kerja gotong royong di bawah itu masukkan uang saja.	Those who don't help out with labor can contribute money.	Social culture ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate).
40	Nikmat tuhan untuk kita sanggup melayani pagi hari ini, jemaat bangkit berdiri	We will begin our service this morning. All congregation , please stand up.	Social culture ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: the opening religious reference to God's grace/service is omitted.
41	Kaum muslimin sedang jemaah Jum'at yang dirahmati Allah.	Congregation of today's Friday prayer.	Social culture ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: "yang dirahmati Allah" is omitted, so the religious meaning is incomplete.
42	Saat ' Nyepi ' lah alam mengadakan pembenahan diri, walaupun hanya satu hari didalam setahun.	During ' Nyepi ', nature is restoring itself. However, it's only one day in a year.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
43	Dan sesudah bersih, para dewa inilah nanti ' Ngamet Amerta ' namanya. ' Amerta ' adalah sumber kehidupan	. Afterwards, we do the ' Ngamet Amerta '. ' Amerta ' is the source of life.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
44	' male ' itu ke kotoran, kotoran	' male ' means	Organizations , Customs,	3	Expert score: 3 (Accurate).

	secara fisik maupun secara pikiran, dan 'Asti' itu penyucian, pembersihan	impurities. Impurities of body and mind. 'Asti' means cleansing.	Activities, Procedures, Concepts ☒ Agree ☐ Disagree	☒ Agree ☐ Disagree	
45	'male' itu ke kotoran, kotoran secara fisik maupun secara pikiran, dan 'Asti' itu penyucian, pembersihan	. 'male' means impurities. Impurities of body and mind. 'Asti' means cleansing.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate). Accuracy 3, but correct the subtitle spelling "impurities" to "impurities."
46	'Amerta' adalah sumber kehidupan.	'Amerta' is the source of life.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
47	'Buana Alit' itu kita manusia, mikrokosmosnya .	'Buana Alit' is people. The microcosm.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
48	'Buana Agung' itu alam secara universal.	'Buana Agung' is nature. The universe.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
49	Sifat 'buta' itu sifat yang malas ya, kurang aktif lah dalam kehidupan	'Buta' is the passive nature. It's less active in life	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
50	Kalau 'Kala' itu seperti binatang ya, aktif tapi	'Kala' is like animals, active but	Organizations , Customs, Activities,	3 ☒ Agree	Expert score: 3 (Accurate).

	tidak terkontro.	uncontrollable.	Procedures, Concepts ☒ Agree ☐ Disagree	☐ Disagree	
51	Sifat ' dewa ' inilah yang bisa mengontrol, memberkati, melindungi.	' dewa ' is the controlling nature; it blesses and protects.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
52	Setiap desa mempunyai dresta namanya tradisi budaya .	Every village carries out purification rituals .	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	2 ☒ Disagree ☐ Agree	Expert score: 1 (Inaccurate). Accuracy 1: "dresta" refers to cultural/customary tradition or practice; "purification rituals" changes the concept substantially.
53	Setiap desa mempunyai dresta namanya tradisi budaya, Melasti . Ada yang mengadakan pelastian ke laut ada juga ke sumber mata air.	Every village carries out purification rituals, called ' melasti '. Some do melasti at sea, some at water springs.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: "dresta" is reduced to "purification rituals," although the source presents it as a cultural tradition/custom.
54	Sasi itu seperti suatu tempat yang dilindung terus satu tempat yang dijaga	A sasi area is well protected. It means the area is intact. Nobody can take	Organizations , Customs, Activities, Procedures, Concepts	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
	artinya dia utuh, tidak ada yang mengambil sesuatu yang ada disitu.	anything from there	☒ Agree ☐ Disagree		
55	Kami sebagai persekutuan wanita PW GKI Jemaat Elim	The women's congregation of GKI Jemaat	Organizations , Customs, Activities, Procedures,	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).

	Kapatcol , yang boleh hadir di hari ini untuk menyaksikan pelepasan papan sasi di daerah ini.	Elim Kapatcol is here today to witness the removal of the sasi board in this area.	Concepts ☒ Agree ☐ Disagree		
56	Mari kita bernyanyi dalam kidung jemaat 34 ayat 1 dan ayat yang ke 2.	Let's sing hymn #34 , stanza one and two.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
57	Mengembalikan adab ya sebab hal yang terpenting yang harus kita sadari dalam kehidupan ini bahwa alam itu sesuatu sebetulnya yang tidak terpisah dari kehidupan kita sebagai manusia.	Trying to reestablish them. Restoring them . Because the most important thing we should realize is that nature is inseparable from our life as human beings.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	1 ☒ Agree ☐ Disagree	Expert score: 1 (Inaccurate). Accuracy 1: “adab” (ethical propriety/conduct) is omitted and replaced by the vague “them.”
58	Mungkin saja gara gara cobaan, teguran, ataupun satu lagi bala .	Perhaps it's a test, warning, or punishment from god .	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: “bala” is rendered as “punishment from God,” adding a theological attribution; “calamity/misfortune” is closer without additional context.

59	Kita kalau bosanbosan meminta dianggap sombong menurut agama maupun menurut syariat , kan.	If we stop praying, that's arrogance. Our religion says so.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	2 ☒ Disagree ☐ Agree	Expert score: 1 (Inaccurate). Accuracy 1: “meminta” (asking/requesting) is rendered as “praying,” changing and narrowing the action.
60	Rusaknya alam gara gara ulahnya manusia. Itu ayat, sebenarnya dalam tauhid termasuk alam.	The Koran says human beings are responsible for nature's destruction, both land and sea.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	1 ☒ Agree ☐ Disagree	Expert score: 1 (Inaccurate). Accuracy 1: the subtitle adds “The Koran” and “both land and sea,” which are not explicit in the source; the conceptual relation is altered.
61	Sekarang contohnya aja, kalau Indonesia bisa menjadi produsen dari kemuliaan thayyib yah, yaitu yang dibilang socially just sama enviromentally sound, barang yang tidak dzolim terhadap alam dan barang yang berkeadilan secara sosial.	For example, if Indonesia is to produce ' thayyib ' things, things that are socially just and environmentally sound, things that are good to nature, and have social justice, the main objective is to create goodness.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: the broad meaning is conveyed, but additional material is introduced and the nuance of “kemuliaan thayyib” is reduced.

62	Eksplorasi itu pada prinsipnya sama dengan kezaliman , sama dengan fasad. Mengambil sesuatu lebih atau bukan yang hak kita dari alam maupun manusia lain.	This leads to exploitation. In principle, exploitation is the same as injustice . It's 'fasad', or decadence, taking something more than we deserve	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: "This leads to exploitation" changes the source structure; "fasad" is closer to "corruption/discord" than "decadence."
		from nature or from other people.			
63	Kita semua sebagai orang Islam akan mengatakan kita adalah khalifah	As Muslims, we are all ' khalifah ' .	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
64	Khalifah ini khalifah fil ardh . Khalifah berada di alam, alam bumi ini. Jadi hubungan kita dengan tanah, hubungan kita dengan air, hubungan kita dengan matahari, hubungan kita dengan angin, hubungan kita dengan binatang, dengan tanaman.	Khalifah ard fil Leader of this earth. So our connection th to soil, water, th sun, wind, the animals, the plants... the	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Disagree ☐ Agree	Expert score: 2 (Less Accurate). Accuracy 2: "Leader of this earth" is narrower than the culturally/religiousl y situated concept "khalifah fil ardh"; "vicegerent/steward on earth" is more appropriate.
65	Untuk mengikuti Sunnah nabi Muhammad Shalallahu alaihi wasallam	In order to follow the Sunnah of prophet Muhammad.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).

66	Eksplorasi itu pada prinsipnya sama dengan kezaliman, sama dengan fasad . Mengambil sesuatu lebih atau bukan yang hak kita dari alam maupun manusia lain.	This leads to exploitation. In principle, exploitation is the same as injustice. It's 'fasad' , or decadence, taking something more than we deserve from nature or from other people.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: same concern as No. 62 regarding sentence structure and the rendering of "fasad."
67	Satu kaidah yang berada dalam tradisi Islam yang menjadi sumber inspirasi saya sampai sekarang.	I found guidance in Islam that has inspired me to this day.	Organizations , Customs, Activities, Procedures, Concepts ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: "kaidah" is closer to "principle/rule" than "guidance"; the Islamic-tradition reference is also reduced.
68	Om Swastiastu (Hand gesture)	Good day.	Gesture and Habits ☒ Agree ☐ Disagree	2 ☒ Agree ☐ Disagree	Expert score: 2 (Less Accurate). Accuracy 2: "Good day" gives a functional greeting but loses the specific Balinese Hindu cultural/religious identity of "Om Swastiastu."
69	Assalamualaikum (Shake hands)	Peace be upon you.	Gesture and Habits ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).
70	Walaikumsala m (Shake hands)	And upon you be peace.	Gesture and Habits ☒ Agree ☐ Disagree	3 ☒ Agree ☐ Disagree	Expert score: 3 (Accurate).

EXPERT JUDGMENT SUMMARY

Cultural term validity: 67 items Agree; 3 items Disagree (Nos. 23, 32, 35).

Category classification: 66 items Agree; 4 items Disagree/require revision (Nos. 23, 28, 32, 35).

Translation accuracy: 44 items scored 3 (Accurate), 21 items scored 2 (Less Accurate), and 5 items scored 1 (Inaccurate); mean = 2.56/3.00.

Overall expert note: The dataset can proceed to analysis after the flagged items are revised/excluded and the indicated subtitle corrections are addressed.

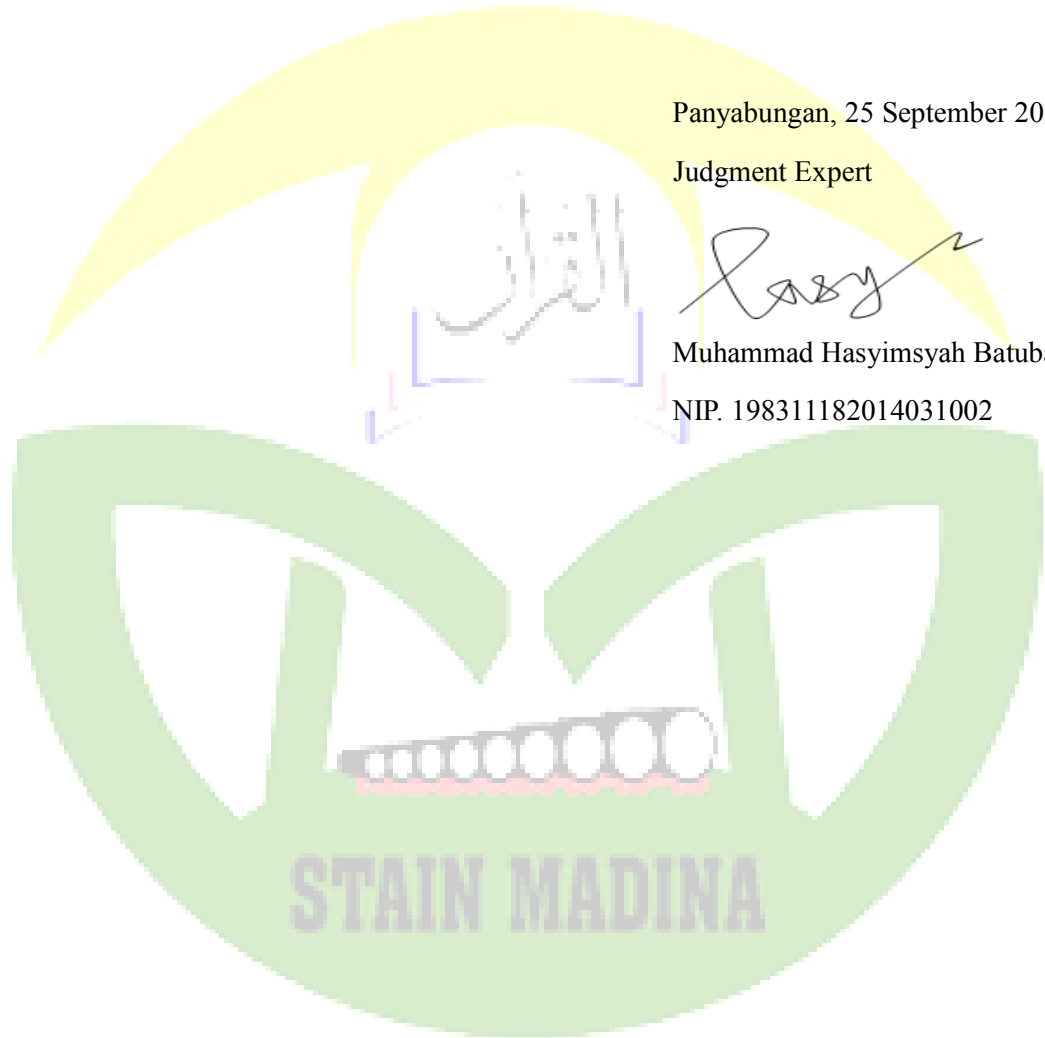
Panyabungan, 25 September 2026

Judgment Expert



Muhammad Hasyimsyah Batubara

NIP. 198311182014031002





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Perihal : Permohonan Izin Penelitian

27 agustus 2026

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Bapak/Ibu Kepala Perpustakaan STAIN Madina
di-

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NIM : 22130007
Semester : VIII (Delapan)
Program Studi : Tadris Bahasa Inggris
Instansi : Sekolah Tinggi Agama Islam Negeri Mandailing Natal

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Judul : The Accuracy of Indonesian Cultural Term Translation
in the English Subtitle of Documentary Film Semesta.
Tempat : Perpustakaan STAIN Mandailing Natal
Waktu : Juli s/d Agustus 2026

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a.n. Ketua

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01 September 2026

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di-

Tempat

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Sehubungan dengan surat tanggal 27 Agustus 2026 perihal permohonan izin penelitian untuk penyusunan skripsi mahasiswa atas nama :

Nama : Siti Aminah
NIM : 22130007
Program Studi : Tadris Bahasa Inggris

Dengan judul "The Accuracy of Indonesian Cultural Term Translation in The English of Documentary Film Semesta". Kami sampaikan beberapa hal bahwa :

1. Pada dasarnya kami tidak keberatan dan mengizinkan pelaksanaan penelitian tersebut untuk dilakukan di Perpustakaan;
2. Izin melakukan penelitian diberikan untuk keperluan akademik;
3. Waktu pengambilan data harus dilakukan di waktu hari kerja.

Demikian surat balasan ini disampaikan, atas perhatian dan kerjasamanya diucapkan terima kasih.

Kepala UPT Perpustakaan

Kholidah Nur, MA



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Judul Skripsi : The Accuracy of Indonesian Cultural Term Translation in the English
Subtitle of Documentary Film Semesta
Pembimbing I : Lia Agustina Damanik, M.Hum

Tanggal	Materi Konsultasi	Paraf	
		Pembimbing	Mahasiswa
6 August 2026	Cultural terms		
24 August 2026	klasifikasi		
27 August 2026	Data Bab IV		
31 August 2026	Accuracy		

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Judul Skripsi : The Accuracy of Indonesian Cultural Term Translation in the English
Subtitle of Documentary Film Semesta
Pembimbing II : Zulfikar.,M.A, TESOL

Tanggal	Materi Konsultasi	Paraf	
		Pembimbing	Mahasiswa
11 August 2026	Translation Technique		
21 August 2026	Classification Data		

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- c. SMK Mitra Mandiri pyb : 2015-2018

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