HALAMAN PENGESAHAN SKRIPSI

TRANSLATION EVALUATION OF SOCIO-CULTURAL EXPRESSION IN FOLKLORES TRANSLATED BY SECOND GRADE STUDENTS OF SMA NASRANI 1 MEDAN

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is the main tool used for communication purposes. Language is the center of social interaction in every society where language shapes social interaction and social interaction shapes language. The science that studies the relationship between language and society and the way people use language in different social situations is Sociolinguistics. In the book General Linguistics (2020) by Wahyu Eriyanti and friends, sociolinguistics is a science that focuses on the language used in accordance with the conditions of society at that time. This shows that sociolinguistics views language as a communication system and is part of a particular society and culture. There are several kinds of language, namely spoken language, writing, symbols, gestures, signs, and others. Language conveyed orally or in writing has the aim of communicating to express ideas, ideas, thoughts, feelings and various information. In the context of different social situations, language translation is needed to facilitate the delivery of information and understanding of the information conveyed. The process of translating text from one language to another is called translation.

Translation is a bridge in learning multiple languages. Translation is an activity where the message contained in one language (source language) must be presented in another language (target language). Translation allows people to experience new things such as new cultures. The ideas transferred from the source language (SL) to the target language (TL) have specific cultural elements and translation processes. The purpose of translation is to transfer ideas or obtain

equivalence between two different languages. The translator is the one who conveys the meaning from the source language to the target language. According to Vermeer (1986:39), a translator is required to be bilingual or multilingual as well as multicultural, armed with as much cultural knowledge as possible.

According to Tyler, culture refers to "the complex whole that includes knowledge, beliefs, art, morals, laws, customs, and other abilities and habits acquired by man as a member of society". In the context of translation, Aziz and Lataiwish (1999:4) describe culture as "a set of beliefs that govern people's behavior patterns. These beliefs include religion, economics, politics, literature and language". This definition is then expanded to include language as an integral part of culture, so that translation involves two cultures, namely the language culture (source culture) and the language culture (target culture). Newmark (1988:94), defines culture as a way of life in a society or community that uses language as a means of expression. There are several categories of culture according to Newmark (1988:94-103), namely ecology (plants, animals, mountains), material culture (food, clothing, housing, transportation), social culture (work, entertainment, sports and arts), organizations, customs, ideas (political, social, legal), gestures and habits.

Cultural issues often occur in translation, especially in students' translation of literary works. Although literary translation can introduce people to new ways of thinking and improve their ability to understand others, some translators consider literary translation as "the most difficult type of translation" to do (Mameri & AlAllaq, 2020:108). Likewise, in literary translation by second grade students of SMA Nasrani 1 Medan, they face several challenges. Among them are linguistic difficulties due to differences in the linguistic systems of the source language and

target language and difficulties in understanding the concepts and meanings of socio-cultural expressions in the literary works. Languages that come from different ancestors and families can have significant gaps between the two languages, causing problems during the translation process. Challenges in translating socio-cultural expressions arise due to the differences between the source and target cultures. Nida (2000) notes that many basic themes and explanations cannot be naturalized during the translation process. Similarly, Newmark (1988) argues that cultural expressions cannot be translated literally. Therefore, cultural categories that can be expressed using proverbs, collocations, phrasal verbs and metaphors require special attention during the translation process.

SMA Nasrani 1 is one of the schools in Medan. In the process of translating literary work, especially folklore, students often experience difficulties or challenges. Folklore is dominated by the cultural word because folklore is a past story that is passed down from generation to generation. During the observation, the researcher found that students made mistakes in translating the socio-cultural expressions contained in the folklore. For example: the word "*Bukit Peramun*" is translated into Peramunan hill, the word "*Pengabenan*" is translated into *Pengabenan*. It happens because of the difference in the language system of the source language and the target language so that students find it difficult to understand the concept and meaning of the socio-cultural expressions contained in the folklore. The language that comes from the ancestors of the source text has a gap with the target text so that the translation process experiences many errors.

The researcher is interested in conducting this study, because the researcher found several problems in translating socio-cultural expressions carried out by

second grade students of SMA Nasrani 1 Medan, there are several reasons: first, in the development of students' translation competence, evaluating students' translation results can provide an overview of their level of ability in translating texts containing socio-cultural expressions. Secondly, to find out their cross-cultural understanding and their ability to bridge cultural differences through translation. Third, to improve the quality of translation by identifying errors in translating socio-cultural expressions. This information can be utilized to improve the quality of folklore translation in the future.

This research aims to overcome the knowledge gap that still exists in the very problematic field of literary translation, that is the ability to translate socio-cultural expressions that appear in literary works, namely folklore. This research investigates covert and overt errors in the translation of socio-cultural expressions in folklores translated by second grade students of SMA Nasrani 1 Medan. The folklore focused on in this research is fairy tales. In this study, the fairy tale texts provided by the researcher. There are 5 fairy tale texts provided, namely *Sangkuriang, Simungil Bermata Besar, Seruling Ajaib, Beruang dan Lebah* and *Si Tikus*. The fairy tales are randomly distributed to students and then students were asked to translate it into the target text. To describe covert errors and overt errors, researchers used Juliana House's Theory of Translation Quality Assessment (1997). Translation quality assessment is a way to evaluate a suitable translation against a translation that is not carefully translated. Translation evaluation has been the concern of the Translation Quality Assessment approach. A number of frameworks have been advocated by some translation researchers, one of which advocated by Juliane House (1997) is one of the promising Translation Quality Assessment

models. The Translation Quality Assessment model (Juliane House, 1997) consists of three different levels namely Language/text, Register (field, mode and tenor) and Genre. Translation Quality Assessment is used to evaluate students' translations of literary works. One of the literary works is folklore.

Folklore is a story originating from a past society that is often introduced to the next generation. It is characteristic of a country that has a diverse culture and history. Folklore is a story that is passed down from one generation to another. Folklore can also be interpreted as a form of expression of a culture that exists in society through speech, and is directly related to various cultural aspects and the social value structure of the community itself. In general, folklore has a fictional nuance, which means that the people, places and events described are largely imaginary based on reality (Nuraini, 2019). In every folklore, there are social and cultural values that reflect the life of the community in the past. The translation of folklore is one of the efforts to expand the cultural influence of a nation, so that it can be accessed by people with different cultures and languages.

Several previous studies have addressed the same topic. Zagood, M. J., et al. (2023). This study investigates and analyzes the techniques used in translating Arabic socio-cultural expressions that appear in the works of Ibrahim al-Koni.Nazi:f al-Hajjar. This study utilizes House's (1997) theory. A comparison between the source text (Arabic) and the target text (English) was conducted to observe the quality of the translation. This study used a combined method of quantitative and qualitative. The second research was also conducted by Zagood, M. J. (2023). This study analyzed the culture-specific items (CSI) in أنا و العم سام ? na: wa lʕam sa:m/ (2016) and its English translation, 'Uncle Sam & Myself' (2017).

This study provides a comparison between CSI in the translation of TSu (Arabic) and Tsa (English). This research uses Newmark's (1988) theory related to CSI classification and translation procedures. The third research was conducted by Leksananda, F. A., Phoebe, B., & Manusu, G. (2023). This study attempts to reveal the types of cultural words as well as the translation procedures used in the subtitles of the movie The Dictator. This research uses a comparative descriptive approach. This research uses Newmark's theory to find the translation procedure. The fourth research was conducted by Putri, A. A., Rasyad, H., & Anggraini, R. (2023). This study examines 3 things, namely (1) cultural terms in Sarimin, (2) translation techniques of cultural terms, and (3) translation ideology used in translating cultural terms. The theories used in this analysis are Molina and Albir's (2002) translation techniques, Newmark's (1988) specific cultural terms, and Venuti's (2001) translation strategies. The last research is Ninsiana, W., Siregar, S., & Meylisa, I. (2022). This study aims to find out students' difficulties in translating socio-culturally bound expressions in Indonesian-English translation. This study used a qualitative method. This study focuses on students' difficulties in translating socio-culturally bound expressions in Indonesian-English translation.

Based on the previous studies, researcher focuses on evaluating the translation quality of socio-cultural expressions in folklores translated by second grade students of SMA Nasrani 1 Medan. The similarity between this study and the previous ones is that all of them identify socio-cultural expressions. Meanwhile, the five previous studies have differences based on the subject and object of research. The first study focused on the techniques used in translating socio-cultural expressions. The second study analyzed the culture-specific items (CSI) in the

English translation, 'Uncle Sam & Myself' (2017) and provided a comparison between the CSI in the translation of TS (Arabic) and TT (English). The third study tries to reveal the types of cultural words as well as the translation procedures used in the subtitles of the movie The Dictator. The fourth study examines 3 things namely cultural terms in Sarimin, translation techniques of cultural terms, and translation ideology used in translating cultural terms. The last study focuses on students' difficulties in translating socio-culturally bound expressions in Indonesian-English translation.

1.2 Problems of the Study

Based on the background above, the researcher concluded the problem formulation in this study as follows:

1. How is the evaluation of the translation covert errors of socio-cultural expressions in folklores translated by the second grades students of SMA Nasrani 1 Medan?

2. How is the evaluation of the translation overt errors of socio-cultural expressions in folklores translated by the second grades students of SMA Nasrani 1 Medan?

1.3 The Objectives of the Study

Based on the problem formulation, the objectives of this study are as follows:

1. To describe the covert translation errors of socio-cultural expressions in folklores translated by second-grade students of SMA Nasrani 1 Medan.

2. To describe the overt translation errors of socio-cultural expressions in folklores translated by second-grade students of SMA Nasrani 1 Medan.

1.4 The Scope of the Study

This study focuses on evaluating the quality of the translation of socio-cultural expressions in folklore by second-grade students of SMA Nasrani 1 Medan. This study will limit the evaluation to covert translation errors and overt translation errors in the translation of socio-cultural expressions in folklore. The evaluation will be conducted on the process of translating the social expressions in the folklore by the students. This study will focus on the second-grade students of SMA Nasrani 1 Medan.

1.5 The Significance of the Study

1.5.1 Theoretically

This study contributes to the field of translation theory by examining how second-year students translate socio-cultural expressions in folktales, highlighting their understanding and application of translation quality. It can also provide insights into the effectiveness of teaching translation skills at the secondary level.

1.5.2 Practically

Practically, the findings of this study can inform language educators and curriculum developers about the assessment of translation quality in translating socio-cultural expressions, helping them to adjust teaching methods and materials to improve students' translation skills. In addition, it can highlight areas that require further training or support for student translators.

1. For students, this study offers students an insight into the translation quality of socio-cultural expressions in folktales, enhancing their understanding of translation techniques and cultural nuances. It gives them practical experience in

translation tasks, enhancing language proficiency and cross-cultural competence.

2. Readers, especially those interested in translation studies, this study provides valuable insights into the assessment of translation quality in translating socio-cultural expressions. It offers a deeper understanding of how cultural factors affect the translation process and highlights the importance of cultural sensitivity in translation.

3. For researchers, this study contributes to knowledge in translation studies by examining the translation of socio-cultural expressions in folklore. It can inspire further research in pedagogy and curriculum development for translation education, especially at the secondary level. In addition, this book provides practical examples of the application of translation theory in real-world contexts.

CHAPTER II

REVIEW OF LITERATURE

2.1 Theoretical Framework

Theoretical frameworks are conceptual frameworks used in research to suggest a potential course of action or to offer a preferred method of approaching a concept or idea under investigation. They have served as a fundamental foundation in examining the data analysis of a study. House (1997), the Translation Quality Assessment model developed is based on Hallidayan's field of register elements namely field, tenor, mode, and genre to examine the relationship of text and context. It is about socio-cultural expression in folklore.

2.2. Language

Language is one form of human communication. Humans are social creatures who must interact with each other to fulfill various needs of life. Therefore, humans cannot live alone without interacting with others. In daily life, humans recognize culture and create various forms of ideas, activities, and artifacts to fulfill their needs. Koentjaraningrat (1992) states that language is part of culture. Language and culture are interconnected with each other. Language is one of the important elements that influence human life and culture. Language is created because of a culture and culture can be influenced by language.

Sociocultural is a term that refers to the social and cultural aspects of a society or group. The sociocultural concept emphasizes the interaction between socio-cultural aspects in shaping and influencing people's lives. Understanding the sociocultural dimension is very important in understanding the dynamics and characteristics of a group or society.

2.3 Translation

Translation is an activity of interpreting the meaning of text commensurately from the source language to the target language. Translation is the process of transferring the meaning of the text from one language to the target language. The purpose of translation is to produce a translated work (target text) that has the same meaning as a foreign work (source text). Translation should focus on the requirement that the content and style of the language should be adapted to the target language and there should be an element of equivalence. A translator transforms from the source language to the target language using several processes that occur in his/her memory. Nababan (2003:24) states that the translation process is a series of activities that are intentionally carried out. The translation process can also be interpreted as a series of activities carried out by the translator when transferring messages from the source language to the target language.

There are various definitions of translation put forward by linguists. According to Newmark (1988), translation means conveying the meaning of a text in a different language in the same way as the author intended. Simply put, according to Larson (1984), translation is the act of conveying the meaning of the source language into the target language. According to Catford's definition of translation in his book Linguistic Theory of Translation, "Translation is the replacement of textual material in one language by equivalent textual material in another language." (1965). According to Bell (1991), "Translation is the replacement of the representation of a text in one language with its equivalent text representation in a second language". Sipayung (2023) states that translation is a complex job that must be done by the translator. The translator needs to first

analyze the form and meaning of the original language. Next, the translator needs to transfer it to the target. Before the target is published, restructuring is the last step, so that the norm and meaning are well constructed in the target.

Translation can also be defined as the replacement of the source text with the target text in terms of equivalence of meaning so that the message in the translated text will be the same as that in the original text. What is prioritized in translation is not the formal correspondence between sentences, but the equivalence of the message between the source text and the target text so that the author's message can be conveyed properly to the reader.

2.4 Translation Quality Assessment (TQA)

Generally, it can be said that TQA concerns evaluative perspectives as the determination of the competency level, value, or criteria of a text (Scriven, 2007). Accordingly, evaluation involves asking questions about how well or bad is something (Williams, 2009). Thus, further to the objective of the current study, exploring the quality of translation is the essence of evaluation that should follow an identical model, for which the House TQA model (2015) was concerned. Translation Quality Assessment (TQA) is an evaluation of translation and clarifies the basis for assessing the value of a translation and emphasizes that translation is a linguistic operation (House, 2015:2). The worthiness of a translation implies a value judgment, although it need not be quantified or explicit. TQA can help translators expand their linguistic knowledge and understanding of the mother tongue and foreign language, as well as the topics covered in translation. The main point in House's model is to compare the functions of the source text and the target text; therefore, to understand his model, it is necessary to understand the "function"

of a text which is different from the function of language. According to House, "the function of a text is the application or use that the text has in the context of a situation."

To see the level of functional equivalence between the source text and the target text, an analysis of the source text must be done, and taking the situation from which the text was created is very important. Three issues in House's (1997) model are considered important in translation evaluation. The first is the relationship between the source text and the target text. The second is the relationship between the text (or features of the text) and the people involved in terms of how they perceive the text. The third is finding these relationships to determine which texts are translations and which are originals. In House's model, discrepancies along the dimensions constitute errors which are then categorized into covert and overt errors.

2.4.1 Covert Errors

Covert errors are errors that result from a mismatch in one situational dimension. Covert errors occur due to dimensional mismatches in the parameters of the register (field, mode, tenor) as well as genre and text function that are taken into consideration when translating. The register is concerned with how meaning is conveyed through words, grammatical constructions, and textual choices in a given situation. Field, concerning the subject matter and ongoing social actions. Subject Matter: in the form of Novels, Poetry, Drama, Folklore. Social Action: Specific, General, Popular.

Tenor refers to social attitudes and describes the nature of the participants, the addressee and the addressee, and the relationship between them in terms of social power and social distance and the level of emotional content. It also takes

into account the time, geographical, and social origin of the text provider and his intellectual, emotional, or effective stance as well as the content depicted and the communicative task the interpreter is involved in. Social Role Relationships: Symmetrical means that the text contains features that indicate solidarity and equality between the addresser and the addressee; and, Asymmetrical means that the text contains features that indicate an authority relationship between the addressee and the addressee. Social Attitudes: The text contains features that indicate degrees of social distance or closeness - or in other words, the five styles of formality: frozen, formal, consultative, casual, and intimate. Mode: Includes the medium or manner in which the communication takes place. Medium: Simple if written to be read and Complex if written to be heard. Participation: Simple if it means a monologue or Complex if it means addressing a large community.

Genre refers to cultural context. The genre can be viewed from several different viewpoints, including linguistic, sociological, psychological, and literary viewpoints. Bhatia (1993) defines genre as "a recognizable communicative event characterized by a set of communicative purposes identified and understood in common by frequent members of a professional or academic community". House (1997) defines genre as a socially defined category characterized by the occurrence of use, source, and purpose. Readers can identify texts as belonging to a particular genre based on their knowledge of the text.

2.4.2 Overt Errors

Overt errors are errors caused by the incompatibility of the denotative meaning of the source text and the target text and the violation of the target language system. Overt errors in translation refer to obvious mistakes or deviations from the

original meaning of the source text that are apparent in the translated text. Overt errors are categorized into seven, as follows:

a. **Not translated**, this category includes words/expressions that are not translated either due to the translator's negligence or inability to translate.

Example: ST (French): "J'ai acheté une nouvelle voiture hier, une Peugeot 308. Elle est vraiment magnifique!"

TT (English): "I bought a new car yesterday, a Peugeot 308. It's really magnifique!" In this example, the French adjective "magnifique" (meaning "magnificent" or "beautiful") is not translated into English. Instead, it is left in the original French form, which can be considered an overt error of omission or lack of translation.

The correct translation should be:

"I bought a new car yesterday, a Peugeot 308. It's really beautiful/magnificent!" By leaving the French word "magnifique" untranslated, the meaning is not fully conveyed to the English reader, and it disrupts the flow of the sentence.

b. **Slight change of meaning**, meaning that there is a slight distortion of meaning, a partial or incomplete transfer of meaning by the source text.

Example: Source Text (French): "Elle est très intelligente."

Literal Translation: "She is very intelligent."

Incorrect Translation with Slight Change of Meaning (English): "She is quite clever."

While the incorrect translation captures the general idea that the person being referred to has intellectual abilities, there is a subtle difference in meaning between "intelligent" and "clever."

The word "intelligent" typically refers to a broader intellectual capacity, depth of understanding, and ability to reason and solve complex problems. On the other hand, "clever" often implies a more specific type of quick-wittedness, resourcefulness, or skill in a particular area.

By translating "très intelligence" as "quite clever," the translator has introduced a slight change in meaning, potentially underestimating or misrepresenting the intended level of intelligence being described in the original text.

The correct translation should preserve the original meaning more accurately:

"She is very intelligent."

c. **Significant change of meaning**, this category is realized when there is a big difference between the source text and the target text.

Example: Source Text (German): "Ich bin müde."

Literal Translation: "I am tired."

Incorrect Translation with Significant Change of Meaning (English): "I am bored."

In this case, the translation has changed the meaning from being physically or mentally fatigued (tired) to a state of feeling a lack of interest or enthusiasm (bored). These two states are quite different and convey vastly different meanings.

The correct translation should be:

"I am tired."

d. **Distortion of meaning**, this category refers to an error that results in a complete distortion of meaning in the source text.

Example: Source (Arabic): "لقد قُمت بشراء سيارة جديدة."

Incorrect Translation (English): "I bought a used car."

Correct Translation: "I bought a new car."

The translation distorted the meaning by stating "used car" instead of "new car."

e. **Breach of the language system,** this category is recognized when the target text has deviated from the norms or syntax or grammatical rules of the source text.

Example: Source (Japanese): "彼は毎日運動をする。"

Incorrect Translation (English): "He exercises every day."

Correct Translation: "He exercises every day."

The translation contains a grammatical error by omitting the third-person singular verb form.

f. **Creative translation,** in this case, the translator translates the target text by freely adding some additional words/statements that do not exist in the source text.

Example: ST (German): "Er ist ein Bücherwurm."

Literal Translation: "He is a bookworm."

Incorrect Creative Translation (English):

"He is a literary devotee with an insatiable appetite for the written word."

While the creative translation attempts to capture the essence of the phrase "Bücherwurm" (a person who loves reading books), it goes beyond the intended meaning and adds excessive embellishment.

The correct translation should be more straightforward, such as:

"He is a bookworm."

By using an overly creative or flowery translation, the translator has introduced an overt error by deviating too far from the original meaning and making the translation unnecessarily verbose or embellished.

g. **Cultural filtering**, some phrases, words, names, and titles cannot be translated. In this case, the translator usually tries to find alternative equivalents according to the target culture and the intended audience.

Example: ST (Chinese): "你吃過狗肉嗎?"

Literal Translation (English): "Have you eaten dog meat?"

Appropriate Translation: "Have you tried a controversial delicacy?" (or a more culturally appropriate phrasing)

The literal translation may be offensive or inappropriate in certain cultural contexts, and a more nuanced translation is required.

2.4.3 Individual Textual Functions

House's model (1997:36), states that each text has its function that can be considered through analysis. House calls it "individual textual function" (i.e. individual text function) and defines it as the application or use of a text in the context of a particular situation. The analysis of a text is completed with a statement of the individual textual function of the text. The statement consists of "interpersonal and ideational functional components", and is derived from "register and genre analysis" (1997:42). In the definition of individual textual functions, "particular situational context" denotes "the immediate environment of a text", or "the context in which the text unfolds" (1997:36-37). A particular text may contain all language functions, one of which is usually more important than the others, but the text has only one individual textual function.

2.5 Translation and Culture

In general, culture describes the way a certain group of people in a society live their lives, which is passed down from generation to generation. Newmark (1988: 94) defines culture as a way of life and its expressions that are unique to a group that expresses itself through a particular language. In other words, the core characteristic of culture defines culture as a social heritage shared by the entire community as a symbolic meaning and coherent system (Pujiyanti & Zuliani, 2014: 2-3). As a result, language and culture are interrelated, and speech becomes the most important feature of a culture.

Language and culture play an important role in the process of translating a source text into a target text. A translator must be able to understand the cultural differences between the two texts. A culture, according to Larson (1998:431), is a complex set of beliefs, attitudes, values, and rules shared by a group of people. However, because cultural representations vary in each region of a country, interpreting the culture of a concept is very difficult. Therefore, it is clearly emphasized how a translator transforms the culture represented in the source language into the target language by considering and understanding the cultural specifics that differ between the two languages to avoid translation errors.

Translation has been practiced in daily life as a way to transfer ideas, thoughts, and ideas from one language to another to obtain equivalent meaning between the source language and the target language. Nida and Taber (1974:12) say that "translation consists of reproducing the closest natural equivalent of the source language text to the target language in terms of meaning and style." The translation is the communication of the meaning of the source language text with an equivalent

target-language text. The word translation comes from the Latin trans- and fero which means to carry across or bring across. This means that the culture is brought abroad. Toury (1978:200) states that "translation is a type of activity involving two languages and two cultural traditions." Cultural and linguistic traditions play an important role in translation. There are several principles in translating literary works (poems, novels, short stories, folklore, and dramas). First, translation is the process of transferring messages from the Source Language (SL) to the Target Language (TL). Second, the translator must understand the aesthetic function aspects of literary texts. Third, translation is a bridge of communication that crosses cultural and linguistic boundaries. "Translation is a process by which the chain of signs constituting the Source Language text is replaced by the chain of signs in the Target Language given by the translator on the strength of his interpretation." (Venuti, 1995:17).

Nowadays, not only as a means of communication, but language can also be a tool for disseminating literary works, such as novels, short stories, folklore, and poetry. Through translation, people can transfer one language to another but within one idea. For example, when an English folktale is translated, the idea or story is one, but people in other countries can also understand the story in their language. People in different languages find ways to communicate with each other through translation. "The result of translation, where a source language text is transferred into a target language text, is a translational relationship and equivalence between the text in the target language text and the source text in the source language text." (Koller, 1995:196).

A translator, a person who translates a language, has a role as a bridge to another language. As Vermeer (1986:39) puts it, "translators are required to be well-informed and bilingual, multilingual, bicultural and multicultural." Multiculturalism plays a big role in influencing the world; cross-cultural translation is the answer to successfully translating literary works or languages. The translator's goal is to make the reader understand the ideas of the source language. The translator is also required to make the reader familiar with the culture by transforming the culture of the source language into the culture of the target language. The translator must understand the cultural aspects of both SL and TL and also learn the two cultures of two different languages. A translation is a translator's work, which is made based on the translator's original thought but with the same idea as the Source Language. Nida (1964:130) says that "intercultural differences may cause more complications for the translator than differences in language structure." Cultural differences are a crucial issue for translators; translators have to learn both cultures as well as both languages. Larson (1998:61) states that "a translator will find that there is no exact equivalent of one language to the other." This is because of the cultures of both languages, the translator must learn both languages. This is because the cultures of the two languages, the source language and the target language are different, and there is no equivalent between two different cultures. The translator may focus on the source language or the target language, the source culture, or the target culture. Sometimes the translator can be dominant on one side.

Translation and culture are two different aspects. Cultural differences should not be an obstacle in translation, but it is clear that cultural differences are

one of the crucial problems in language translation. Culture refers to language, social, artistic, political and other aspects of life. Translation has an impact on culture, language and culture are both related to translation. Culture as the background of society has unique and different customs in each society, each country has a different language, culture, customs, manners, and traditions. Each country uses a different or distinctive language as its identity. Translation is a link to connect two or more different cultures to become closer.

Culture specific as described by Mona Baker (1992:21) is "an abstract or concrete idea associated with religion, beliefs, social customs, and types of food". The target culture is unfamiliar with the ideas of the source language. It can be concluded that culture-specific or culture words are native religions, beliefs, social customs, and foods of the source language culture that are foreign to the target language culture. Cultural expressions are words and phrases conditioned by cultural diversity that often appear in translation. Cultural words are terms coined by Newmark. Newmark (1988:193) also defines "cultural words that denote specific material cultural objects." Newmark divides cultural words into five categories (Newmark, 1988:94-103):

Table   2.   1
Cultural Categories

No	Categories	Description	Explanation
1	Ecology	Flora, fauna, winds	Name of plants, trees, animals, winds, natural phenomenon
2	Material Culture	Artifacts, food, clothes, houses, towns, transport	Name of food, beverages, clothes, houses, city, and transportations
3	Social Culture	Work and leisure	Name of human labor, entertainment, hobbies, sports
4	Organizations, Customs, Activities, Procedures, Ideas	Political, social, legal, religious, artistic, administrative	Name of political organizations, activities, procedures, ideas, religion, etc

5	Gestures and Habits	Non-linguistic features	Name of regular behavior and movement.

2.6 Folklore

2.6.1 The Definition of Folklore

Folklore is part of literary works in the form of fairy tales or other forms of stories that develop among certain communities and are disseminated orally and in writing. Because folklore is part of literary works, then in the culture of the story, it is included in one part of the elements of culture. Folklore is one of the manifestations or thoughts of the supporting community group. Folklore lives in the midst of society and develops by word of mouth. In folklore, folklore is a form of oral folklore, namely stories that are conveyed orally by the storyteller. The birth of folklore is the result of a complex interaction of socio-cultural factors from the folklore itself. Most folktales are fictional stories as a solace for the listener. Some folktales tell a series of events that have occurred but are not officially recognized as historical records. According to Danandjaya (1986), folklore is part of the oral factor, which is indeed a pure factor. While the definition of a factor is part of the culture of a collective of any kind, traditionally in different versions both in oral form and examples accompanied by gestures or reminder aids.

Folklore is one form of expression of regional culture, of which there are hundreds throughout Indonesia. The regional languages in which the oral tradition is spoken are also part of traditional culture, which is the language that can best express the content of the regional culture concerned (Rosidi, 1995: 125-126).

The existence of folklore is a cultural phenomenon that is universal in people's lives. As a product of community culture, oral literature of both prose and poetry types can be found almost everywhere in the world. Oral literature is

generally created as a response and the result of social system thinking (Razali and Joson, 2002: 2). According to Tolkien (1979:32) folklore as part of folklore is communal (with the understanding that it belongs to the community), local (appears and develops in a certain place), and informal (passed down not through formal education). Its oral, communal, and informal nature makes it difficult to maintain the authenticity of oral literature for a long time. Changes are inevitable as time goes on and its spread becomes more widespread.

2.6.2 The Benefits of Folklore

Indonesian folklore in particular has many benefits for the lives of people in Indonesia. Whether it's folklore for early childhood, or folklore for adults. The following are the benefits and functions of stories from various aspects:

1. As a medium to foster interest in reading;

2. A medium to help develop intelligence;

3. Introduction to a variety of emotions in the story dialog with existing characteristics;

4. As a means of identifying with the story;

5. As an entertaining medium;

6. Adding insight and knowledge.

Folklore also has the function of fostering a sense of solidarity among the community members who are the owners of the folklore. above has been explained that folklore was born in the community without knowing who created it for the first time.

Another function of folklore is as a reinforcement of socio-cultural values prevailing in society. In folklore, sometimes ethical and moral teachings can be used

as guidelines for the community. In addition, some prohibitions and taboos need to be avoided. Folklore for the people who support it can be a guide to behavior in social relations. Especially for people who are not familiar with formal education in the form of schools, folklore is a means to teach ethics. And because the delivery is exciting, even though the folklore teaches and educates the listener, those who are taught or educated do not feel forced, but with their respective maturity levels can absorb the teachings intertwined in the story, the core teachings in folklore will not change as long as the society that owns it also does not change and continues to uphold the values that are still valid.

Starting from the above, folklore also functions as a controller of social life. If in society there is lameness or violation of norms, then through folklore things that are not natural can be criticized. The storyteller can freely change the parts of the story that contain criticism without feeling reluctant towards the parties who are the target of criticism. (Media Sharing Information, 2017).

2.6.3 Characteristics of Folklore

The characteristics of folklore include:

1. Delivered orally. One of the main characteristics of folklore lies in the way it is conveyed. Usually, folklore is delivered orally. This folklore is told individually to an individual or a group of people.

2. Often folklores undergo changes or modifications. For example, folklore from another area is modified as if the folklore had been in the speaker's area. The changes are deliberately made by the speaker to make the story more vivid and more interesting for the listener.

3. Stories belong to us all so there is no question of copyright in folklore. No one claims to be the author of a particular folktale so folktales are anonymous.

4. Often has an element of rhythm. Consolation stories are always told by the storyteller and always contain interesting rhythmic elements. This arrangement makes the story more entertaining and also makes it easier to tell.

5. Folklore reflects the wishful thinking of a group or society. The events revealed by folklore do not occur in everyday reality but are a projection of the wishful thinking or dreams of the people at large.

6. Folklore is used to legitimize and strengthen a custom of institutions that are cultural institutions of the community concerned.

7. Folklore can serve as an institution for educating children about ethics or the demands of life.

8. Folklore functions as a social control or supervisory tool so that community norms can be fulfilled.

2.6.4 Types of Folklore

1. Legend, A legend is a story that some locals believe happened, but is not considered sacred or holy, which distinguishes it from a myth. According to WR. Bascom legends are stories that have characteristics similar to myths that are considered to have happened but are not considered sacred. Legends often have a connection with history and less connection with supernatural problems. Legends can be understood as magical stories that are often associated with real people, characters, events, and places, Michael (Michael, 2005:182). Legends can contain details of mythology, especially when related to supernatural issues,

therefore they cannot always be distinguished from myths. In more detail, Brundvand classifies legends into four groups.

a) Religious legends tell the story of saints in Christianity or legends of pious people. In Java, the legends of the pious are about the saints of Islam, who spread Islam during the early days of Islam in Java.

b) Legends of the Occult, usually in the form of stories that happened and have been experienced by someone. This kind of legend serves to strengthen the truth of "superstition" or folk belief. Although these legends are a person's personal experience. The experience contains many traditional story motifs that are unique to the collective.

c) Personal legends are stories about certain characters, which are considered by the storyteller to have happened. In Indonesia, there are many legends of this kind. We know stories about Ma *Karabet* in Central Java, Panji in East Java, *Prabu Siliwangi* in West Java, and *Jayaprana* in Bali.

d) Local Legends, which are included in this legend are stories related to a place, the name of the place, and in the form of topography, namely the surface of an area that is hilly, ravine, and so on. There are many examples of legends related to the name of a place, such as The Origin of *Rawa Pening*, The Origin of Banyuwangi, The Origin of Solo, The Origin of Semarang, and so on. Meanwhile, those related to the topographical shape of a place, for example, the legend of Mount *Tangkuban Perahu* often known as the legend of *Sangkuriang*. A legend does not have to be believed or disbelieved, but it usually serves to entertain and teach lessons and to raise or increase people's pride in their family, tribe, or nation. These legends

are passed down from generation to generation. The process can take a very long time. Based on the above opinions, it can be concluded that legends are similar to myths, considered to have happened but not considered sacred, considered historical events, and more complex than myths. There are four groups of legends: 1) religious legends; 2) legends of the supernatural; 3) individual legends, and 4) local legends, but not considered sacred, considered historical events (Dewi Rukmini, 2009: 39-40).

2. Mite or Myth, the term mite or myth in Indonesian comes from the Greek "mythos" which comes from the story of the gods. Myths are stories of the past owned by the nations of the world. According to Bascom (Atmiawati, 2010: 12) argues that myths are folk prose that are considered to have happened and are considered sacred by those who have stories. Myths are stories related to gods or those related to the supernatural, and often contain the deification of humans or humans descended from gods, Nurgiyantoro (2005:24). Myths can provide descriptions and explanations of an ordered universe, which is the background for ordered behavior. Insofar as they are believed, accepted, and preserved, myths can be said to partly describe the worldview of the people, i.e. the unstated but implicit conception of their place amid nature and of the intricacies of their world. Finally, myths can be said to be the product of creative imagination and are both a work of art and a potential religious statement. The creation of myths is a very important type of human creativity (Dewi Rukmini, 2009: 37-38).

3. Fairy tales, Fairy tales are folk prose works produced by the community that are full of things that are imaginary and filled with elements of magic. Nurgiantoro

(2002:18) states that fairy tales are fictional stories full of fantasy, difficult to accept with the logic of our minds now or in other words are stories that live and develop in old societies. So fairy tales are folk prose stories that are considered not to have happened, they are told as entertainment, contain moral teachings, and even satire.

4. Wayang story, Wayang is a story that is based on two major works, namely the Ramayana and Mahabrata or the Islamic version of Jayangrana (Prince Amir Hamzah). Wayang stories and puppetry as people know them today are the cultural heritage of ancestors who have existed since prehistoric times. Wayang has passed through various historical events from generation to generation as the property of the Indonesian people, especially the Javanese people.

2.7 Previous of the Study

Several previous studies have addressed the same topic. Zagood, M. J., et al. (2023). This study investigates and analyzes the techniques used in translating Arabic socio-cultural expressions that appear in the works of Ibrahim al-Koni. Nazi:f al-Hajjar. This study utilizes House's (1997) theory. A comparison between the source text (Arabic) and the target text (English) was conducted to observe the quality of the translation. This research uses a combined method of quantitative and qualitative. Some problems were found in the translation of Arabic socio-cultural expressions into English. These problems are caused by cultural differences between Arabic and English, as evidenced by the unrecognizability of certain socio-cultural expressions in the source language and the absence of certain socio-cultural expressions in the receiving culture, as well as the non-use of certain translation techniques.

The second study was also conducted by Zagood, M. J. (2023). This study analyzed the culture-specific items (CSI) in أنا و العم سام? /na: wa lʕam sa:m/ (2016) and its English translation, 'Uncle Sam & Myself' (2017). This study provides a comparison between CSI in the translation of TSu (Arabic) and Tsa (English). The study utilizes Newmark's (1988) theory of CSI classification and translation procedures. Throughout the analysis, it was found that some CSIs were translated inaccurately due to cultural differences between Arabic and English, the use of certain Emirati local expressions in the Tsu, and the misuse of some translation techniques, as seen from the excessive use of invalid words.

The third study was conducted by Leksananda, F. A., Phoebe, B., & Manusu, G. (2023). This study tries to reveal the types of cultural words and translation procedures used in the subtitles of the movie The Dictator. The data source was obtained from a paid streaming site, Netflix. This research uses a comparative descriptive approach. A total of 156 cultural words were found with nine procedures used to translate them based on Newmark's (1988) theory. Transference and literal translation are the two most frequently applied procedures in subtitles. As a safe shortcut, translators successfully use transference which only moves the text without any changes, and literal translation to translate the source text according to its semantic features. As a result, the translation will be perfect in terms of fidelity and acceptance, but weak in terms of naturalness, informality, and fun.

The fourth study was conducted by Putri, A. A., Rasyad, H., & Anggraini, R. (2023). This study examines 3 things, namely (1) cultural terms in Sarimin, (2) translation techniques of cultural terms, and (3) translation ideology used in translating cultural terms. The theories used in this analysis are Molina and Albir's

(2002) translation techniques, Newmark's (1988) specific cultural terms, and Venuti's (2001) translation strategies. The source chosen is an online comic or webtoon entitled Sarimin by Nagaterbang. This study chose Sarimin as the research subject because its theme relies heavily on Indonesian mysticism, emphasizing some specific cultural items in words, phrases, and sentences that are very difficult to translate into English. The study found that the most frequently occurring category of cultural terms was socio-cultural at 39%; items of organization, customs, and ideas followed, not too far away, with 35%. The study also found that translators relied on adaptation which took 41% of items and favored domestication over foreignness. An analysis of translation techniques revealed that many cultural elements cannot be translated as they are, and the methods chosen may vary based on the context of the story. The findings highlight the need for translation guidelines to balance these two ideologies to preserve cultural richness while making the translation suitable for the target audience.

The last research is by Ninsiana, W., Siregar, S., & Meylisa, I. (2022). This study aims to find out students' difficulties in translating socio-culturally bound expressions into Indonesian-English translation. This study used a qualitative method. This research focuses on students' difficulties in translating socio-culturally bound expressions into Indonesian-English translation. The main source of this research is the translation assignments of IAIN Metro students in the 2020/2021 academic year. The study concluded that students' translation of socio-culturally bound expressions in Indonesian-English translation consists of 85% inappropriate use of socio-culturally bound expressions and 15% inappropriate use of socio-culturally bound expressions. Furthermore, the second research result
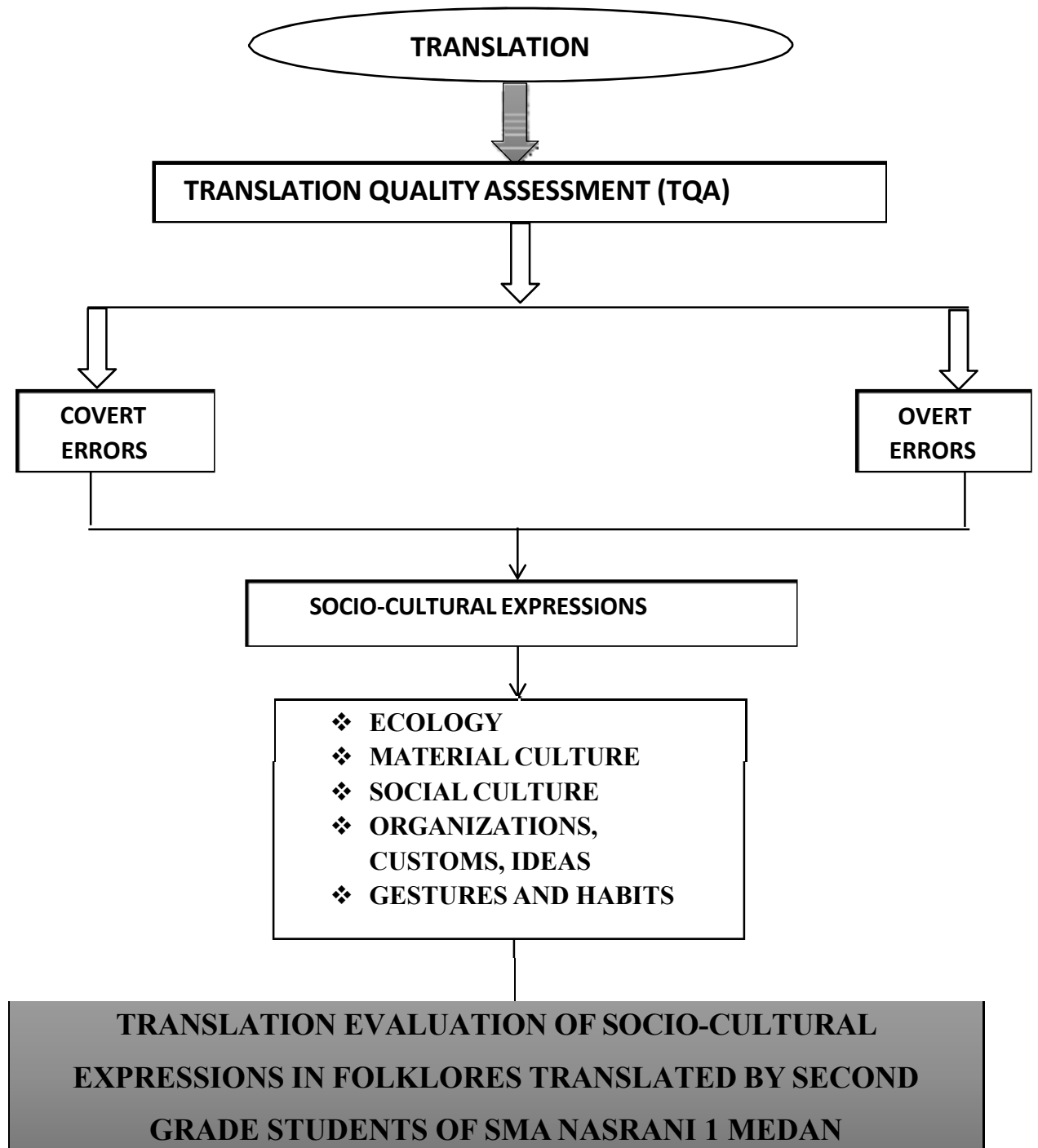
regarding the causes of students' difficulties in translating socio-culturally bound expressions in Indonesian-English translation is influenced by the translators' lack of knowledge in both languages in general and the importance of functional equivalence in particular, limited linguistic competence, their poor pragmatic competence in the target language, lack of cultural awareness, and lack of interaction and cultural equality.

Regarding the above research, this study uses Newmark's (1988) theory to identify socio-cultural expressions and Juliane House's (1997) theory to evaluate translation quality. This study focuses on evaluating the covert and overt errors of socio-cultural expressions in folklore translated by second-grade students of SMA Nasrani 1 Medan. In the previous studies, the five studies have similarities, namely the translation of socio-cultural expressions. However, the five studies also have differences, namely the first on the subject and object of research. Secondly, the first researcher used House's theory (1997) to observe the quality of translation by comparing the source text and target text). The second researcher used Newmark's theory (1988) in analyzing culture-specific items. The third researcher uses Newmark's theory in analyzing the translation procedure of cultural words in the subtitles of The Dictator. The fourth researcher used Molina and Albir's (2002) theory in analyzing translation techniques Newmark's (1988) theory in analyzing culture-specific terms and Venuti's (2001) in translation strategies. The last researcher focused on students' difficulties in translating socio-culturally bound expressions into Indonesian-English translation.

2.8 Conceptual Framework

The visible substance providing insight into the function of language is language, and it is largely through language that we have access to the inner workings of the human mind. The science that studies language is called linguistics, or often linguistics.

In general, the term "Translation" refers to all procedures and techniques used to convey meaning completely, accurately, and as closely as possible in a text written in the original language into the target language. Transferring knowledge or information can also be achieved through translation. It can serve as a link between speakers of different languages and cultural backgrounds. People can learn and understand the language and culture of others by using translation. Through translation, people can understand different cultures in different situations. There is a classification of socio-cultural expressions in translation.

TRANSLATION

TRANSLATION QUALITY ASSESSMENT (TQA)

COVERT ERRORS

OVERT ERRORS

SOCIO-CULTURAL EXPRESSIONS

- ❖ **ECOLOGY**
- ❖ **MATERIAL CULTURE**
- ❖ **SOCIAL CULTURE**
- ❖ **ORGANIZATIONS, CUSTOMS, IDEAS**
- ❖ **GESTURES AND HABITS**

TRANSLATION EVALUATION OF SOCIO-CULTURAL EXPRESSIONS IN FOLKLORES TRANSLATED BY SECOND GRADE STUDENTS OF SMA NASRANI 1 MEDAN

Figure 2. 1 Conceptual Framework

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

Research design refers to a systematic framework or plan that is proposed to analyze, collect, and interpret data to answer research questions and achieve specific research objectives. This research is included in qualitative descriptive research. According to Ary et al (2014), descriptive research involves instruments such as surveys and interviews to collect data from a group of people. The purpose of the descriptive method is to characterize a phenomenon, in this example the translation of socio-cultural expressions contained in folklore. In addition, this research used qualitative research. Yilmaz (2013:312) qualitative research is the study of people, cases, phenomena, social situations, and processes in their natural environment to reveal the specific definitions that people attach to their experiences in the world. The concept of qualitative research involves assisting researchers in understanding existing problems and research questions. As a result, this research used descriptive qualitative research because it explains a phenomenon that refers to the translation of socio-cultural expressions contained in folklore.

3.2 Population and Sample of the Study

According to Handayani (2020), population is the totality of each element to be studied which has the same characteristics, which can be individuals from a group, event, or something to be studied. The population in this study was all second-grade students of SMA Nasrani 1 Medan as many as 2 classes in the 2024/2025 academic year. According to Handayani (2020), the sampling technique, or what is usually called sampling is the process of selecting several elements from

the population being studied to be used as samples and understanding the various traits or characteristics of the subjects being sampled, which can later be generalized from the elements of the population. There are two parts to the sampling technique, namely probability sampling and non-probability sampling. In this research, researchers used non-probability sampling, namely purposive sampling, which is a sampling technique based on the researcher's considerations regarding which samples are most suitable, useful, and considered representative of a population (representative). The sample in this research was the second-grade students majoring in Science, totaling 23 students. The data source of this research is the translation of folklore translated by second-grade students of SMA Nasrani 1 Medan.

3.3 Data and Source Data

This research is divided into two different data, namely data on socio-cultural expressions found in folklore manuscripts entitled *Sangkuriang, Simungil Bermata Besar, Seruling Ajaib, Beruang dan Lebah,* and *Si Tikus*. Socio-cultural expressions are clarified into 5 categories according to Newmark's theory (1988), namely ecology, material culture, social culture, organization (customs, ideas), gestures, and habits). Meanwhile, the translation data is folklore translation from Indonesian to English. The assessment of translation quality is applied in socio-cultural expression and translation quality is reviewed from covert errors and overt errors, while the data source of this research is the translation result of folklores by second-grade students of SMA Nasrani 1 Medan.

3.4 Instrument of Collecting Data

According to Sugiyono (2013), researchers are instruments or research tools in qualitative research. Furthermore, Purwanto (2018) states that research instruments are tools used to collect data in a study. Instruments are made based on the purpose of measurement and the underlying theory. For this study, data collection was carried out using observation, the researchers can examine the results of students' translations in writing, focusing on the translation of socio-cultural expressions, after obtaining the results, researchers assess the quality of translation through the analysis of covert errors and overt errors in the translation of socio-cultural expressions in folklores.

3.5 Technique of Collecting Data

Data collection is the process of collecting and evaluating information or data from multiple sources to find answers to problems, answer questions, evaluate outcomes, and forecast trends, and probabilities. Sugiyono (2013) states that data collection techniques are the most strategic step in research because the main purpose of the research is to obtain data. Observation is a data collection technique by making direct observations of the object under study. Observation can be done in a participatory or non-participatory manner. In addition, documentation is a data collection technique by collecting data from written sources, such as books, journals, articles, reports, and other relevant documents. In this study, researcher collected data using the following methods:

1. Sharing the source text (folklore) to be translated to the target text

2. Collecting the students' translation results

3. Identifying the translation of socio-cultural expressions contained in the folktales translated by the students

4. Making a table of translations of socio-cultural expressions in folklore

3.6 Technique of Analyzing Data

Data analysis is the process of organizing and processing data to identify patterns, relationships, and important information contained therein. According to Miles, Huberman, and Saldana (2014), there are three analysis techniques, namely data condensation, data display, and conclusion.
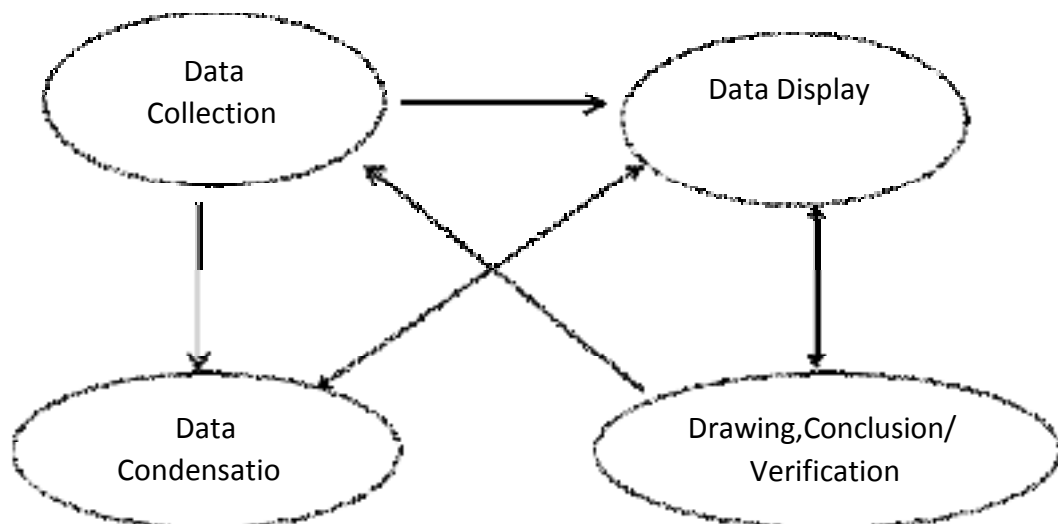
Figure 3. 1 The Components of Data Analysis Interactive Model, Source (Miles, Huberman Dan Saldana, 2014)

1. Data condensation, Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming data that approaches the whole of the written field notes, interview transcripts, documents, and empirical materials. In this study the data is focuses on socio-cultural expression in folklores entitled *Sangkuriang, Simungil Bermata Besar, Seruling Ajaib, Beruang dan Lebah* and *Si Tikus.*

2. Data display, data display is an organization, unification, and information that is concluded. The presentation of data here also helps in understanding the research context because it conducts a more in-depth analysis.

3. Concluding, the last step in the data analysis technique after data dondensation and data display is concluding.

In this study, the researcher analyzes the data through the following techniques:

1. Conducting register analysis (field, tenor, mode) to obtain the source text profile

2. Describing the genre of the source text as embodied in the register

3. Identifying the function of the source text

4. Performing the same steps with the target text

5. Comparing the two text profiles to produce a statement of "inequivalence" which is categorized according to the register and genre. The errors found are categorized into 'covertly erroneous errors' to distinguish them from 'overtly erroneous errors' which are denotative mismatches or target system errors

6. Providing a statement of quality concerning the translation result, and

7. Categorizing the translation result into seven subcategories: not translated, slight change in meaning, significant change in meaning, distortion of meaning, beach of the TL system, creative translation, and cultural filtering.

8. Summarizing errors in the form of tables to confirm the error quantity and provide concluding remarks about the translations' quality.