CHAPTER V

CONCLUSION AND SUGGESTION

A. **Conclusion**

Based on the research findings found after analyzing the data, it can be concluded that:

(1) There were six out of eight types of translation method used by the translator in translating the folklore "Deli Malay and Serdang Malay" from Indonesian into English, they are : 1) Literal Translation, 2) Faithful Translation, 3) Semantic Translation, 4) Adaptation Translation, 5) Free Translation, and 6) Communicative Translation. It can be seen that the total of the sentences from the data were 247 sentences. The translator only used six translation methods out of eight translation methods based on Newmark's theory in the translation of the folklores "Deli Malay and Serdang Malay" from Indonesian into English, they are: Literal Translation (16%), Faithful Translation (9%), Semantic Translation (2%), Adaptation Translation (3%), Free Translation (64%), and Communicative Translation (6%) and Word for Word translation and Idiomatic translation are not used in the translation of these folkores.

(2) There were six out of eight types of translation method (Literal Translation, Faithful Translation, Semantic Translation, Adaptation Translation, Free Translation, and Communicative Translation) were used by the translator in translating the folklore "Deli Malay and Serdang Malay" from Indonesian into English, as follows; 1) Literal Translation in sentence number 31. The word **its** which means *itu adalah* in

Indonesian is not available in the SL sentences. The translator does not rewrite *kekuasaan Langka Pura*, but the translator replace *Kekuasaan Langka Pura* into **its**. The literal translation is still out of the context, almost the same as word for word translation. This method can also be used as the first step for doing translation. 2) Faithful Translation in sentence number 7. The words *Masa itu, Pulau Berayun masih berupa kedatuan* translated into **At that time, Pulau Berayun was still kedatuan (province)**. The translator keeps faith in the translations by translating it becomes **At that time, Pulau Berayun was still kedatuan (province)** in target language and didn't improve the structure, add or less some other words. Only *kedatuan* which translated become **province** as it is adjusted to the TL. 3) Semantic Translation in sentence number 17. The words *melaga ilmu* in SL is translated into **had a war** in the TL. If the translator translated the words *melaga ilmu* in literal is **competing knowledge** but the translator translated this phrase by using his creativity by adding aesthetic value into the TL. Semantic translation is different from faithful translation, because it has to take into the aesthetic elements (beauty sounds) of the source language text by compromising meaning as long as it is within reasonable limits. 4) Adaptation Translation in sentence number 41. The words *menundukkan* into **defeat** in TL. Here, the translator using converted the source language culture into the target language culture. The translator explain *menundukkan* for Indonesian people, they directly understand about that, but in English **defeat** is available to understand. If the translator translated the word

menundukkan using literal translation become **subdue**. Will cause ambiguity. 5) Free Translation in sentence number 6. Free translation is rewriting without seeing the original form. Usually a paraphrase that can be shorter or longer than the original. In this sentence it is clear that the translator makes the sentence shorter than the original and the meaning in the SL into TL is not interrelated. Because of the reason, it would make this translation includes into free translation method. 6) Communicative Translation in sentence number 76. The translator translated the source language *begitulah ceritanya* from the source language with communicative way that the translator deliver the meaning and message from the source language becomes **That is the story of Panglima Denai** in the target language. Because of the reason, it would make this translation included into communicative translation method.

(3) The Free Translation method is the most translation method used by the translator.The reason why the translator used Free Translation method as the most dominant method in the translation of these folklores was because the translator did not use any approach and theory of translation, because the only thing he considered when translating the stories was the Readers which were children, so he produced the target language that was acceptable and easy to understand. Therefore, the translator did not use word for word translation in the translation. To support this findings, in the previous research, in her study, Nasution (2017), she found that the dominant type of translation method is Free Translation. The folklore was also aimed for the Children. And Otava (2013:10) stated that every

translation has an audience, and the better the translator knows the audience and is aware of it, the better are the chances of producing a good and usable translation.

B. Suggestions

Based on the conclusion, the suggestions are follows:

1. It is suggested that the students of English Department especially English Literature students should know how to analyze translation method in literary work such as drama, poetry, song, folklore, novel or act.

2. It is suggested that the teacher of the translation subject should explain more related to what method can be best used in translating every different kind of text before practicing to translate the text. the teacher should introduce the information of the cultural background of the text that the student will translate and use good grammar in translation

3. It is suggested that other researcher who are interested to continue this research, the object of the research should focus on novel, drama, poetry, song and act. Not only using Peter Newmark's theory but also another expert.