
| RESEARCH ARTICLE

Between Partial Translation and Summary Translation in Translating the Sundanese Folklore into English

Erlina Zulkifli Mahmud¹ ✉ Cece Sobarna² and Bima Bayusena³

¹²³*Department of Linguistics, Universitas Padjadjaran, Jatinangor, Indonesia*

Corresponding Author: Erlina Zulkifli Mahmud, **E-mail:** erlina@unpad.ac.id

| ABSTRACT

The strategies of partial translation and summary translation are related but not exactly the same. There are some characteristics indicating each of them. This research article is about the translation of the most popular Sundanese folklore, which is written in the Sundanese language and translated into English. It deals with literary translation as the data source is folklore, and folklore is included as literary work. Using content analysis of the descriptive qualitative research method, this research aims to identify what information in the source text is partially translated and which information is summarized. The theory used is one of the pragmatic strategies given by Chesterman: the strategy of partial translation. The results show that the strategies used in identifying the missing information are partial translation, summary translation, and the combination of partial translation and summary translation. The partial translation is used to avoid repetition, eliminate very detailed information or complex information, and change explicit information into implicit information. The summary translation is used to create a short summary of information involving the key points or messages given in the source text by adopting the syntactic form of the target text based on the grammatical rules.

| KEYWORDS

Pragmatic Strategy; Partial Translation; Summary Translation; Sundanese Folklore; Translation Strategy.

| ARTICLE INFORMATION

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1. Introduction

The translation of Sundanese folklore into English deals with literary translation, where the folklore is considered a literary work. As the literary translation, the work of translating covers terms of specific information culturally and linguistically. Therefore, dealing with literary translation is more challenging than with any other text. The translator needs to have both linguistic competence and cultural knowledge of the source language and the target language (Hartono, 2020). This is in line with Liu's (2006) in Hariyanto when translated idioms in Surah Yasin (Hariyanto, 2020), showing that the uniqueness of certain cultures may not have its equivalence in the target language. Nida also mentions the same opinion regarding the challenge of translating cultural terms like in literary translation that the language skill is not enough in translating literary works, the knowledge about culture, either the social culture, religion, as well as material culture is a must to be acquired by a translator (Nida, 1969). However, the obstacles dealing with literary translation do not only involve language skill and cultural knowledge, but also the strategies translation was chosen, and this is in line with the research about the translation of cultural terms in children story book's (Winda Rizky Fatma Sari & Gusthini, 2023). The obstacles of literary translation can also be studied from the use of figurative language, which is cultural (Shafa, 2023).

Regarding the object of the research, Sundanese folklore is the representation of the Sundanese culture in the forms of traditional Sundanese stories like myths, legends, and tales that also involve the uniqueness of the culture (Suganda et al., 2011). Sundanese culture is a culture owned by the people of West Java, Indonesia (Danandjaja, 1984). The case of eliminating parts of information

in the translation of Sundanese folklore into English in this research article does not cover the cultural terms but more the different grammatical rules between the source language and the target language as well as the different perspectives between the author and the translator.

Partial translation and summary translation, which are identified in the translation of Sundanese folklore into English, are parts of pragmatic strategies by Chesterman. Each of them deals with eliminating information from the source text in the target text in a different way. However, some cases of eliminating partial information in the translation of Sundanese folklore from Sundanese into English could not be identified by studying the two strategies. It could be noted that the eliminating information has other functions or backgrounds included in a subjective consideration; it is not for any background given. It could be due to the translator's preference. This research excluded the case of subjective individual preference of the translator. This study is aimed to be used as a model for translating other Sundanese folklore as well as other Sundanese literary works.

Some previous research studies are used as references for this current research. The first one of the previous research is about the translation of Sundanese folklore, namely *Nyi Mas Sanghyang Dewi Sri*, the Goddess of fertility, in a case of multiple translations involving two target texts: Indonesian and English. (Zulkifli Mahmud et al., 2022). Unlike this current research, the first previous research uses methods of translation for its study and deals with only one folklore. The second previous research is about the translation of terms of address in Sundanese short stories into English (Sukaesih et al., 2021). It used translation techniques given by Molina and Albir (2002), where the elimination of information, called the technique of deletion, is involved. The third previous research deals with the use of Chesterman's pragmatic strategies, including a partial translation of *The Power* by Rhonda Byrne into Uzbek language (Anvarovna, 2021). The fourth previous research is about the translation of the National Geographic Magazine involving all three major classifications of translation strategies by Chesterman: syntactic strategies, semantic strategies and pragmatic strategies (Utama et al., 2021). The result of the research showed that faithfulness was gained from using the syntactic strategies, as was textual manipulation. The fifth previous research using Chesterman's translation strategies was found in the research about the annotated translation of a novel, and the result showed that all major classifications of translation strategies were involved, but partial translation strategy was not found there (Haris Firstiyanti, 2021). Those five previous studies show the position of this current research that the research about the partial and summary translation of Sundanese folklore into English has not been done before. The novelty of this current research is valid.

This current research article identifies the emergence of partial translation and summary translation in the translation of Sundanese folklore into English. Unlike other literary translations involving the elimination of cultural information like cultural terms or words, as in the case of non-equivalent words, this research excludes the translation of cultural terms or words. Using the content analysis of the descriptive qualitative research method, this current research aims to describe the kind of information eliminated through the emergence of partial translation and the kind of information that is being summarized in the emergence of summary translation.

2. Literature Review

This research article uses the translation strategies given by Chesterman in which he classifies the translation strategies into three major classifications: syntactic strategy (dealing with the structure), semantic strategy (dealing with meaning), and pragmatic strategy (dealing with the message) (Chesterman, 2016). The research uses Chesterman's strategies, which can also be found in its major classification. There are ten sub-categories of each, and partial translation is a part of pragmatic strategies (Hariyanto, 2015). Partial translation covers all kinds of partial translation, including summary translation and transcription. However, this research focuses on two terms: partial translation deals with the elimination of information from the source text partially; some parts of the text are left untranslated or omitted, and second one is summary translation involves a summary of the source text in the target text; this may deal with the change of points of order as well as the change of sentence structure. In the case of partial translation, Nida uses the same term, "partial translation," not as the strategy of translation but as the method of translation referring to the same thing (Catford, 1969).

The act of eliminating information partially involves some other strategies in Chesterman's. Still under the same major classification, "pragmatic strategies," there is the sub-strategy of translation, namely information change. It covers the addition or omission of non-inferable new information. It involves the omission of information with specific kinds of information. There is also the sub-strategy of translation called explicitness change, covering the adding of information under the explicitation sub-strategy and eliminating some elements of the message under the implicature sub-strategy (Hariyanto, 2015). Therefore, it involves the omission of information though for a specific reason or function. Chesterman is very specific about his classification regarding translation strategies.

It can be underlined that the same act of eliminating partial information is given different terms by different scholars. Molina and Albir, under their techniques of translation, classify it into two terms: (i) reduction by specifying that the omission should not distort

the message or meaning given in the source text and (ii) linguistic compression (Molina & Hurtado Albir 2002). Meanwhile, Edelman uses the term fragmentary writing as the rename of partial translation (Koskinen, 2012). In Vehmas-Lehto's model of pragmatic adaptation, eliminating information is called omission (Nazemi & Taki, 2017).

3. Methodology

The research about the translation of Sundanese folklore into English uses content analysis as part of the descriptive qualitative method. It is a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes (Hsieh & Shannon, 2005). It is descriptive as it uses the data just the way they are with no modification, and it is qualitative because it deals with words, not numbers. This is in line with the definition of qualitative method by Kothari (Kothari, 2004) and by Creswell (Creswell, 2014). The data are taken from a book entitled *The Most Popular Sundanese Folklore: Myth, Legend, and Tales* (Suganda et al., 2011). In the book, the Sundanese folklore, which is written in the Sundanese language, is accompanied by two target texts: the Indonesian target text and the English target text. It was translated simultaneously. The folklore, which used to be an oral work, was then documented in a written form.

This research was carried out by applying one of the pragmatic strategies given by Chesterman, namely the strategy of partial translation, which involved another strategy called summary translation. Some procedures are done either by collecting or analyzing the data. The first procedure was to read the Sundanese text as the source text and then go to its translation in the English target text. By reading both texts comprehensively using a close reading technique, the next procedure was to observe the reduction of syntactic form in the target text. After collecting all the data regarding the reduction of syntactic form in the target text, the data were then observed to identify the kind of information missing and which part of the information was missing. From the collected data, the next procedure was to analyze based on the characteristics of partial translation and summary translation. The partial translation strategy could be observed by (i) the partial missing information in the target text and (ii) the similar syntactic structure maintained in the target text. Meanwhile, the summary translation could be studied by the shorter summary applied. After observing the data, the next procedure was to put them in the table to see which data belonged to the partial translation and which data belonged to the summary translation. In the research about the translation of Sundanese folklore into English represented in the data source, it could be identified that some data involved two strategies altogether as a combination: the partial translation and the summary translation. Not all data in this research article were discussed. The last procedure was to describe each data based on the analysis.

4. Results and Discussion

The translation of Sundanese folklore into English dealing with eliminating partial information, either omitting some partial information or summarizing the information in the source text short in the target text, can be categorized into three classifications: partial translation, summary translation, and the combination of partial translation and summary translation. The kind of information eliminated deals with repetition, detailed information, and the change from explicit information into implicit information.

Thirty-nine data were collected regarding eliminating partial information and summarizing information. They are identified in ten folklore out of thirty. However, for this research, only some are discussed as the representation of all, and this involves five folklores: *Ciung Wanara* 'The Tale of Ciung Wanara', *Anak Embé Jeung Indungna* 'Mother Goats and Her Children', *Budak Pahatu* 'The Orphans', *Talagawarna* 'The Legend of Talagawarna', and *Asal-Usul Désa Maronggé* 'The Tale of Marongge Village'.

4.1 The Strategy of Partial Translation

1	<i>Atuh upami kitu, wios Timbaklarang waé nu di dieu, marengan kami, gegentos pun biang, Naganingrum maksa.</i> 'Then, in that case, let Timbaklarang stay here, accompany me, to replace my mother, Naganingrum insisted.	In that case, let Timbaklarang stay to accompany us.
2	<i>Béjakeun yén kami rék gancang nyusul ka ditu, mantuan Gusti ngalahirkeun, kitu saur Déwi Pangrenyep.</i> 'Tell her that I will soon go there, to assist Your Lady to giving birth, that's what Dewi Pangrenyep said'.	Tell her I will come to assist her labor.

3	<i>Aya hiji embe bikang boga anak dua. Nu hiji jalu, nu hiji deui bikang. Duanana dipikanyaah pisan ku indungna.</i> 'There is a female goat who has two children. One is male, and the other one is female. Both of them were so loved by their mother'.	Once, there was a mother goat that had two kids whom she loved much.
4	<i>Budak awéwé tuluy nyokot hihid. Tulang-tulang nu meunang ngumpulkeun téa digeberan ku manéhna bari ngawih.</i> 'The girl then took the old fan. The bones which have been collected were fanned by her while chanting'.	The girl brought the old fan. She fanned at the bones, chanting.
5	<i>Dina hiji mangsa, barudak teh rek ngala buah kupa ka leuweung. Barang datang ka leuweug ceuk lanceukna. Nyai, Akang rek ngala bubuahan. Ku Nyai pulungan.</i> Once, the kids would like to pluck kupa fruit in the forest. When they arrived there, her brother said. Nyai, Akang is going to pluck the fruits. You pick it up'.	The brother said, Nyai, I will climb and pluck the fruit. Pick it up, will you?

Table 4.1 consists of five pieces of data regarding the emergence of partial translation. Data no.1 and data no.2 are found in the Sundanese folklore entitled *Ciung Wanara*. The folklore is about the greediness of one of the King's wives, Déwi Pangrenyep, who wanted to keep the wealth of the King to herself and her son. She had planned to get rid of the newborn son of another wife, Naganingrum. The first data and the second data were parts of the dialog when Dewi Pangrenyep insisted on "helping" Naganingrum in giving birth without any assistance from any midwife as Dewi Pangrenyep had planned everything: she made the midwife go long before the time, and so no witness of what she would do she asked all the maids to get out of the room. Naganingrum felt worried about that, so she asked one of her maids, Timbaklarang, her trusted maid, to stay in the room with her. *Atuh upami kitu, wios Timbaklarang waé nu di dieu, marengan kami, **gegentos pun biang, Naganingrum maksa*** 'In that case, let Timbaklarang stay here to accompany me, **to replace my mother, Naganingrum insisted**'. The target text omitted the detailed information 'to replace my mother' as it is not discussed in any parts of the text regarding 'the mother', and the clause Naganingrum insisted on implicit information. The data no.2 is found in the same folklore. It was when Timbaklarang, the maid who was looking for a midwife, failed as the midwife was not there that she met Dewi Pangrenyep. As soon as Dewi Pangrenyep found out about Naganingrum that she would soon give birth, she proceeded with her plan. She told the maid to come back to Naganingrum's palace and asked the maid to tell Naganingrum that she would come to her soon and assist Naganingrum in giving birth. She told the maid in a direct sentence: *Béjakeun yén kami **rék gancang nyusul ka ditu, mantuan Gusti ngalahirkeun, kitu saur Déwi Pangrenyep.*** 'Tell her I will come to assist her labor'. It could be seen that some partial information was omitted: **rék gancang nyusul ka ditu** 'will catch up soon' to eliminate detailed information and the clause **kitu saur Déwi Pangrenyep** 'that was what Dewi Pangrenyep said' to make the explicit information implicit. As a whole, the omission of information in the two data does not change the main message of the information given in the source text.

Data no.3 was found in the folklore entitled *Anak Embé Jeung Indungna* 'Mother Goats and Her Children. The partial translation was identified in the data when the description involving three sentences were (i) *Aya hiji embe bikang boga anak dua* 'There is a female goat who has two children', (ii) ***Nu hiji jalu, nu hiji deui bikang*** 'One is male, another one is female', (iii) *Duanana dipikanyaah pisan ku indungna* 'Both of them were so loved by their mother' were translated into one sentence with some partial information omitted. This involves partial translation when the detailed information ***Nu hiji jalu, nu hiji deui bikang*** 'One is male, another one is female' in the second sentence was eliminated. The three sentences were translated into one sentence in the target text, "Once there was a mother goat that had two kids whom she loved much".

Data no.4 and no.5 were located in the folklore entitled *Budak Pahatu* 'The Orphans', who have a magical traditional fan as their ancestors' heritage. The fan can bring dead people to life. One day, the brother was accidentally killed by the royal army and fell into the lake, but when his bones were collected, using their old fan, his younger sister could bring him alive. *Budak awéwé tuluy nyokot hihid. **Tulang-tulang nu meunang ngumpulkeun téa** digeberan ku manéhna bari ngawih* 'The girl then took the old fan. The bones that had been collected were fanned by her while chanting.' The two sentences were translated into 'The girl brought the old fan. She fanned at the bones chanting'. The omitted information was a repetition, as it had already been given in the previous part of the text. While in data no.5, the partial information was identified not due to repetition but more to detailed information when ***Dina hiji mangsa, barudak teh rek ngala buah kupa ka leuweung*** 'Once, the kids would like to pluck kupa fruit in the forest'. ***Barang datang ka leuweung ceuk lanceukna*** 'When they arrived there, her brother said'. *Nyai, Akang rek ngala bubuahan* 'Nyai, Akang is going to pluck the fruits'. *Ku Nyai pulungan.* You pick it up'. The four sentences of the source text were translated into *The brother said, Nyai, **I will climb and pluck the fruit.** Pick it up, will you?* The missing information about the

name of the fruit, kupa and the forest have been informed in the beginning, so the eliminating information deals with repetition and the next part of the missing information, **Barang datang ka leuweung** 'When they arrived in the forest' deals with the detailed information.

From the data in Table 4.1, it could be studied that eliminating partial information does not change the main message of the source text. This is in line with the result of the research about the translation of English songs into Indonesian using the reduction technique, where the function of eliminating partial information is just to compress the meaning, and it does not reduce the writer's intended meaning (Anwar, 2020). This case is so much different from the case of deletion in the translation of an Indonesian novel into English, where the missing information deals with detailed information regarding names of people, and it cannot be tolerated as the missing information subtracts the message in the source text (Djohan & Diah Lestari, 2021).

4.2 The Strategy of Summary Translation

1	<i>Singgét carita, umur kandunganana nincak salapan sasih. Teu lami Déwi Pangrenyep babaran, putrana pameget.</i> 'In short, the pregnancy reached to nine months. Not long after that, Dewi Pangrenyep gave birth, and her child is a son'.	Nine months after, Dewi Pangrenyep gave birth to a son.
2	<i>Sakur nu nyaksikeun éta kajadian ngarasa kuciwa tur sedih kana kalakuan putri. Ratu teu kuat nahan kasedih, ceurik kanyeyerianan</i> 'Anybody who saw what the Princess did feeling so disappointed and sad due to her bad attitude. The Queen could not stand with her sadness; she burst into tears.'	That incident made the Queen shocked and burst into tears.
3	<i>Sabada kajadian kitu lajeng Embah Gabug lungsur. Sadaya tamu diguyah-guyah sina garugah. Saparantosna ga rugah lajeng Embah Gabug ngalahir.</i> 'After what happened then Embah Gabug came down. All the guests were shaken to wake them up. After they have all woken up then Embah Gabug started asking.'	Then Embah Gabug came to the guests. She woke them up and asked.

Table 4.2 consists of data regarding the missing information involving summary translation. Data no.1 of two sentences found in the folklore entitled Ciung Wanara, (i) *Singgét carita, umur kandunganana nincak salapan sasih* 'In short, the pregnancy reached nine months'. (ii) *Teu lami Déwi Pangrenyep babaran, putrana pameget* 'Not long after that Dewi Pangrenyep gave birth, her child is a son' were translated into one sentence by summarizing them "Nine months after, Dewi Pangrenyep gave birth to a son. The equivalence in the target text shows the same message as in the source text but with a sentence structure change.

Data no.2 was found in the folklore entitled *Talagawarna* 'The Legend of Talagawarna'. The story is about a spoiled princess who always wanted to get what she wanted and would throw a tantrum if she did not get it. On her 17th birthday, her father gave her a very beautiful necklace with precious colorful stones, but the gift was not what she wanted, and it was thrown away. The incident made her mother and all who witnessed her bad attitude feel so disappointed and very sad, especially when they saw her mother burst into tears, as stated in the following data, *Sakur nu nyaksikeun éta kajadian ngarasa kuciwa tur sedih kana kalakuan putri* 'Anybody who saw what the Princess did feeling so disappointed and sad due to her bad attitude'. *Ratu teu kuat nahan kasedih, ceurik kanyeyerianan* 'The Queen could not stand with her sadness; she burst into tears.' These two sentences were not translated fully with all the detailed information; instead, they were summarized into 'That incident made the Queen shocked and burst into tears'. It shows the main similar message of the information given in the source text.

Data no.3 was found in the folklore entitled *Asal-Usul Désa Maronggé* 'The Tale of Marongge Village'. It is about four sisters of a royal family who have magical powers and come from a village called Babakan, then known as *Maronggé*. In data no. 3 three sentences of (i) ***Sabada kajadian kitu lajeng Embah Gabug lungsur*** 'After what happened then Embah Gabug came down', (ii) *Sadaya tamu diguyah-guyah sina garugah* All the guests were shaken to wake them up', (iii) ***Saparantosna ga rugah lajeng Embah Gabug ngalahir***: After they have all woken up then Embah Gabug started asking' were translated into two sentences 'Then Embah Gabug came to the guests. She woke them up and asked' not by eliminating partial information but by summarizing them. No message from the source text is missing.

4.3 The Combination of Partial Translation and Summary Translation

No.	Source Text	Target Text
1	<i>Ku margi Gusti badé babar, kabeh dayang ulah aya nu di kamar. Geura kalaluar! tambah Dewi Pangrenyep ka para dayang Naganingrum.</i> 'Because Your Lady will give birth, all maids are not allowed to be in the room. Get out, all of you! Added Dewi Pangrenyep to Naganingrum's maids.'	Now, your master will give birth; I want all of you wait outside.
2	<i>Lamun hayam kuring éléh mah, aya kénéh nyawa kuring, jawab Ciung tegep.</i> If my rooster was defeated, there is still my soul, answered Ciung firmly.	Take my life if my rooster lost.

Table 4.3 consists of two pieces of data regarding eliminating partial information under the partial translation as well as the summary of the information under the summary translation found in the same folklore entitled Ciung Wanara. All of them are utterances in a dialog. Data no.1 covers two sentences of the command given by Dewi Pangrenyep. The first sentence is *Ku margi Gusti badé babar*: 'Because Your Lady will give birth, **kabeh dayang ulah aya nu di kamar** 'all maids are not allowed to be in the room'. It refers to the command for Naganingrum's maids not to be in the room where she would carry out her plan without any witnesses. Then the second sentence, *Geura kalaluar!* Get out, all of you! **tambah Dewi Pangrenyep ka para dayang Naganingrum** 'Added Dewi Pangrenyep to Naganingrum's maids' is the next command to emphasize the first command that all maids have to get out of the room. These two sentences of the source text are translated into one sentence consisting of two clauses: 'Now, your master will give birth, I want all of you to wait outside' in the form of a summary. Then the information regarding the explicitation of who made the utterance (Dewi Pangrenyep) to whom (Naganingrum's maids) was made implicit by eliminating the clause **tambah Dewi Pangrenyep ka para dayang Naganingrum** 'Added Dewi Pangrenyep to Naganingrum's maids'. Therefore, there are two strategies applied in the data: the summary translation regarding the content of the command given by Dewi Pangrenyep and the partial translation regarding the explicit clause regarding the introductory clause of a direct speech.

Data no. 2 is almost the same as data no.1 in that it involves direct speech. It is given by Ciung Wanara to answer the King's question regarding the condition if Ciung Wanara's rooster lost the fight. *Lamun hayam kuring éléh mah* 'If my rooster was defeated', *aya kénéh nyawa kuring* 'there is still my soul', **jawab Ciung tegep** 'answered Ciung firmly'. The utterance is translated into 'Take my life if my rooster lost'. Ciung is willing to give his life to the King if his rooster is defeated. There is a change of order of key points in the target text when the condition is put at the second clause. This deals with the summary translation. As the partial translation, it involves eliminating the clause **jawab Ciung tegep** on how Ciung answered the King's question. It is given explicitly in the source text, but then it is changed into implicit in the target text.

As other information in all the data in this research, the partial translation, as well as the summary translation, do not change the main message that the writer intended to. All the elimination of information and the summary of information are performed only to compress the meaning.

5. Conclusion

The strategy of partial translation involves the missing information in the target text due to the act of omitting or deleting as well as the act of summarizing. In the translation of the Sundanese folklore from Sundanese into English, the case of eliminating information involves three sub-strategies. The first strategy is called partial translation, mostly done to make the information implicit, as in utterances. The second strategy is considered a part of partial translation, called summary translation, which simplifies sentences and makes them easier to comprehend by the target readers. This strategy usually adopts the grammatical rules of the target language so it is grammatically acceptable and readable for the readership of the target text. The third strategy is the combination of the two previous strategies, partial translation and summary translation when both are applied usually in long sentences consisting of detailed information not only in data consisting of descriptive sentences but also in utterances of a dialogue.

The missing information as the consequence of eliminating a part of the information in the translation of Sundanese folklore either in partial translation or summary translation or the combination of partial translation and summary translation into English does not lead to the changing of the key points or messages of the source text. It can be observed that the translator makes use of those strategies for very specific functions : (i) to avoid repetition, (ii) to avoid redundancy, and (iii) to change the information from explicit to implicit.

5.1 Suggestion

The information given in the data source involves multiple translations from Sundanese source text into two target texts: Indonesian target text and English target text. This research opens further research regarding the case of multiple translations by comparing what strategies are applied in the first target text, the Indonesian target text, as well as in the second target text, the English target text. Future research may deal with more strategies, not only partial translation and summary translation.

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ORCID iD: <https://orcid.org/0000-0001-5424-6530>

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