

METHOD OF FOLKTALE TRANSLATION

“LEGENDA LAUT DANAU TADOR”

SKRIPSI

*Submitted in Partial Fulfillment of the Requirements
for the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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**FACULTY OF TEACHERS TRAINING AND EDUCATION
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
MEDAN
2022**

BERITA ACARA

Ujian Mempertahankan Skripsi Sarjana Bagi Mahasiswa Program Strata - I
Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera
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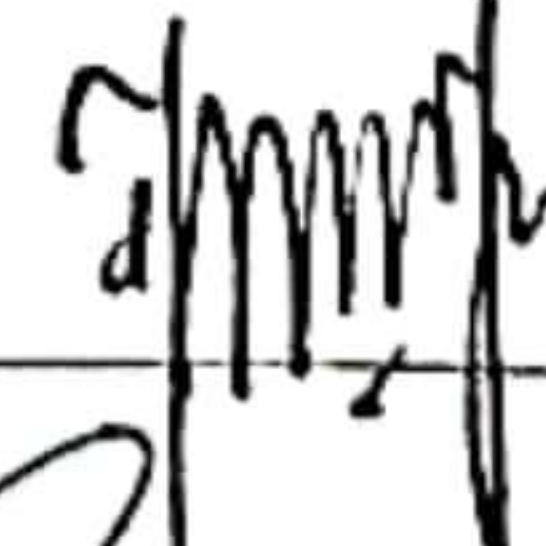
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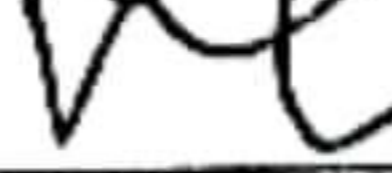
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ABSTRACT

Sultan Fatiha Siahaan. 1802050115. *Method of Folktale Translation Legenda Laut Danau Tador*. Skripsi. Faculty of Teacher Training and Education. Universitas Muhammadiyah Sumatera Utara. Medan. 2022

The research deals with types of translation method were used by authors in “Legenda Laut Danau Tador” and the researcher identify what kind of method that had used in the folktale . This research applied qualitative research design in which the data was read and analyze the folktale “Legenda Laut Danau Tador”.Data analysis technique was conducted by Sugiyono (2016), namely data reduction, data display, and drawing conclusions. The finding from the data analysis contribute to conducts the Translation Methods that is what kinds of translation method used in folktale translation. There are 5 kinds out of 8 translation methods found in translation The methods are Word for word Translation Method, Free Translation Method, Literal Translation Method, Faithful Translation Method, and Idiomatic Translation Method.

Keywords: *Folktale, Method, Translation*

ACKNOWLEDGEMENTS



Assalamualaikum Wr.Wb

First of all, the researcher would like to express thanks to Allah SWT, the Almighty God for blessing, health, protection, knowledge and opportunity that at last he is able to complete this research entitled “Word Clustering Collocation Method in Vocabulary Selection for EFL Learner” as one of requirement for degree of Sarjana Pendidikan at English Department, Faculty of Teaching Training and Education, Universitas Muhammadiyah Sumatera Utara. Secondly, bless and peace be upon the Prophet Muhammad SAW who has brought human being from the darkness into the brightness as we behold today. Thirdly, he would like to thank to his dearest parents **Timbul** and **Neri** who had given pray, advice, moral, and material supports to complete this research.

This *skripsi* written to fulfill to the requirements for the degree of Sarjana Pendidikan (S.Pd) English Education Program. Without helping from the following people, it might be impossible for him to finish it. Then, he would like to express his gratitude and appreciation to :

1. Prof. Dr. Agussani , M.A.P, The Rector of Universitas Muhammadiyah Sumatera Utara.
2. Dra. Hj. Syamsuyurnita, M.Pd, the Dean of Faculty of Teacher Training and Education Program, Universitas Muhammadiyah Sumatera Utara.

3. Pirman Ginting, S.Pd., M.Hum, and Rita Harisma, S.Pd., M.Hum, as the Head and Secretary of English Education Program in Faculty of Teachers Training and Education Universitas Muhammadiyah Sumatera Utara.
4. Dr. Bambang Panca Syaputra ,M.Hum as his supervisor for valuable knowledge, supports, corrections, and advices to make this research better.
5. All lecturers of English Education Program for their knowledge during his academic years.
6. The staff of English Education Program of Faculty of Teacher Training and Education Universitas Muhammadiyah Sumatera Utara for their information during academic years.
7. Atika Oktaria Rambe for supporting the researcher during research process
8. All friends, he hopes that Allah SWT will praise you all.

He realizes that this study is still far from being perfect and hopefully the finding of this research were expected to be useful for those who read this research and interested to the topic. Therefore, construction, criticisms, comment, suggestion, were welcomed for further improvement of this research. And may Allah SWT the most Almighty always bless all of us.

Wassalamu'alaikum Wr.Wb

Medan, Oktober 2022

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CHAPTER I

INTRODUCTION

A. Background of Study

Translation is a mental activity in which a meaning of given linguistic discourse is rendered from one language to another. It is the act of transferring the linguistic entities from one language in to their equivalents in to another language. Translation is an act through which the content of a text is transferred from the source language in to the target language (Foster, 1958). The language to be translated is called the source language (SL), whereas the language to be translated into or arrived at is called the target language (TL). The translator needs to have good knowledge of both the source and the target language, in addition to a high linguistic sensitivity as he should transmit the writer's intention, original thoughts and opinions in the translated version as precisely and faithfully as possible.

Translation is a process and a product. According to Catford (1995), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) This definition shows that translation is a process in the sense that is an activity. Performed by people through time, when expressions are translated in to simpler ones in the sam

language (Rewording and para-phrasing). It can be done also from one language into another different language.

Basically, there are many definitions of translation. Translation is generally defined as the process of translate text or something from one language to other language. Newmark (1988, p. 5) states that “translation is rendering the meaning of a text into another language in the way that the author intended the text.” Catford (1965, p. 20) explains that “translation is the replacement of a textual material in one language (source language) by equivalent textual material in another language (target language).” Roger T. Bell (1991, p. 6) states that “translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language.” So, translation is a general term that refers to the removal of reflections and ideas from one source language (SL) to the target language (TL).

In translating, a translator should carefully keep attention for every word that is translated because it will influence the equivalence meaning between SL and TL on its translation. To translate a text from source language into target language, the translator should consider the process of translating. Especially for literary works is a kind of texts which is usually translated by many translators.

A folktale is a type of traditional story that tries to explain something, or which is meant to help people behave well in the world. Such stories usually are fiction-based with magical or supernatural elements, and they often are woven around talking animals, royalty, peasants or mythical creatures. Initially passed down through oral tradition, they were a major means of educating and entertaining prior to the development of printed materials and modern technologies, and they remain instrumental in preserving aspects of the culture in which they develop.

Exactly how to define what is or is not a folktale is under debate, but stories that fall into this category generally exhibit some very distinguishable characteristics, such as starting with "once upon a time" and ending with "and they all lived happily ever after." They traditionally feature fantastic elements or magic, as well as creatures such as giants, goblins, fairies, elves and dwarfs. They are usually fairly short, often taking just a few minutes to tell or read, and the plots often are melodramatic in nature, featuring a conflict between a hero and villain where everything ends happily, good triumphs and justice properly is served.

Another trait of a folktale is that it survives through or is well known by multiple generations. Initially, people passed down these stories orally, and this method of sharing the tales, coupled with general difficulties and slowness in travel, often resulted in more than one version of the same story developing. Even

so, the heart of the plots and the reasons for telling them typically remain the same, mirroring the values and culture of the society from which they originated.

In general, these stories usually are fiction, meaning that the people, places and events depicted are largely imaginary. In fact, people usually readily admit that they probably aren't true. They are connected closely to legends, however, in that people sometimes come to see at least one aspect or character as real. A good example might be a tale about a witch told among a group that believes witches really exist.

Regardless of how true audiences believe the stories are, folktales almost always provide some practical or moral lesson. Alternately, it can explain how something works or came into being. The Three Little Pigs, for example, teaches that being willing to work and thinking critically about how to prepare can protect someone against intruders or general danger. The fact that people can derive and apply practical meaning from the characters and plots is part of what makes them so popular and enduring.

Before the Internet, newspapers, radio, television and other types of media, it wasn't possible to rely on technology to pass the time, and much of the world was illiterate. People relied on storytellers for both entertainment and education as a result. Furthermore, groups needed ways to preserve their cultures. Folktales met

all these needs, providing long-lasting lessons while being constructed in a way members of a group could understand based on their experiences and beliefs.

In 1450, when Johan Gutenberg invented the movable-type printing press, the emergence of the book publishing industry made it possible for people to publish books within a variety of genres. In the 1800s, Europeans actively began collecting regional folktales into books in an effort to record and preserve their cultural history. Examples of people who were involved in this movement are Joseph Jacobs from England, Wilhelm and Jacob Grimm from Germany and Peter Asbjornsen and Moe Jorgen from Norway. Their versions of these stories can still be found in anthologies and picture books throughout the world.

Relating to the literary work above, adaptation is the most suitable method to be used to translate the folktale. As Newmark (1988) said that adaptation method is the 'freest' form of translation. It is used mainly for plays (comedies and poetry where the themes, characters, plots are usually preserved), the SL culture converted to the TL culture and the text is rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have 'rescued' period plays. Translating literary work is more difficult than translating other types of text since literary works have specific values called the aesthetic and expressive values. So, the translator should have a special quality, especially in transferring message from SL to TL which is make a translation is acceptable

or easy to be understood by the reader. The researcher believes that there are some problems, like cultural gap between SL and TL, strange word or vocabulary, missed the real message, etc., which will be found in translating literary works.

There is a folktale the title is *The Legend of Tador Lake*, this folktale was translated by Yolferi & Wartono, and published by the Ministry of Education and Culture in 2015

The Legend of Lake Laut Tador is one of the folklores in North Sumatra which tells the origin of the emergence of Lake Laut Tador, a lake located in Laut Tador Village, Laut Tador District, Batubara Regency. There are at least three versions of the Legend of Laut Tador Lake. All three of them with the same story theme, namely the disappointment and deep sadness of a child towards his parents. His name is Belalang Genjot. The first version is the daughter of the king against his father (King Tador), the second version tells of the disappointment and sadness of the only son named Tador towards his father and mother. While the last version, the storyline is similar to the first and second versions. In this version a character named Tador is depicted as a girl.

Thus, the researcher is challenged to translate literary works especially folktale since translating the literary works is not an easy work.

Based on the explanation above, the researcher wants to know what methods are appropriate in translating a folktale, the researcher also feels challenged because according to experts translating literary works work is more difficult than translating other types of text since literary works have specific values called the aesthetic and expressive values. So, the translator should have a special quality, especially in transferring message from source language (SL) to target language (TL) which is make a translation is acceptable or easy to be understood by the reader

B. Identification of the Problems

Based on the background written above, this research was designed to professionally analyze what methods that the translator used to translated folktale entitled *Legenda Laut Danau Tador* The problems were formulated as the following :

The identification of the problem in this research deals with the translation methods used in the folktale ,Sometimes in folktale Source Language and Target language is not sync and if the SL and TL is not sync it can make the readers confuse and cannot get the messages of the story, as the result the story is not make the readers interesting

C. The Scope and Limitation

The scope of this study is mainly based on the authors in short story and is limited on the translation method in short story which consist on eight kinds of translation method which frequently occur on author's translation of short story

D. The Formulation of Problems

Based on the background of this study, the problems of this study will be formulated in the form of question as follows:

1. What types of translation methods were used by authors in *Legenda Laut Danau Tador* story ?
2. Why this method is the most often used by translator ?

E. The Objective of the Study

The objectives of this study willbe:

1. To find out whats method of translation were used by authors in *Legenda Laut Danau Tador* ?
2. To find out the reason why the methods of translation is the most often used ?

F. The Significance of Research

- a. Theoretically t his research can be used by people who want to know about the special translation method in translating folktale,and this

research can be as a reference for making assignments related to translation methods.

- b. Practically the result of this research will be expected to give precious contributions to the lecturers, university students and future researcher and many more for the lecturers, this research might become a meaningful contribution in learning English

CHAPTER II

RIVIEW OF LITERATURE

A. Theoretical Framework

In conducting this research, theories are needed to explain some concepts applied that relate to the research. These theories must be clarified to avoid confusion and giving deeper understanding of the study. The following theories are explained as follows.

1. Definition of Translation

Translation is an activity to transfer the meaning from the source language into the target language. Translation process can be seen as a bridge to connect two different cultures. Newmark (1988:9) said that translation theory used operationally for the purpose of reviewing all options and making the decision. Therefore, researcher will provide some of the experts' theories about translation that written as follows.

According to Halliday (1956 : 82) the idea translation maybe thought of as contextual one; it is that in which the form in language two operates with identical effect in the identical context of situation as the form in language one. According to Catford (1965 : 20) stated that translation is an operation .

performed on language a process substituting a text in one language for a text in another. Translation maybe defined as follow: the replacement of textual material in one language (SL) by equivalence textual material in another language (TL).

Nida and Taber (1969 : 12) defined that translation consist in reproducing in the receptor language the closest natural equivaent of source language message, first in term of meaning and secondly interm of style. Newmark (1988 : 7) translation has been instrumental in transmitting culture, sometimes under unequal conditions responsible for distorted and biased translations, ever since countries and languages have been in contact with each other

Based on the definitions written above, the researcher concludes that translation might also refer to the activity or process of producing or transforming the original sense in Source Language (SL) towards Target Language (TL). The main goal is to share the messages and ideology of culture. Therefore, each languages can be used as medium of communication as what it supposed to be. In basic study, translation devided into technique, strategy and method. Every single of them has their own function. In this research, reseacher elaborate between technique and method, because this two way has similliar goal that sometimes bring confussion for readers.

2. Function of Translation

Translation is studying about the lexicon, grammatical structure, communication situation and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning using lexicon and grammatical structure which are appropriate in the receptor language and its cultural context (Larson, 1984: 3). It means that the function of translation as the bridge for human's communication keep going on, especially in international communication. As inter-lingual communicative activity, translation plays an important thing in developing countries to get the information and the technology, especially for Indonesia. The existence of translation as a subject in the university helps the students to grasp the information about scientific things. Translation function as the medium across linguistic and culture, berries in conveying the message from a SL to TL.

Without translation, the scientist will live behind and can't follow the scientific development. That is why the translation is not only important for developing countries but also for developed countries. The need of translating is not a sign that the country is under develop. On the other hand, it is an activity to exist the changing of information from one country to another country

Some people also use translated book for learning foreign language because they are easier to understand than study foreign language by using the original books. Many universities in the world include translation in their curriculum and

show that translation is very important activity in the process of teaching and learning. Nida (1964: 2) states that the translation means communication because it has three essential elements to form a process of communication. These are three essentials are source, message, and receptor and these elements can be found in all communication activities.

3. Kinds of Translation

a. Translation as a Process

Translation as a process is a term which is used to differentiate it from translation as a product. Shuttleworth Cowie 1997: 181 says that translation is Universitas Sumatera Utara divided into process and product. It means that translation as a process is different from the one as a product. Similarly Bell 1991: 13 also differentiates translation as a process from a product. Halliday 1998:15 says that “In English we use the term “translation” to refer to the total process and relationship of equivalence between two languages; we then distinguish, within translation, between “translating” written text and “interpreting” spoken text.” It is said that translation is a total process of either a spoken or written text. A clear boundary between a process and a product is given by Manfredi 2008: 21 saying that as a process, translation refers to the activity of turning a ST into a TT in another language. Here it means that translation as a process refers to the activity of a translator to transfer the meaning of the ST into the TT by turning the lexico- grammatical aspect of the ST which represent the logical meaning into the lexico- grammatical feature

of the TT, and that of a product is the translated text. So it is defined that translation as a process refers to the activity of a translator to replace the lexico-grammatical features of the ST into TT in order to represent the equivalent meaning.

b. Translation as a Product

Translation is thought of as a text which is a representation or reproduction of an original one produced in another language.” This implies that as a product, translation is the representation of the original one. In addition to that, translation has the function to serve the function of the original one. Catford 1965: 20 says that translation is the replacement of a textual Universitas Sumatera Utara material in another language. It is similar to the type of interlingual translation as translation proper from an original language into another language mentioned by Jakobson 1959:2000. Further Nord 1991: 28 says that translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanding function of a target language. It implies that translation as a product functions to serve a specific function according to the demanding function in the TT. So translation as a product is seen as a translated text in the other language which works to serve the equivalent function of the ST in the TT.

Larson (1984: 15) divides two major types of translation, they are:

- a. Form-based translation or literal is translation attempt to follow the form of the source language.

For example:

SL : Look, little guy, you-all shouldn't be doing that.

TL : Lihat, anak kecil, kamu semua seharusnya tidak berbuat seperti itu.

- b. Meaning-based translation or idiomatic is translation that make every effort to communicate the meaning of the source language text in the natural form of the receptor language.

For example:

SL : Tell me, I am not in a cage now

TL : Ayo, berilah aku semangat bahwa aku orang bebas.

According to Larson (1984: 15) translation is classified into two main types, namely form-based translation and meaning-based translation. Form-based translation attempts to follow the form of the source language (SL) and it is known as literal translation, while meaning-based translation makes every effort to communicate the meaning of the SL text in the natural forms of the receptor language. Such translation is called idiomatic translation. A literal translation sounds like nonsense and has little communication value (Larson, 1984: 15). The literal translation can be understood if the general grammatical form of the two languages is similar. Larson (1984: 16) says that idiomatic

translations use the natural forms of the receptor language both in the grammatical constructions and in the choices of lexical items. A truly idiomatic translation does not sound like translation. It sounds like it was written originally in the receptor language. Therefore, a good translator will try to translate idiomatically. This is his/her goal. Catford (1978: 21) divides the three aspects of translation differently, those are: extent, level, and ranks.

Based on the extent, the types of translation:

- a. Full translation, it is a type of translation in which the entire SL text is reproduced by the TL text materials.
- b. Partial translation, there are only some parts of the SL text to be translated into the TL text.

In terms of level, the types of translation:

- a. Total translation, the TL material replaces all levels of the SL text.
- b. Restricted translation, it is the replacement of SL textual material with equivalent TL material at only one level; whether at the phonological level, graphological level, or at the level of grammar and lexis.

In terms of rank, translation is divided into:

- a. Rank-bound translation, it means that the selection of TL text equivalent is limited at only one rank, such as word-for-word equivalence, morpheme-formorpheme equivalence, etc

- b. Unbounded translation, it can move freely up and down the rank-scale.

Based on the purposes of translation, Brislin in Cholludin (2007: 26-30)

Categorizes translation into four types, namely:

- a. Pragmatic translation: it refers to the translation of a message with an interest in accuracy of the information that was meant to be conveyed in the SL form and it is not conveyed with other aspects of the original language version. Example: the translation of the information about repairing a machine.
- b. Aesthetic-poetic translation: it refers to translation in which the translator takes into account the affect, emotion, and feeling of an original version, the aesthetic form used by the original author, as well as any information in the message. Example: the translation of sonnet, rhyme, heroic couplet, dramatic dialogue, and novel.
- c. Ethnographic translation: its purpose is to explicate the cultural context of the SL and TL versions. Translators have to be sensitive to the way words are used and must know how the word fits into cultures. Example: the use of the word “yes” versus “yeah” in America.
- d. Linguistic translation: is concerned with equivalent meanings of the constituent morphemes of the SL and grammatical form. Example: language in a computer program and translation machine.

In his famous essay, *On Linguistic Aspect of Translation*, Jacobson in Leonardi (2000) identifies three kinds of translation: intralingual translation (monolingual translation), interlingual translation (bilingual or multilingual translation), and intersemiotic translation (verbal sign into non-verbal sign). Intralingual translation refers to a translation in which verbal signs are interpreted by means of other signs of the same language. It happens within the same language (monolingual). Interlingual translation is the one which refers to different languages whether it is bilingual or multilingual. Intersemiotic translation refers to an interpretation of verbal signs by means of other signs of non-verbal sign systems.

4. Method of Translation

Translation method is a method widely used in teaching foreign languages. The principle is premised in this method is that the mastery of foreign languages learned that can be achieved by exercises translation of languages taught in the mother tongue of students. The exercise of this translation is the main exercise in this method. In their attempt to distinguish between methods, strategies, and techniques, Molina and Albir (2002:507) define methods of translation as the way of a particular translation process that is carried out in terms of translator's objective, i.e., a global option that affects the whole texts and their definition is strengthened by Newmark (1988:81) stating that translation methods relate to whole texts, while

translation procedures are used sentences and the smaller units of language. It can be concluded that the result of translated texts is determined by the methods of translation used by translators because the aim and the intention of translators will affect the overall result of their translated texts. Newmark (1988:45) draws the methods of translation in the form of a diagram dividing them into SL emphasis such as word-for-word translation, literal translation, faithful translation, as well as semantic translation, and TL emphasis such as adaptation, free translation, idiomatic translation, as well as communicative translation

a. Word-for-Word Translation

This method is used on the pre-translation phase where the TL words are directly put below the SL words as so called interlinear translation. Cultural words are translated literally out of the context. Translators only need to find the equivalent words from SL to TL but the position of those SL words remains intact in TL to understand the mechanism of TL and as Catford states (1965:25) to illustrate in a crude way differences structure between SL and TL for further studies.

Example:

SL : I can read

TL : Saya bisa membaca

b. Literal Translation

This method of translation is between word-for-word and free translation where the words are still translated out of context as in word-for-word translation but then they are placed based on the grammatical structure of TL. The SL grammatical forms are converted to their nearest target language equivalent. However, the lexical words are translated out of context.

Example :

SL : Don't bring my bag

TL : Jangan bawa tasku

c. Faithful Translation

In faithful translation, translators try to reproduce the contextual meaning of SL to TL and place them based on the grammatical structure of TL. Cultural words are translated but its grammatical and lexical abnormality still occurs. Faithful here means the translation attempt to be completely faithful to the intentions and textrealisation of the SL writer.

Example:

SL : Could you close the door ?

TL :Dapatkah kamu menutup pintu?

d. Semantic Translation

This method of translation produces a more natural translation than the previous method since in semantic translation, the aesthetic element is taken into consideration and cultural words in SL are translated into its cultural

equivalent in TL. Semantic translation is more flexible than faithful translation which Newmark (1988:46) says as an uncompromising and dogmatic method.

Example:

SL : She is a book-worm

TL : Dia adalah orang yang suka membaca

e. Adaptation Translation

Adaptation as 'the freest form of translation' is commonly used in translating poetries and script of plays where cultural conversions occur from SL to TL without changing the themes, characters, or plot of SL. Therefore, if translators want to adapt a script of play, for example, they have to maintain the characters and plot of the script while adapting only its dialogues from SL to TL.

Example:

SL : The rising sun is found not to be the rising sun It is the world goes round

TL : Matahari ternyata bukan matahari terbit Dialah yang sebenarnya mengorbit

f. Free Translation

In this method, the content of source text takes more priority than its form so paraphrase is commonly used to assure the message from source text can be clearly delivered to the readers of target text.

Example:

SL : Killing two birds with one stone

TL :Sambil menyelam minum air

g. Idiomatic Translation

When translators reach this method, their translations will not sound like translated texts anymore since in this method, the message is reproduced in TL with more natural and familiar expressions sometimes using colloquialisms and idioms which do not exist in SL

Example:

SL : You're cherry mood

TL : Kamu kelihatan ceria

h. Communicative Translation

This method prioritizes the elements of communication such as purpose of translation and readership (Machali, 2000:55), so translators have to translate the contextual meaning of SL both its language and its content to be acceptable and understandable for readers of TL who expect no difficulties in reading translated texts.

Example:

SL : Beware of dog

TL : Awas ada anjing

i. Translating the Literary

Work In translating literary work, the translator may face the linguistic, literary, aesthetic and socio-cultural problem. The linguistic problems include the collocation and absurd. The aesthetic and literary problems are related with poetic structure, metaphorical expression and sound while the socio-cultural problems arise when the translator translates expression containing the four major cultural categories such ideas, ecology, behavior and products.

Translating literary works is perhaps always more difficult, than translating other types of texts, because literary works have specific values, aesthetic and expressive values. The aesthetic function of the work shall emphasize the beauty of the words (diction), figurative language, metaphors, etc, while the expressive function shall put forwards the writer's thought (or the process of thought), emotion, etc. And the translator should try at her or his best to transfer these specific values into the target language.

B. Previous Related Studies

Based on the searching process,it was found that the previous study about translation method that had similiarity with my study,there are some researcher :

The first related study was conducted by Mustika Shifa L (2013) In this research, It has two objectives. First, it is aimed at finding out the translation method used in novel. Second, it is aimed at finding out thereasons

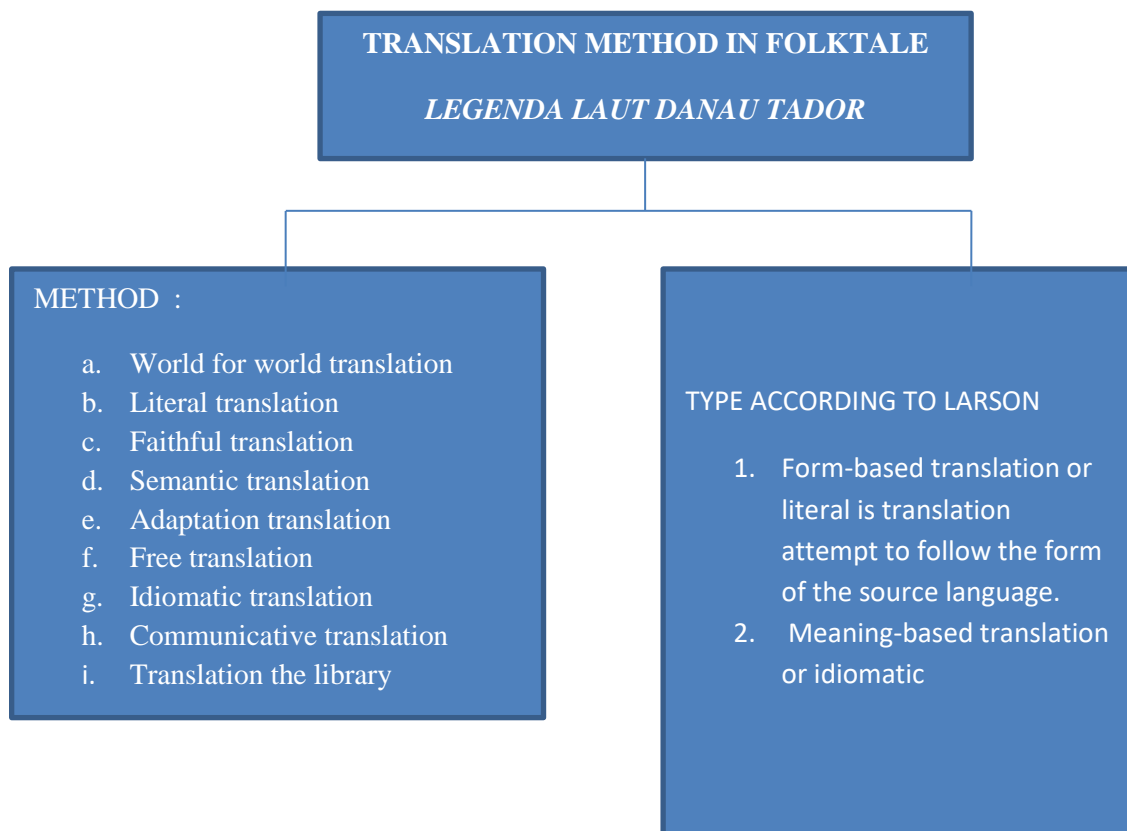
of the methods that are used in translating the novel. The data collected were analyzed by reading both versions of the novel classifying each sentence according to the translation methods and explaining why the sentences are included into each translation method. There are 90 sentences in “A Walk to Remember” translated into “Kan Kukenang Selalu” novel. The result shows that there are 5 kinds out of 8 translation methods found in translation work of novel “A Walk to Remember” “Kan Kukenang Selalu” the translation methods used by the translator in translating novel, word for word translation (1 utterance), free translation (16 utterances), literal translation (65 utterances), faithful translation (7 utterances), idiomatic translation (1 utterance). It includes source language emphasis. Literal Translation Method is more frequently used because the translator tries to keep the meaning in the source language by converting the construction of the source language into intended construction of the target language. The translator tries to make it sound natural in the target language

Then the next previous study was conducted by Dwi Inayati Lestari (2014). This research used the qualitative research method to identify and describe the data. The researcher collected the data by using documentation method. The data were taken from the bilingual children book which was published in 2013 by Gramedia. It contains two languages; those are English as the source language and Indonesian as the target language. Meanwhile, the

techniques of data analysis of this research are reading the data, identifying the data, classifying the data, explaining the data, and the last is drawing the conclusion of this research. The result shows that the method of translation most frequently used is literal translation. In this case, the translator attempts to preserve and translate the words singly by their most common meanings out of context. The use of literal translation is either to understand the mechanics of the source language or to construe a difficult text as a pretranslation process.

C. Conceptual framework

The framework about the relation of all subject in this research have made by researcher to make it understandable which using Translation method in the folktale *Legenda Laut Danau Tador*



CHAPTER III

RESEARCH METHOD

Research methods are the strategies, processes or techniques utilized in the collection of data or evidence for analysis in order to uncover new information or create better understanding of a topic. there are different types of research methods which use different tools for data collection.

A. Research Method

Research methodology simply refers to the practical “how” of any given piece of research. More specifically, it’s about how a researcher systematically designs a study to ensure valid and reliable results that address the research aims and objectives.

The research will be conducted by reading and analyze *Legenda Laut Danau Tador* story , then the researcher will analyze what methods the author uses to translate the folktale and the researcher will also analyze what method is the most appropriate so that the results of the translation are easy to understand.

B. Subject of Research

The subject of research is book which contains folktale translation *Legenda Laut Danau Tador Tador*,the researcher will analyze some method from the authors.

C. Research Design

Qualitative approach is used in this study. According to Arikunto (2010:27) states that qualitative approach is a kind of methods which does not use numeral when collecting data. The researcher uses library research to get the data. Further this study also employed descriptive method to explain the data found in the unit analysis, using the proper theory and examples.

The researcher will read the folktale then investigate and analyze the methods used by the authors so as to make the folktale translation easy for readers to understand, after getting the results from the analysis, the researcher can conclude the most appropriate translation method to make it easier for readers to understand the folktale translation

D. Technique of Collecting Data

In collecting data the researcher collects the data by analyzing every sentence in folktale *Legenda Laut Danau Tador*, and then the researcher will compare some methods that translator use to translate this folktale.

E. Technique of Analysis the Data

In dealing with method of analysis, the writer will describe the translation especially in methods of translation that translator used and this analysis using descriptive qualitative method

The steps in the data analysis are as follows:

1. Reading the SL and TL text which would be analyzed
2. Analyzing and searching for the data what methods of translation can be found in the translation of the books
3. Collecting and classifying the data
4. Classifying the specific about how methods of translation used in
5. Checking in dictionary
6. Drawing the conclusion

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data

In this chapter, the data were collected from reading and identifying the folktale, the researcher used Newmark's theory there are 8 types of translation method, they are word for word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation

B. Data Analysis

After reading and identifying the data the researcher used Newmark's theories was found some method that had used in folktale "Legenda Laaut danau Tador" translated. The method are:

- a. Word for Word Translation Method
- b. Free Translation
- c. Literal Translation
- d. Idiomatic Translation .

C. Discussion

The researcher used Newmark theory and analyze the folktale “Legenda Laaut danau Tador” to know what kind of method in Newmarks’s theory used in this folktale.

D. Finding

After analyzing the research finding the purpose of the researcher conducts the Translation Methods is to know what kinds of translation method used in folktale translation “Legenda Laut danau Tador”

There are 4 kinds translation methods found in folktale “Legenda Laut Danau Tador “the methods are Word for word Translation Method, Free Translation Method,Literal Translation Method and Idiomatic Translation

Table 4.1 Method of Folktale Translation “ Legenda Laut Danau Tador”

NO	SOURCE METHOD	TARGET LANGUAGE	METHOD
1	Alkisah pada zaman dahulu kala di sebuah desa yang sepi, hiduplah sepasang suami istri bersama anak daranya Mereka menamakan anak daranya dengan nama Tador.	As the story goes, a husband and wife were living with their daughter in a remote village. Their daughter was named Tador	LT
2	sepasang suami istri tersebut menghidupi kehidupan sehari-hari mereka dari hasil bekerja di ladang dan sawah.	The husband and wife made their living by working in their field and on their farm	LT
3	Adapun, sawah dan ladang mereka terletak cukup jauh dari rumah tempat tinggal mereka	Unfortunately, their field and farm were far away from their home in the village	LT
4	Seperti biasa, setiap pagi, sepasang suami istri pergi ke ladang dan sawah untuk menanam dan memanen hasil tanaman mereka. Mereka meninggalkan anak dara mereka si Tador sendirian di rumah.	Every morning, the husband and wife would go to the field and the farm to tend and pick their crops, they leaving Tador alone at home	LT
6	Demikianlah, dari hari ke hari, minggu ke minggu, bulan berganti	This was standard practice from day to day, week to	LT

	bulan, hingga tahun berganti tahun.	week, month to month, and even year to year	
7	sang anak selalu di rumah jika orang tuanya ke lading	Tador would always stay at home when her parents worked in their field and on their farm.	LT
8	Ada satu kebiasaan penduduk di daerah tersebut saat menyambut bulan Ramadan,	Every year, there was a special ritual to welcome the Muslim fasting month of Ramadan.	LT
9	Seperti halnya tahun itu, ayah dan ibu Tador pun akan pergi ke desa sebelah untuk mandi Berpangir	The villagers would go to the neighbouring village for a special type of bathing ritual known as Mandi Berpangir	LT
10	Mereka pergi ke desa sebelah karena di desa sebelah terdapat satu mata air yang besar yang mereka sebut umbul	This year, as per normal, Tador's parents would be going to the neighbouring village, which had a large well, referred to as the umbul	LT
11	Di sanalah mereka akan mandi berpangir. Namun, Tador sedang dalam kondisi tidak sehat, dia sedang sakit, maka orang tuanya tidak ingin membawa Tador	At the umbul, they would all take part in the special bathing ritual. However, Tador was ill and wasn't strong enough, so her parents didn't want to take	LT

		her to the umbul.	
12	Kedua orang tuanya pun berpesan kepada Tador. “Anakku, ibu dan ayah akan pergi mandi berpangir bersama tetangga-tetangga yang lain di desa sebelah yang ada umbul mata air itu. Kau di rumah saja ya, Tador ?.”	“My dear,” they said to her. “We will go to Mandi Berpangir with our neighbours in the nearby village. You stay here on your own, alright?”	FT
13	“Ibu! Tador ingin ikut, Bu! Jangan tinggalkan Tador di rumah sendirian!	“I want to come too, Mum! Don’t leave me alone here.”	LT
14	“Nak,” Si Ayah pun membenarkan kata ibunya	“My dear,” her father said, repeating her mother’s statement	LT
15	“Tador, anakku, Kau sedang tidak sehat, kondisi mu sedng tidak terlau baik	“My beautiful Tador, you’re ill right now and your body is under the weather	IT
16	Itu tak baik ikut mandi berpangir. Besok-besok, kalau kau sehat, kita akan pergi bersama	It isn’t good to follow Mandi Berpangir, next time when you’re well again, we’ll go together	WFW
17	tapi hari ini harus tinggal di rumah, ya?”	But today, you have to stay at home, alright?”	WFW
18	“Tidak, Ibu! Ayah!, aku ingin ikut.	“No, Mum! Dad! I want to go.	WFW

19	Kawan-kawanku, semua anak-anak, ayah-ayah, adik-adik, kakak-kakak, nenek-nenek, kakek-kakek, semuanya pergi mandi ber pangir	My friends, all the children, fathers, sisters, brothers, grandmothers, and grandfathers go to take Mandi Berpangir	WFW
20	Aku ingin ikut juga, Ibu! Jangan tinggalkan aku di rumah sendiri!”	I really want to go too. Please, Mum! Don’t leave me here on my own.”	LT
21	Si Tador pun mulai menitikkan air mata karena merasa sedih ditinggalkan oleh ibu dan ayahnya. Akhirnya, Si Ibu tidak sampai hati melihat anaknya menangis. Ibu pun berkata kepada suaminya.	Sad at the thought of being left by her parents, Tador began to cry. On seeing this, her mother became sympathetic and spoke to her father.	FT
22	“Ooo, Ayah! Biarlah kita bawa anak kita pergi mandi berpangir?”	“Shall we take her to Mandi Berpangir?”	LT
23	“Tidak, Ibu!” Sahut ayah. “Dia itu dalam keadaan sakit. Kalau kita ajak, dia tidak akan sembuh dari penyakitnya. Biarlah dia tinggal di rumah. Dia akan sehat dan tandanya kita sayang sama dia, bukan begitu, Ibu?!”	“No!” he replied. “Tador is already ill. If we take her, she’ll only get worse. Keep her at home, she’ll be fine. She knows it’s our way of showing we love her, no?”	LT
24	Maka Si Ibu pun berkata kepada Tador, “Tador, biarlah kau tinggal di	So the mother spoke to Tador. “Tador, stay at home,	LT

	rumah, anakku? Kau sedang sakit, ayah dan ibu tidak ingin melihat kau bertambah sakit, Nak!”	my dear. You’re ill, and we don’t want you to get worse.”	
25	“Tidak, Ibu! Tador ingin ikut. Tador tidak ingin tinggal sendirian di rumah!” tangis Tador.	“No, Mum! I want to go. I don’t want to be here alone,” Tador cried.	LT
26	Akhirnya kedua orang tua itu pun berselisih. Si Ibu ingin membawa anaknya sedangkan sang ayah menolak-nya.	The husband and wife were now in conflict. Tador’s mother wanted to take her, while her father refused.	LT
27	“Tidak, Tador tidak boleh ikut, dia sedang sakit, biarlah dia istirahat di rumah!” Tador terus memohon untuk ikut.	“No, Tador isn’t allowed to go. She’s ill. Keep her at home,” her father said.	LT
28	“Aku tidak sampai hati melihat anakku menangis, Ayah! Biarlah dia ikut dengan kita?” rayu Ibu.	I can’t stand seeing her cry! Please let her join us,” her mother pleaded.	LT
29	“Aku tidak izinkan!” Ayah menegaskan.	“We can’t take her!”	LT
30	Lalu sepasang suami istri itupun bertengkar, namun akhirnya si istri mengalah kepada suaminya. Kemudian Ibu membujuk anaknya	The husband and wife were in an awkward situation. However, the wife agreed with	FT

		her husband and tried to persuade her daughter.	
31	<p>“Tador, biarlah kau tinggal di rumahnya, Nak? Biar ayah dan ibu yang pergi,” ibunya menenangkan Tador.</p>	<p>Tador, please stay at home,” she said soothingly. “Let me and your father go.”</p> <p>“I want to go, Mum!”</p> <p>Tador wailed.</p>	LT
32	<p>Namun, apa boleh buat, karena istri patuh pada suaminya dan menuruti perkataan suaminya, sang istri pun pergi dengan suaminya meninggalkan anaknya, si Tador, sendirian di rumah.</p>	<p>But nothing could be done. Her mother obeyed and agreed with her father, so they went to Mandi Berpangir and left Tador at home alone,</p>	FT
33	<p>Mereka mengunci anaknya agar tidak pergi. Bersama penduduk desa, suami istri itu pergi ke desa sebelah untuk melaksanakan ritual mandi berpangir.</p>	<p>locking her in to protect her.</p> <p>Along with the other villagers, they went to the umbul for the special Mandi Berpangir ritual.</p>	LT
34	<p>Setelah sore hari, penduduk desa itu kembali ke desa tempat tinggal mereka.</p>	<p>That evening, Tador’s parents and the other villagers returned from their Mandi</p>	FT

		Berpangir.	
35	Namun apa yang terjadi, ternyata selama mereka pergi, Si Tador terus-menerus menangis, menngucurkan air matanya, mulai dari setitik sampai air matanya membanjiri rumah mreka	But huge changes had taken place in their absence. Tador had cried continuously, and her tears had eventually flooded the house.	LT
36	Namun tidak sampai di situ, tanpa diketahui penduduk desa, rintihan kesedihan si Tador menyebabkan air matanya menenggelamkan desa itu	And the bad situation hadn't stopped there. Little had the villagers known that Tador's tears had submerged the entire village	FT
37	Sehingga, ketika penduduk pulang dari mandi ber-pangir, desa mereka sudah tidak ada, yang ada hanyalah genangan air yang sudah sangat besar di desa itu. Rumah-rumah sudah tidak terlihat sehingga penduduk desa merasa heran dan panik.	They came back to find that the entire village had disappeared. All the astonished villagers could see was a great body of water, causing them to panic.	FT
38	Sebagaimana mereka ketahui, jika ada air tergenang yang banyak mereka menyebutnya laut Mereka tidak mengenal danau. Dalam kepanikan itu mereka berteriak "Laut! Laut! ada Laut!"	To their minds, this much water was a laut or a sea. They had no concept of a danau or a lake. In their panic, they shouted, "Laut! Laut!	LT

		There's a laut!"	
39	<p>Sementara itu, sepasang suami istri tadi mencari anaknya yang bernama Tador. Jika penduduk yang lain berteriak "Laut! Laut!" orang tua Tador memanggil-manggil nama Tador, "Tador! Tador! Dimana engkau, Anakku?" Teriakan penduduk desa dan orang tua Tador yang terus bersahut-sahutan "Laut! Tador! Laut! Tador! Laut! Tador! menghasilkan istilah "Laut Tador".</p>	<p>Meanwhile, Tador's parents were looking for their daughter. As the villagers shouted, "Laut! Laut!", her parents shouted, "Tador! Tador! Where are you, Tador" ?</p>	LT
40	<p>Dari istilah itulah penduduk menyebut daerah itu dengan nama Laut Tador.</p>	<p>The shouts of the parents and the villagers merged, and the villagers started calling the body of water Laut Tador.</p>	LT
41	<p>Sementara itu, Tador masih selamat. Di saat penduduk desa berteriak "Laut! Laut!" dan ayah ibunya memanggil namanya, Tador berada di atas atap rumah yang hanya tampak atapnya saja. Kemungkinan, Tador memanjat atap rumah karena</p>	<p>As it happened, Tador was safe. She replied to her parents' shouts with a loud shout of her own from the roof of the house. She must have climbed up there when the</p>	FT

	<p>air mulai menenggelamkan rumah-rumah mrk.</p> <p>bu! Ibu! tolong Tador, Ibu! Tador sendirian!” teriaknya.</p>	<p>water started to rise. “Mum! Mum! Help me, Mum! I”m all alone here.</p>	
42	<p>Ibunya pun menjerit “Tador!” Namun apa daya, Ibu dan penduduk desa tidak bisa menolong Tador menyeberang ke tengah air yang menggenang itu. Perlahan-lahan, atap rumah yang terlihat itu pun mulai tenggelam tertutup air yang terus naik</p>	<p>Her mother screamed, “Tador!” But neither her parents nor the villagers could help her .The roof on which Tador was standing was slowly disappearing, swallowed by the water.</p>	FT
43	<p>Bersamaan tenggelamnya atap rumah itu, Tador pun tenggelam bersama suara jeritannya,”Tolong Tador, Ibu!” Setelah itu, nasib Tador tidak diketahui.</p>	<p>And Tador was disappearing too. “Help me, Mum!” she screamed before sinking without a trace</p>	FT
44	<p>Ayah dan ibunya pun menyesali kejadian meninggalkan anaknya sendiri di rumah.Sejak kejadian itu, penduduk menama-kan danau itu dengan nama Danau Laut Tador dan desa di sekitar danau itu juga bernama Desa Laut Tador yang terletak di Kecamatan Sei Suka, Kabupaten Asahan, Provinsi Sumatera Utara</p>	<p>Her parents blamed themselves for leaving their daughter at home alone for leaving their daughter at home alone. From that day forward, the villagers named the lake Laut Tador. The village near the lake, Laut</p>	LT

		Tador Village, is in Sei Suka, Batu Bara Regency, North Sumatra	
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WFW : Word for Word Translation

LT : Literal Translation

FT : Free Translation

IT :Idiomatic Translation

A global option that affects the whole texts and their definition is strengthened by Newmark (1988:81) stating that translation methods relate to whole texts, while translation procedures are used sentences and the smaller units of language. It can be concluded that the result of translated texts is determined by the methods of translation used by translators because the aim and the intention of translators will affect the overall result of their translated texts

Based on the data analysis, the researcher's findings : Literal Translation Method is more frequently used because the translator tries to keep the meaning in the source language by converting the construction of the source language into the intended construction of the target language. From the data above we could find that Literal translation method is the most frequently using by the translator in translating the short story above (29) while literally Word for Word frequently using only (4),Free Translatio(10) and Idiomatic Transation only (1) The translator tries to make it sound natural in the target language.

CHAPTER V

CONCLUSION AND SUGGESTION

A. CONCLUSION

The conclusion is described based on the formulated research questions in the first chapter. After analyzing the research findings and discussing them, the researcher draws the conclusion. The purposes of the researcher conducts the Translation Methods is to know what kinds of translation method used in folktale translation “Legenda Laut danau Tador”

There are 4 kinds translation methods found in folktale “Legenda Laut Danau Tador” the methods are Word for word Translation Method, Free Translation Method, Literal Translation Method and Idiomatic Translation

Literal Translation Method is more frequently used because the translator tries to keep the meaning in the source language by converting the construction of the source language into the intended construction of the target language. The translator tries to make it sound natural in the target language.

B. SUGGESTION

From the statement above, the suggestions would like to be given to the students of faculty of teacher training and education especially English Department, the people and the translators who want to translate English text into Indonesian. They have to comprehend and master the basic theory of translation, especially translation methods.

Furthermore, the translators should pay attention to the following suggestions:

- a.** They must be more careful in using translation methods in order to make a better translation.
- b.** They must choose the closest and the most appropriate method in translating a text so that the result of the translation can be understood easily.
- c.** Hopefully the result of this study will be able to provide valuable information and knowledge about translation, especially the translation method.

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APPENDIX

ANTOLOGI
CERITA RAKYAT
BATU BARA

**TERJEMAHAN DALAM TIGA BAHASA
BATU BARA - INDONESIA - INGGRIS**

Balai Bahasa Provinsi Sumatera Utara
Badan Pengembangan dan Pembinaan Bahasa
Kementerian Pendidikan dan Kebudayaan
2015

ANTOLOGI CERITA RAKYAT BATU BARA:
TERJEMAHAN DALAM TIGA BAHASA
BATU BARA – INDONESIA – INGGRIS

Penerjemah: Yolferi & Wartono

Penyunting: John Michaelson & Juliana

Layout/Design Cover: Yusradi Usman al-Gayoni

Penerbit:

Balai Bahasa Provinsi Sumatera Utara

Badan Pengembangan dan Pembinaan Bahasa

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ISBN: 978-602-9172-10-2

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Semoga penerbitan buku ini memberi banyak manfaat bagi penikmatnya. Selain sebagai hiburan, diharapkan juga mampu memberi inspirasi. Selamat Membaca!

Medan, Oktober 2015

Dr.Hj.T. Syarfina, M.Hum.

UCAPAN TERIMA KASIH

Penerjemahan cerita rakyat ke dalam bahasa Inggris masih belum banyak dilakukan, terutama cerita rakyat Melayu Batu Bara. Dalam upaya memperkenalkan cerita rakyat Melayu Batu Bara ke dunia internasional, Balai Bahasa Sumatera Utara melakukan kegiatan pendokumentasian cerita rakyat di kabupaten Batu Bara dan menerjemahkannya ke bahasa Indonesia dan Bahasa Inggris pada tahun anggaran 2015. Kegiatan penerjemahan ini merupakan kegiatan satu tim, yaitu Yolferi, M.Hum. (ketua) dan Wartono, S.S. (anggota).

Dalam kegiatan ini, penulis mendapat bantuan dari berbagai pihak. Sehubungan dengan itu, kami mengucapkan terima kasih kepada Prof. Dr. Mahsun, M.S. selaku kepala Badan Bahasa. Ucapan terima kasih juga kami sampaikan kepada Dr. Syarfina, M.Hum. selaku kepala Balai Bahasa Sumatera Utara dan semua pihak yang membantu terlaksananya kegiatan ini.

Kami berupaya semoga Penerjemahan cerita rakyat Batu Bara ini memberi banyak manfaat bagi para pembaca. Apakah hasil yang dicapai sudah memadai atau belum, pembacalah yang menilai. Kritik dan saran akan kami terima untuk perbaikan kegiatan selanjutnya. Terima kasih.

Medan, Oktober 2015

Yolferi
Ketua Tim

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Berbeda dengan Mat Panjang, Tok Nonggok merupakan Penguasa Laut Gambus yang mempunyai kekuatan melawan buaya. Tok Nonggok selalu menjaga nelayan-nelayan yang akan mencari kerang, kepah, dan ikan di laut Gambus. Tok Nonggok selalu berdiri dan menetap di boting (daratan di laut) menjaga nelayan dari buaya-buaya ganas yang sering mengganggu para nelayan. Setiap saat, buaya yang akan menyerang warga berhasil dikalahkan oleh Tok Nonggok. Tok Nonggok selalu berada di boting itu sampai tidak diketahui nasibnya.

Sampai saat ini, warga Gambus Laut percaya Tok Nonggok masih melindungi mereka di muara Gambus Laut sehingga warga menyebut boting itu dengan sebutan “Boting Nonggok”.

10. Legenda Danau Laut Tador

Narasumber: **Delita Nursanti**

Alkisah pada zaman dahulu kala di sebuah desa yang sepi, hiduplah sepasang suami istri bersama anak daranya. Mereka menamakan anak daranya dengan nama Tador. Sebagaimana layaknya kehidupan di sebuah desa, sepasang suami istri tersebut menghidupi kehidupan sehari-hari mereka dari hasil bekerja di ladang dan sawah. Adapun, sawah dan ladang mereka terletak cukup jauh dari rumah tempat tinggal mereka. Seperti biasa, setiap pagi, sepasang suami istri pergi ke ladang dan sawah untuk menanam dan memanen hasil tanaman mereka. Mereka meninggalkan anak dara mereka si Tador sendirian di rumah.

Demikianlah, dari hari ke hari, minggu ke minggu, bulan berganti bulan, hingga tahun berganti tahun sang anak selalu di rumah jika orang tuanya ke ladang.

Ada satu kebiasaan penduduk di daerah tersebut saat menyambut bulan Ramadan, yaitu penduduk desa

tersebut pergi ke desa sebelah untuk mandi berpangir. Seperti halnya tahun itu, ayah dan ibu Tador pun akan pergi ke desa sebelah untuk mandi berpangir. Mereka pergi ke desa sebelah karena di desa sebelah terdapat satu mata air yang besar yang mereka sebut umbul. Di sanalah mereka akan mandi berpangir. Namun, Tador sedang dalam kondisi tidak sehat, dia sedang sakit, maka orang tuanya tidak ingin membawa Tador. Kedua orang tuanya pun berpesan kepada Tador.

“Anakku, ibu dan ayah akan pergi mandi berpangir bersama tetangga-tetangga yang lain di desa sebelah yang ada umbul mata air itu. Kau di rumah saja ya, Tador.”

“Ibu! Tador ingin ikut, Bu! Jangan tinggalkan Tador di rumah sendirian!”

“Nak,” Si Ayah pun membenarkan kata ibunya. “Tador, anakku, Kau sedang tidak sehat, tubuhmu sedang sakit, tak baik ikut mandi berpangir. Besok-besok, kalau kau sehat, kita akan pergi bersama, tapi tinggallah dulu hari ini di rumah, ya?”

“Tidak, Ibu! Ayah!, aku ingin ikut. Kawan-kawanku, semua anak-anak, ayah-ayah, adik-adik, kakak-kakak, nenek-nenek, kakek-kakek, semuanya pergi mandi berpangir. Aku ingin ikut juga, Ibu! Jangan tinggalkan aku di rumah sendiri!”

Si Tador pun mulai menitikkan air mata karena merasa sedih ditinggalkan oleh ibu dan ayahnya. Akhirnya, Si Ibu tidak sampai hati melihat anaknya menangis. Ibu pun berkata kepada suaminya.

“Ooo, Ayah! Biarlah kita bawa anak kita pergi mandi berpangir?”

“Tidak, Ibu!” Sahut ayah. “Dia itu dalam keadaan sakit. Kalau kita ajak, dia tidak akan sembuh dari

penyakitnya. Biarlah dia tinggal di rumah. Dia akan sehat dan tandanya kita sayang sama dia, bukan begitu, Ibu?!”

Maka Si Ibu pun berkata kepada Tador, “Tador, biarlah kau tinggal di rumah, anakku? Kau sedang sakit, ayah dan ibu tidak ingin melihat kau bertambah sakit, Nak!”

“Tidak, Ibu! Tador ingin ikut. Tador tidak ingin tinggal sendirian di rumah!” tangis Tador.

Akhirnya kedua orang tua itu pun berselisih. Si Ibu ingin membawa anaknya sedangkan sang ayah menolaknya.

“Tidak, Tador tidak boleh ikut, dia sedang sakit, biarlah dia istirahat di rumah!” Tador terus memohon untuk ikut.

“Aku tidak sampai hati melihat anakku menangis, Ayah! Biarlah dia ikut dengan kita?” rayu Ibu.

“Aku tidak izinkan!” Ayah menegaskan.

Lalu sepasang suami istri itupun bertengkar, namun akhirnya si istri mengalah kepada suaminya. Kemudian Ibu membujuk anaknya.

“Tador, biarlah kau tinggal di rumah ya, Nak? Biar ayah dan ibu yang pergi,” ibunya menenangkan Tador.

Si Tador pun terus menangis. “Tador ikut Ibu?!”

Namun, apa boleh buat, karena istri patuh pada suaminya dan menuruti perkataan suaminya, sang istri pun pergi dengan suaminya meninggalkan anaknya, si Tador, sendirian di rumah. Mereka mengunci anaknya agar tidak pergi. Bersama penduduk desa, suami istri itu pergi ke desa sebelah untuk melaksanakan ritual mandi berpangir.

Setelah sore hari, penduduk desa itu kembali ke desa tempat tinggal mereka. Namun apa yang terjadi, ternyata

selama mereka pergi, Si Tador terus-menerus menangis, mengucurkan air matanya, mulai dari setitik sampai air matanya membanjiri rumah mereka. Namun tidak sampai disitu, tanpa diketahui penduduk desa, rintihan kesedihan si Tador menyebabkan air matanya menenggelamkan desa itu. Sehingga, ketika penduduk pulang dari mandi berpangir, desa mereka sudah tidak ada, yang ada hanyalah genangan air yang sudah sangat besar di desa itu. Rumah-rumah sudah tidak terlihat sehingga penduduk desa merasa heran dan panik. Sebagaimana mereka ketahui, jika ada air tergenang yang banyak mereka menyebutnya laut. Mereka tidak mengenal danau. Dalam kepanikan itu mereka berteriak “Laut! Laut! ada Laut!”

Sementara itu, sepasang suami istri tadi mencari anaknya yang bernama Tador. Jika penduduk yang lain berteriak “Laut! Laut!” orang tua Tador memanggil-manggil nama Tador, “Tador! Tador! Dimana engkau, Anakku?” Teriakan penduduk desa dan orang tua Tador yang terus bersahut-sahutan “Laut! Tador! Laut! Tador! Laut! Tador!” menghasilkan istilah “Laut Tador”. Dari istilah itulah penduduk menyebut daerah itu dengan nama Laut Tador.

Sementara itu, Tador masih selamat. Di saat penduduk desa berteriak “Laut! Laut!” dan ayah ibunya memanggil namanya, Tador berada di atas atap rumah yang hanya tampak atapnya saja. Kemungkinannya, Tador memanjat atap rumah karena air mulai menenggelamkan rumah-rumah mereka. Tador pun menjerit memanggil orang tuanya.

“Ibu! Ibu! tolong Tador, Ibu! Tador sendirian!” teriaknya.

Ibunya pun menjerit “Tador!” Namun apa daya, Ibu dan penduduk desa tidak bisa menolong Tador menye-

berang ke tengah air yang menggenang itu. Perlahan-lahan, atap rumah yang terlihat itu pun mulai tenggelam tertutup air yang terus naik. Bersamaan tenggelamnya atap rumah itu, Tador pun tenggelam bersama suara jeritannya,”
Tolong Tador, Ibu!”

Setelah itu, nasib Tador tidak diketahui. Ayah dan ibunya pun menyesali kejadian meninggalkan anaknya sendiri di rumah. Sejak kejadian itu, penduduk menamakan danau itu dengan nama Danau Laut Tador dan desa di sekitar danau itu juga bernama Desa Laut Tador yang terletak di Kecamatan Sei Suka, Kabupaten Asahan, Provinsi Sumatera Utara.

Tok Nonggok was the ruler of Gambus Laut with the power to defeat crocodiles. He took care of the fishermen as they looked for scallops, cockles, and fish in the estuary waters. He would stand and wait on a *boting* (islet or spit of land), protecting the fishermen from the vicious crocodiles that harassed them. Every crocodile that tried to attack the fishermen was defeated by Tok Nonggok. He remained on the boting until one day he vanished without a trace. To this day, the people of Gambus Laut believe that Tok Nonggok protects them in the estuary. They refer to the boting as Boting Nonggok.

10. The Legend of Laut Tador Lake

Source: Delita Nursanti

As the story goes, a husband and wife were living with their daughter in a remote village. Their daughter was named Tador. The husband and wife made their living by working in their field and on their farm. Unfortunately, their field and farm were far away from their home in the village. Every morning, the husband and wife would go to the field and the farm to tend and pick their crops, leaving Tador alone at home. This was standard practice from day to day, week to week, month to month, and even year to year. Tador would always stay at home when her parents worked in their field and on their farm.

Every year, there was a special ritual to welcome the Muslim fasting month of Ramadan. The villagers would go to the neighbouring village for a special type of bathing ritual known as *Mandi Berpangir*. This year, as per normal, Tador's parents would be going to the neighbouring village, which had a large well, referred to as the *umbul*. At the *umbul*, they would all take part in the special bathing ritual. However, Tador was ill and wasn't

strong enough, so her parents didn't want to take her to the umbul.

"My dear," they said to her. "We will go to Mandi Berpangir with our neighbours in the nearby village. You stay here on your own, alright?"

"I want to come too, Mum! Don't leave me alone here."

"My dear," her father said, repeating her mother's statement. "My beautiful Tador, you're ill right now and your body is weak. It isn't good to take Mandi Berpangir. Next time, when you're well again, we'll go together. But today, you have to stay at home, alright?"

"No, Mum! Dad! I want to go. All my friends, all the children, fathers, sisters, brothers, grandmothers, and grandfathers go to take Mandi Berpangir. I really want to go too. Please, Mum! Don't leave me here on my own."

Sad at the thought of being left by her parents, Tador began to cry. On seeing this, her mother became sympathetic and spoke to her father.

"Shall we take her to Mandi Berpangir?"

"No!" he replied. "Tador is already ill. If we take her, she'll only get worse. Keep her at home, she'll be fine. She knows it's our way of showing we love her, no?"

So the mother spoke to Tador.

"Tador, stay at home, my dear. You're ill, and we don't want you to get worse."

"No, Mum! I want to go. I don't want to be here alone," Tador cried.

The husband and wife were now in conflict. Tador's mother wanted to take her, while her father refused.

“No, Tador isn’t allowed to go. She’s ill. Keep her at home,” her father said.

“I can’t stand seeing her cry! Please let her join us,” her mother pleaded.

“We can’t take her!”

The husband and wife were in an awkward situation. However, the wife agreed with her husband and tried to persuade her daughter.

“Tador, please stay at home,” she said soothingly. “Let me and your father go.”

“I want to go, Mum!” Tador wailed.

But nothing could be done. Her mother obeyed and agreed with her father, so they went to Mandi Berpangir and left Tador at home alone, locking her in to protect her. Along with the other villagers, they went to the umbul for the special Mandi Berpangir ritual.

That evening, Tador’s parents and the other villagers returned from their Mandi Berpangir. But huge changes had taken place in their absence. Tador had cried continuously, and her tears had eventually flooded the house. And the bad situation hadn’t stopped there. Little had the villagers known that Tador’s tears had submerged the entire village. They came back to find that the entire village had disappeared. All the astonished villagers could see was a great body of water, causing them to panic. To their minds, this much water was a *laut* or a sea. They had no concept of a *danau* or a lake. In their panic, they shouted, “Laut! Laut! There’s a laut!”

Meanwhile, Tador’s parents were looking for their daughter. As the villagers shouted, “Laut! Laut!”, her parents shouted, “Tador! Tador! Where are you, Tador?”

The shouts of the parents and the villagers merged, and the villagers started calling the body of water Laut Tador.

As it happened, Tador was safe. She replied to her parents' shouts with a loud shout of her own from the roof of the house. She must have climbed up there when the water started to rise. "Mum! Mum! Help me, Mum! I'm all alone here."

Her mother screamed, "Tador!" But neither her parents nor the villagers could help her. The roof on which Tador was standing was slowly disappearing, swallowed by the water. And Tador was disappearing too. "Help me, Mum!" she screamed before sinking without a trace. Her parents blamed themselves for leaving their daughter at home alone. From that day forward, the villagers named the lake Laut Tador. The village near the lake, Laut Tador Village, is in Sei Suka, Batu Bara Regency, North Sumatra.



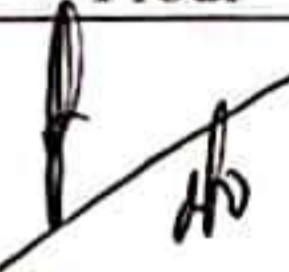
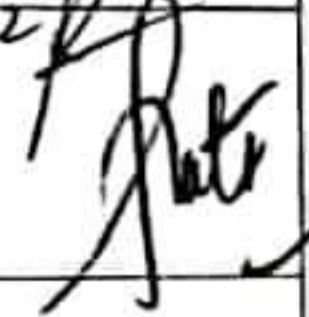
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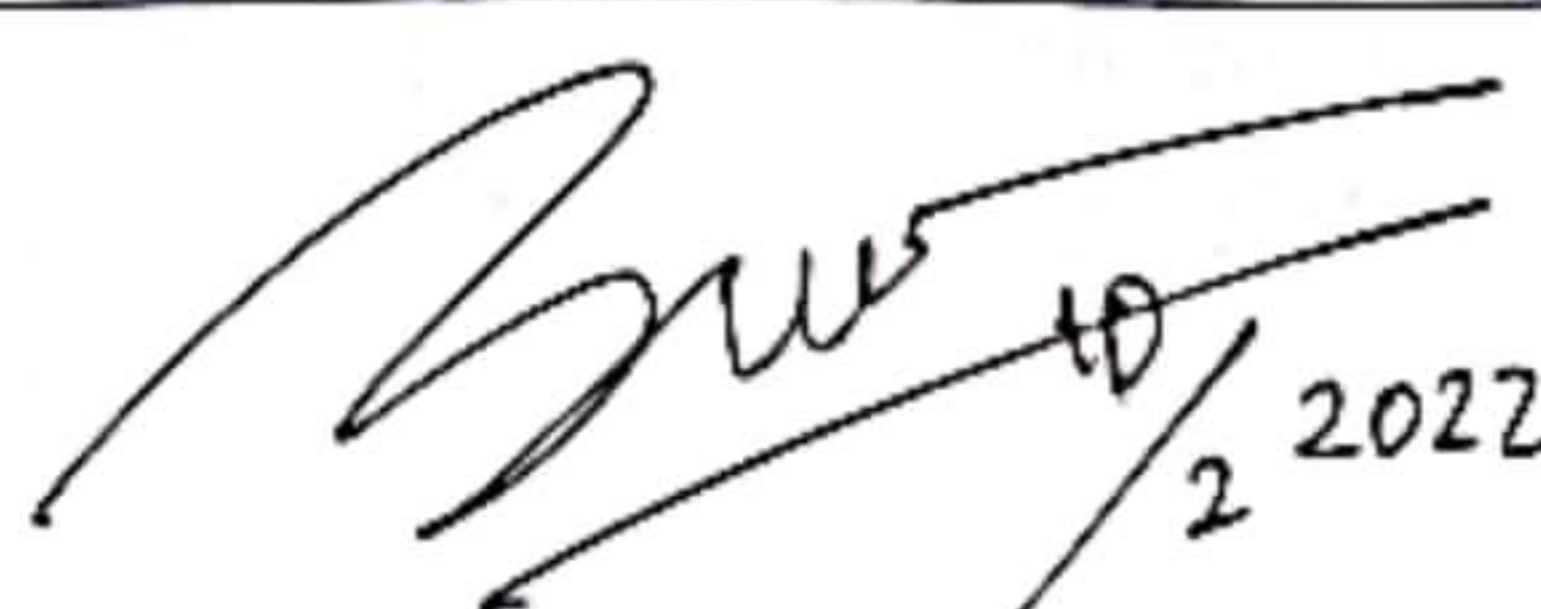
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Wassalam



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****Pentinggal**



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Dra. Hj. Syamsuyarnita, MPd.
NIDN : 0004066701

Dibuat rangkap 5 (lima) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing Materi dan Teknis
4. Pembimbing Riset
5. Mahasiswa yang bersangkutan :
WAJIBMENGIKUTISEMINAR



BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Selasa Tanggal 16 Bulan Agustus Tahun 2022 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : Sultan Fatiha Siahaan
N.P.M : 1802050115
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Method of Folktale Translation Legenda Laut Danau Tador

No	Masukan dan Saran
Judul	Method of Folktale translation Legenda Laut Danau Tador
Bab I	Why must "legenda laut tador"
Bab II	
Bab III	
Lainnya	
Kesimpulan	<input type="checkbox"/> Disetujui <input type="checkbox"/> Ditolak <input checked="" type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Dosen Pembimbing



(Dr. Bambang Panca Syahputra, M.Hum)


Dosen Pembahas



Dr. Khairi Niswan
(~~Fatimah Sari Siregar, S.Pd., M.Hum~~)

Panitia Pelaksana

Ketua



(Pirman Ginting, S.Pd., M.Hum)


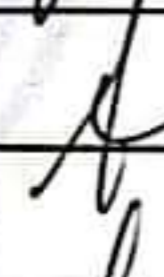



Sekretaris

(Rita Harisma, S.Pd., M.Hum)



BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
Nama : Sultan Fatiha Siahaan
NPM : 1802050115
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Method of Folktale Translation "Legenda Laut Danau Tador"

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
19/08/2022	Technical Writing	
25/08/2022	Chapter I	
08/09/2022	Chapter II	
03/10/2022	Chapter III, IV	
03/10/2022	All	

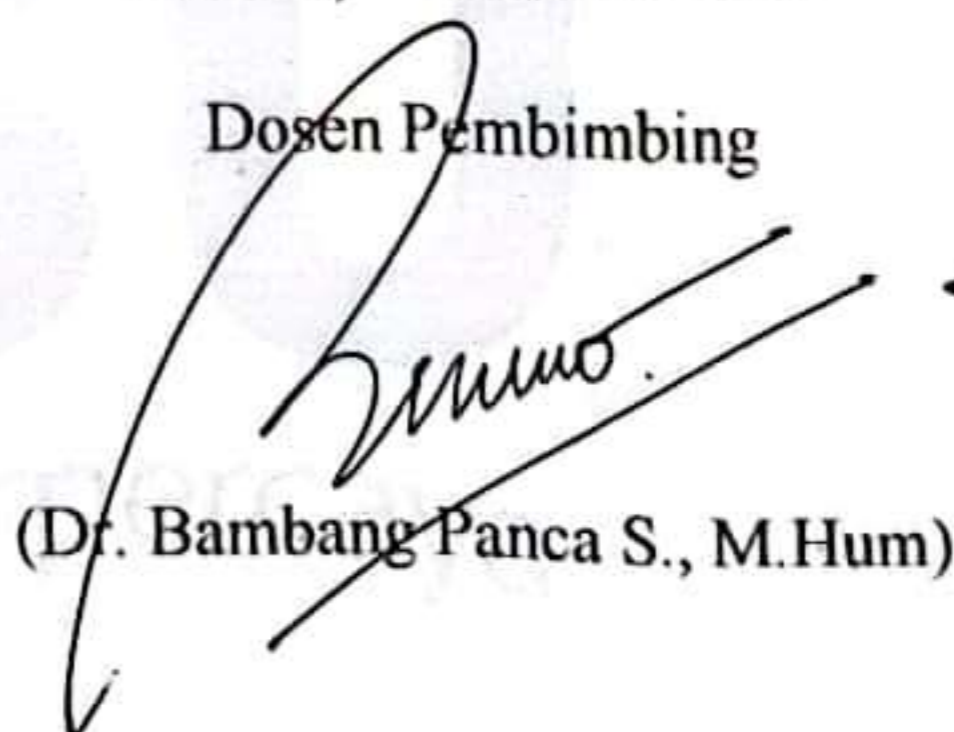
Medan, Oktober 2022

Diketahui oleh:
Ketua Prodi



(Pirman Ginting, S.Pd., M.Hum)

Dosen Pembimbing



(Dr. Bambang Panca S., M.Hum)



UMSU

Unggul | Cerdas | Terpercaya

Bila menjawab surat ini, agar diacukan nomor dan tanggalnya.

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN PIMPINAN PUSAT MUHAMMADIYAH
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT. PERPUSTAKAAN**

Terakreditasi A Berdasarkan Ketetapan Perpustakaan Nasional Republik Indonesia No. 00059/LAP.PT/IX.2018

Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567

Ⓜ <http://perpustakaan.umsu.ac.id> ✉ perpustakaan@umsu.ac.id 📞 [perpustakaan_umsu](tel:66224567)

SURAT KETERANGAN

Nomor : 2029 /KET/II.3-AU/UMSU-P/M/2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Sultan Fatiha
NIM : 1802050115
Univ./Fakultas : UMSU/Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

“Method Of Folktale Translation Legenda Laut Danau Tador”

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya

Medan, 27 Safar 1444 H
23 September 2022 M

Kepala UPT Perpustakaan



Muhammad Arifin, S.Pd, M.Pd

CURRICULUM VITAE

DATA PERSONAL

IDENTITY

Name : Sultan Fatiha Siahaan
Students Number : 1802050115
Place, Date of Birth : Bangko, 1 June 2000
Sex : Male
Religion : Moslem
Nationality : Indonesia
Partial Status : Single
Hobbies : Reading a Novel and Play guitar
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Mobile Phone : 082282409081
E mail : sultanfatihah2@gmail.com
Father's Name : Timbul Nauli S
Mother's Name : Neri Fitriana
Parent's Adress : BTN Griya Bangko Asri Blok C No.6
Merangin ,Jambi

EDUCATION

- 1. Elementary School at SDN 02 Merangin**
- 2. Junior High School at SMP N 4 Merangin**
- 3. Senior High School at SMA N 6 Merangin**
- 4. The Students of Universitas Muhammadiyah Sumatera Utara
in Faculty of Teacher Training and Education, English Department
(2018 – 2022)**