

***Translation Evaluation of Socio-Cultural Expression In Folklores Translated By Second Grade Students Of SMA Nasrani 1 Medan*****Winarni Sirumapea<sup>1</sup>, Kammer Tuahman Sipayung<sup>2</sup>, Carolina Pakpahan<sup>3</sup>**

<sup>1,2,3</sup>English Education Study Program, Faculty of Teacher Training and Education, Nommensen HKBP University, Indonesia  
[winarni.sirumapea@student.uhn.ac.id](mailto:winarni.sirumapea@student.uhn.ac.id)

\*Corresponding Author

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**ABSTRACT**

*Translation Quality Assessment (TQA) is a fast-growing sub-field of Translation Studies. The method use in this study was descriptive qualitative research with focuses in translation of socio-cultural expression in Folklores translated by second grade students of SMA Nasrani 1 Medan. The aims of this study is to describe covert and overt errors in folklores. There are five folklores selected in this study, namely Sangkuriang, Simungil Bermata Besar, Seruling Ajaib, Beruang dan Lebah, and Si Tikus. The analysis shows that in folklores translated by second grade students of SMA Nasrani 1 Medan, socio-cultural expression can be classified based on the cultural categories by Newmark (1988). There are 40 cultural words as a data in this study. The errors were identified, classified and the frequency of their occurrences was computed. For the covert errors, the Author's provenance and stance of the Source Text are Anonymous meanwhile the Translator's provenance and stance of the target text is students. The medium category under mode ST has been written to be read and to be heard by the listeners but on the target text just to be read. Meanwhile for the overt errors, there are 60 total frequency of overt errors that consisting of not translated (32 errors), Slight change in meaning (14 errors), Significant change in meaning (9 errors), and creative translation (5 errors). The result of this study can be used by translators in order to revise their translation especially in the field of literary text. The findings of this study are hoped to be of help to trainers of translating and those who interested in the field of Translation Studies.*

**Keywords:** Socio-cultural expression, Translation Quality Assessment (TQA), Folklores

**1. Introduction**

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

Translation is a bridge in learning multiple languages. Translation is an activity where the message contained in one language (source language) must be presented in another language (target language). Translation allows people to experience new things such as new

cultures. The ideas transferred from the source language (SL) to the target language (TL) have specific cultural elements and translation processes. The purpose of translation is to transfer ideas or obtain equivalence between two different languages. The translator is the one who conveys the meaning from the source language to the target language. According to Vermeer (1986:39), a translator is required to be bilingual or multilingual as well as multicultural, armed with as much cultural knowledge as possible.

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

Cultural issues often occur in translation, especially in students' translation of literary works. Although literary translation can introduce people to new ways of thinking and improve their ability to understand others, some translators consider literary translation as "the most difficult type of translation" to do (Mameri & AlAllaq, 2020:108). Likewise, in literary translation by second grade students of SMA Nasrani 1 Medan, they face several challenges. Among them are linguistic difficulties due to differences in the linguistic systems of the source language and target language and difficulties in understanding the concepts and meanings of socio-cultural expressions in the literary works. Languages that come from different ancestors and families can have significant gaps between the two languages, causing problems during the translation process. Challenges in translating socio-cultural expressions arise due to the differences between the source and target cultures. Nida (2000) notes that many basic themes and explanations cannot be naturalized during the translation process. Similarly, Newmark (1988) argues that cultural expressions cannot be translated literally. Therefore, cultural categories that can be expressed using proverbs, collocations, phrasal verbs and metaphors require special attention during the translation process.

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

The researcher is interested in conducting this study, because the researcher found several problems in translating socio-cultural expressions carried out by second grade students of SMA Nasrani 1 Medan, there are several reasons: first, in the development of students' translation competence, evaluating students' translation results can provide an overview of their level of ability in translating texts containing socio-cultural expressions. Secondly, to find out their cross-cultural understanding and their ability to bridge cultural differences through translation. Third, to improve the quality of translation by identifying errors in translating socio-

cultural expressions. This information can be utilized to improve the quality of folklore translation in the future.

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

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

Several previous studies have addressed the same topic. Zagood, M. J., et al. (2023). This study investigates and analyzes the techniques used in translating Arabic socio-cultural expressions that appear in the works of Ibrahim al-Koni. Nazi:f al-Hajjar. This study utilizes House's (1997) theory. A comparison between the source text (Arabic) and the target text (English) was conducted to observe the quality of the translation. This study used a combined method of quantitative and qualitative. The second research was also conducted by Zagood, M. J. (2023). This study analyzed the culture-specific items (CSI) in *سام العم وأنا* : na: wa lʔam sa:m/ (2016) and its English translation, 'Uncle Sam & Myself' (2017). This study provides a comparison between CSI in the translation of TSu (Arabic) and Tsa (English). This research uses Newmark's (1988) theory related to CSI classification and translation procedures. The third research was conducted by Leksananda, F. A., Phoebe, B., & Manus, G. (2023). This study attempts to reveal the types of cultural words as well as the translation procedures used in the subtitles of the movie *The Dictator*. This research uses a comparative descriptive approach. This research uses Newmark's theory to find the translation procedure. The fourth research was conducted by Putri, A. A., Rasyad, H., & Anggraini, R. (2023). This study examines 3 things, namely (1) cultural terms in Sarimin, (2) translation techniques of cultural terms, and (3) translation ideology used in translating cultural terms. The theories used in this analysis are Molina and Albir's (2002) translation techniques, Newmark's (1988) specific cultural terms, and Venuti's (2001) translation strategies. The last research is Ninsiana, W., Siregar, S., & Meylisa, I. (2022). This study aims to find out students' difficulties in translating socio-culturally bound expressions in Indonesian-English translation. This study used a qualitative method. This study focuses on students' difficulties in translating socio-culturally bound expressions in Indonesian-English translation.

Based on the previous studies, researcher focuses on evaluating the translation quality of socio-cultural expressions in folklores translated by second grade students of SMA Nasrani 1 Medan. The similarity between this study and the previous ones is that all of them identify socio-cultural expressions. Meanwhile, the five previous studies have differences based on the subject and object of research. The first study focused on the techniques used in translating socio-cultural expressions. The second study analyzed the culture-specific items (CSI) in the English translation, 'Uncle Sam & Myself' (2017) and provided a comparison between the CSI in the translation of TS (Arabic) and TT (English). The third study tries to reveal the types of cultural words as well as the translation procedures used in the subtitles of the movie *The Dictator*. The fourth study examines 3 things namely cultural terms in Sarimin, translation techniques of cultural terms, and translation ideology used in translating cultural terms. The last study focuses on students' difficulties in translating socio-culturally bound expressions in Indonesian-English translation.

## 2. Method

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

## 3. Results And Discussion

### 1. Data

The data analysis in this chapter focuses on folktale manuscripts entitled *Sangkuriang*, *Simungil Bermata Besar*, *Seruling Ajaib*, *Beruang dan Lebah*, and *Si Tikus*. The data collection process was carried out based on the results of the translation of folk tales which were then analyzed using qualitative descriptive methods. The theory underlying this analysis is the Translation Quality Assessment by Juliane House. Through the application of this theory, there are 40 cultural words analyzed in this study. These cultural words are classified based on cultural categories consisting of 1. Ecology, 2. Material culture, 3. Social culture, 4. Organizations, customs, ideas, and 5. Gestures and habits. Translation Quality Assessment is reviewed from the analysis of covert errors and overt errors in the folklore. The distribution of the types of cultural words analyzed in folklore can be seen in the table below:

**Table 1. Data in Folklore *Sangkuriang***

No	Categories	Source Text	Target Text
1	Ecology	Si Tumang (anjing jantan)	Tumang (male dog)
		Bukit Alebo	Alebo hill
		Kijang	Deer
		Sungai Citarum	Citarum river
		Padi	Paddy
		Ayam Jago	The rooster
		Gunung Tangkuban Perahu	Mount Tangkuban Perahu

2	Material Culture	Tombak Panah Perahu	Spear Arrow Boat
3	Social Culture	Menenun kain Berburu	Weave cloth Hunt
4	Organizations, Custom, Activities, Procedures, Ideas	Meminangnya	Propose

Based on the table above, it can be seen that in the folklore entitled "*Sangkuriang*," there are 4 cultural categories, namely ecology, material culture, and social culture and the last is organizations, customs, activities, procedures, and ideas.

**Table 2. Data in Folklore *Simungil Bermata Besar***

No	Categories	Source Text	Target Text
1	Ecology	Bukit Peramun Peli (monyet)	Peramun hill Peli (monkey)
2	Material Culture	Pulau Belitung	Belitung island

Based on the table above, it can be seen that in the folklore entitled "*Simungil Bermata Besar*," there are 2 cultural categories, namely ecology and material culture.

**Table 3. Data in Folklore *Seruling Ajaib***

No	Categories	Source Text	Target Text
1	Ecology	Kancil Hutan Bambu Pohon Bambu Harimau	Mouse deer Bamboo forest Bamboo tree Tiger
2	Material Culture	Seruling Ajaib	Magic flute

Based on the table above, it can be seen that in the folklore entitled "*Seruling Ajaib*," there are 2 cultural categories, namely ecology and material culture.

**Table 4. Data in Folklore *Beruang dan Lebah***

No.	Categories	Source Text	Target Text
1	Ecology	Beruang Hutan Sabana Lebah Pohon Aren	Bear Savanna forest Bee Palm tree
2	Material Culture	Madu	Honey

Based on the table above, it can be seen that in the folklore entitled "*Beruang dan Lebah*," there are 2 cultural categories, namely ecology and material culture.

**Table 4. Data in Folklore *Si Tikus***

No	Categories	Source Text	Target Text
1	Ecology	Burung Garuda Tikus	Garuda bird Mouse
2	Material Culture	Jerat Jaring Getah Bokat Tongkat Kentongan	Snare Net Sap Bow Stick Clacking
3	Social Culture	Pulau Bali	Bali island
4	Organizations, customs, activities, procedures, ideas	Kerajaan Soma Kencana Kelian Banjar Patih Punggawa	The kingdom of Soma Kencana Kelian Banjar Governor Retainer

Pengabenan	Cremation
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Based on the table above, it can be seen that in the folklore entitled “*Si Tikus*” there are 4 cultural categories, namely ecology, material culture, social culture, and organizations, customs, activities, procedures, and ideas.

## 2. Data Analysis

The data was analyzed based on the purpose of the problem, namely to describe covert and overt errors of socio-cultural expression in folklores translated by second-grade students of SMA Nasrani 1 Medan. Based on the data above, the 40 cultural words analyzed in the study were classified based on cultural categories consisting of 1. Ecology, 2. Material culture, 3. Social culture, 4. Organizations, customs, ideas, and 5. Gestures and habits. The following is a more detailed explanation of the covert and overt errors analysis in folklores entitled *Sangkuriang*, *Simungil Bermata Besar*, *Seruling Ajaib*, *Beruang dan Lebah* and *Si Tikus* translated by second-grade students of SMA Nasrani 1 Medan.

### A. Covert Errors

#### 1) Target Text Profile

##### *Sangkuriang*

**Field:** the subject matter or content of the text tells about the origins of the formation of Mount Tangkuban Perahu. **Tenor:** the social role is asymmetrical. The social attitude is informal, adapted to the storytelling style common in the target culture. The participant role is the storyteller is the giver of moral lessons, the listener is the recipient of wisdom. **Mode:** medium, simple adapted for written (read) according to local traditions. Participation, narrative monologue with possible adaptation for more interaction if common in the target culture. **Genre:** remains as a folklore or legend. **Function:** the function of the text is ideational, and teaches moral values.

**Table 1. Target Text Profile *Sangkuriang***

Field	Subject matter	Folklore (the origins of a geographical place)
Register	Social action	General and popular
Tenor	Translator's provenance and stance	Students
	Social role relationship	Asymmetrical
	Social attitude	Informal
Mode	Medium	Simple
	Participation	Simple
Genre	Folklore or legend	
Function	Ideational	

##### *Si Mungil Bermata Besar*

**Field:** the subject matter of the text tells about a little girl with big eyes. **Tenor:** The social attitude is informal, adapted to the storytelling style common in the target culture. The participant role is a storyteller as a carrier of stories and values and, a listener as the recipient of stories and moral lessons, taking into account social dynamics in the target culture. **Mode:** Medium, simple adapted to be written (read) according to local traditions. Participation, narrative monologue, with possible adaptation for more interaction if that is common in the target culture. **Genre:** remains as a folklore or fairy tale. **Function:** the function of the text is ideational, and builds a relationship between the storyteller and the listener through a compelling narrative, tailored to the target's cultural preferences.

**Table 2. Target Text Profile *Simungil Bermata Besar***

	Field	Subject matter	Fairy tales
Register		Social action	General and popular
	Tenor	Translator's provenance and stance	Students
		Social role relationship	asymmetrical
		Social attitude	Informal
	Mode	Medium	Simple
		Participation	Simple
Genre	Fairy tale		
Function	Ideational		

***Seruling Ajaib***

**Field:** the subject matter or content of the text tells about a magic flute. The social action of the text is general. **Tenor:** the social attitude of the text is informal adapted to the storytelling style common in the target culture. The participant role is a storyteller as a transmitter of traditional wisdom and, a listener as the recipient of cultural heritage, taking into account social hierarchies in the target culture. **Mode:** medium, simple adapted to be written (read) according to local traditions. Participations, and narrative monologue with possible adaptation for more interaction if that is common in the target culture. **Genre:** remains as a folklore or fairy tale. **Function:** the function of the text is textual, building a relationship between the storyteller and listener through an interesting and meaningful narrative.

**Table 3. Target Text Profile *Seruling Ajaib***

	Field	Subject matter	Fairy tales (magic flute)
Register		Social action	General
	Tenor	Translator's provenance and stance	Students
		Social role relationship	asymmetrical
		Social attitude	Informal
	Mode	Medium	Simple
		Participation	Simple
Genre	Fairy tale		
Function	Textual		

***Beruang dan Lebah***

**Field:** the subject matter of the text is interactions between animals (bears and bees) that reflect the relationship between strength and intelligence. **Tenor:** social attitude is informal, adapted to the storytelling style common in the target culture. The participant roles are the storyteller as keeper of traditions and values and, the listener as recipient of cultural heritage. **Mode:** medium, simple adapted to be written (read) according to local traditions. Participation, narrative monologue with possible adaptation for more interaction if that is common in the target culture. **Genre:** remains as a folklore or legend. **Function:** the function of the text is textual, building a relationship between the storyteller and the listener through an interesting and meaningful narrative.

**Table 4. Target Text Profile *Beruang dan Lebah***

	Field	Subject matter	Fairy tales (interactions between animals)
Register		Social action	General
	Tenor	Translator's provenance and stance	Students
		Social role relationship	Asymmetrical

	Social attitude	Informal
Mode	Medium	Simple
	Participation	Simple
Genre	Fairy tale	
Function	Textual	

### *Si Tikus*

**Field:** the subject matter or content of this text is maintaining a story that centers on a mouse character or involves a mouse as the main character. **Tenor:** The social attitude of the text is informal and friendly, adapted to the storytelling style common in the target culture. The participation role is the storyteller is the transmitter of wisdom or entertainment, the listener is the recipient of the lesson or entertainment. **Mode:** medium, adapted to be written (read) according to local traditions. Participation, narrative monologue with possible adaptation for more interaction if that is common in the target culture. **Genre:** remains as a folklore or fable. **Function:** the function of the text is interpersonal, building a relationship between storyteller and listener through interesting and relevant narratives. Teaching moral lessons or specific values, tailored to the values of the target culture.

**Table 5. Target Text Profile *Si Tikus***

Field	Subject matter	Fairy tales (character of the mouse)
Register	Social action	General and specific
Tenor	Translator's provenance and stance	Students
	Social role relationship	asymmetrical
	Social attitude	Informal
Mode	Medium	Simple
	Participation	Simple
Genre	Fairy tale	
Function	Interpersonal	

### B. Overt Errors

Overt errors are the errors that are caused by the incompatibility of the denotative meaning of the ST and the TT and the violation of the target language system. In the following sections, the overt errors are analyzed. The overt errors are categorized into seven subcategories:

- not translated
- slight change in meaning
- significant change in meaning
- distortion of meaning
- breach of the language system
- creative translation
- cultural filtering

Therefore, socio-cultural expressions in folklore are analyzed based on these seven categories, and errors are identified by underlining them. After the analysis is carried out, the application of the Juliane House (1997) model will be explained. The source material analyzed was selected from folklore entitled: *Sangkuriang*, *Simungil Bermata Besar*, *Seruling Ajaib*, *Beruang dan Lebah*, and *Si Tikus*. The folklore was translated by second-grade students of SMA Nasrani 1 Medan.

**Table 6. The Comparative of ST and TT "*Sangkuriang*"**

Source Text Profile		Target Text Profile	
Field	Subject matter	Field	Subject matter



	Social action		Social action
Tenor	Author's provenance and stance	Tenor	Translator's provenance and stance
	Social role relationship asymmetrical		Social role relationship asymmetrical
	Formal		Informal
	Social attitude		Social attitude
Mode	Medium: Simple/complex	Mode	Simple
	Participation: Simple		Simple

Based on the table above, it can be seen that in the folklore "*Sangkuriang*" there is a comparison between Source Text Profile and Target Text Profile, where the comparison is between author's provenance and stance and translator's author provenance and stance, social role relationship and then in the Mode: medium.

**Table 7. The Comparative of ST and TT "*Simungil Bermata Besar*"**

Source Text Profile		Target Text Profile	
Field	Subject matter	Field	Subject matter
	Social action		Social action
Tenor	Author's provenance and stance	Tenor	Translator's provenance and stance
	Social role relationship asymmetrical		Social role relationship asymmetrical
	Informal		Informal
	Social attitude		Social attitude
Mode	Medium: Simple/complex	Mode	Simple
	Participation: Simple		Simple

Based on the table above, it can be seen that in the folklore "*Simungil Bemata Besar*" there is a comparison between Source Text Profile and Target Text Profile, where the comparison is between author's provenance and stance and translator's author provenance and stance, and then in the Mode: medium.

**Table 8. The Comparative of ST and TT "*Seruling Ajaib*"**

Source Text Profile		Target Text Profile	
Field	Subject matter	Field	Subject matter
	Social action		Social action
Tenor	Author's provenance and stance	Tenor	Translator's provenance and stance
	Social role relationship asymmetrical		Social role relationship asymmetrical
	Informal		Informal
	Social attitude		Social attitude
Mode	Medium: Simple/complex	Mode	Simple
	Participation: Simple		Simple

Based on the table above, it can be seen that in the folklore "*Seruling Ajaib*" there is a comparison between Source Text Profile and Target Text Profile, where the comparison is between author's provenance and stance and translator's author provenance and stance, and then in the Mode: medium.

**Table 9. The Comparative of ST and TT "*Beruang dan Lebah*"**

Source Text Profile		Target Text Profile	
Field	Subject matter	Field	Subject matter
	Social action		Social action

Tenor	Author's provenance and stance	Tenor	Translator's provenance and stance
	Social role relationship		Social role relationship
	asymmetrical		asymmetrical
	Informal		Informal
	Social attitude		Social attitude
Mode	Medium: Simple/complex	Mode	Simple
	Participation: Simple		Simple

Based on the table above, it can be seen that in the folklore "*Beruang dan Lebah*" there is a comparison between Source Text Profile and Target Text Profile, where the comparison is between author's provenance and stance and translator's author provenance and stance, and then in the Mode: medium.

**Table 10. The Comparative of ST and TT "*Si Tikus*"**

Source Text Profile		Target Text Profile	
Field	Subject matter	Field	Subject matter
	Social action		Social action
Tenor	Author's provenance and stance	Tenor	Translator's provenance and stance
	Social role relationship		Social role relationship
	asymmetrical		asymmetrical
	Informal		Informal
	Social attitude		Social attitude
Mode	Medium: Simple/complex	Mode	Simple
	Participation: Simple		Simple

Based on the table above, it can be seen that in the folklore "*Si Tikus*" there is a comparison between Source Text Profile and Target Text Profile, where the comparison is between author's provenance and stance and translator's author provenance and stance, and then in the Mode: medium.

Third, In the five selected folklore titles, translation errors were identified and underlined. After analyzing the translation results of the socio-cultural expression in folklores translated by second-grade students of SMA Nasrani 1 Medan, it was found that only 4 types of overt errors were identified, namely not translated, Slight change in meaning, Significant change in meaning, and creative translation. The summary of findings for overt errors is given in Table 4.17 below.

**Table 11. Total Frequency of Kinds of Overt Errors in Target Text**

Not translated	Slight change in meaning	Significant change in meaning	Creative translation	Total
32	14	9	5	60

Based on the table above, it can be seen that the number of the category not translated is 32 errors, slight change in meaning 14 errors, significant change in meaning 9 errors and creative translation is 5 errors. So the total frequency of kinds of overt errors found in folklores is 60 errors.

House's (1997) model of Translation Quality Assessment is used to assess the quality of socio-cultural expressions in folklore translated by second-grade students of SMA Nasrani 1 Medan. First, there are 4 cultural categories found in the folklore namely: 1. Ecology, 2. material culture, 3. social culture, and 4. Organizations, customs, activities, procedures, ideas. There are 13 cultural words found in the folklore entitled *Sangkuriang*. In folklore entitled *Si Mungil Bermata Besar*, there are 3 cultural words. In folklore entitled *Seruling Ajaib*, there are 5 cultural words. In folklore entitled *Beruang dan Lebah* 5 cultural words were found, and in folklore entitled *Si Tikus* 14 cultural words were found. Second, the covert errors identified in the folklore

entitled *Sangkuriang*, *Si Mungil Bermata Besar*, *Seruling Ajaib*, *Beruang dan Lebah*, and *Si Tikus*. The author's provenance and stance of the Source Text are anonymous meanwhile the translator's provenance and stance of the target text is students. The medium category under mode ST has been written to be read and to be heard by the listeners but on the target text just to be read. Third, after analyzing the translation results of the socio-cultural expression in folklores translated by second-grade students of SMA Nasrani 1 Medan, it was found that only 4 types of overt errors were identified, namely not translated (32 errors), Slight change in meaning (14 errors), Significant change in meaning (9 errors), and creative translation (5 errors).

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

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

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

Fourth, Translation Techniques of Culture-Specific Items and Translation Ideology in Sarimin Webtoon by Putri, A. A., Rasyad, H., & Anggraini, R. (2023). This study examines 3 things, namely (1) cultural terms in Sarimin, (2) translation techniques of cultural terms, and (3) translation ideology used in translating cultural terms. The theories used in this analysis are Molina and Albir's (2002) translation techniques, Newmark's (1988) specific cultural terms, and Venuti's (2001) translation strategies. The source chosen is an online comic or webtoon entitled *Sarimin* by Nagaterbang. This study chose *Sarimin* as the research subject because its theme relies heavily on Indonesian mysticism, emphasizing some specific cultural items in words, phrases, and sentences that are very difficult to translate into English. The study found that the most frequently occurring category of cultural terms was socio-cultural at 39%; items of organization, customs, and ideas followed, not too far away, with 35%. The study also found that translators relied on adaptation which took 41% of items and favored domestication over foreignness. An analysis of translation techniques revealed that many cultural elements cannot

be translated as they are, and the methods chosen may vary based on the context of the story. The findings highlight the need for translation guidelines to balance these two ideologies to preserve cultural richness while making the translation suitable for the target audience.

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

#### 4. Closing

Through the application of House's Translation Quality Assessment (TQA) model, this study reveals that in the translation of the 5 selected folklores entitled (*Sangkuriang*, *SiMungil Bermata Besar*, *Seruling Ajaib*, and *Si Tikus*), it can be considered that there are 32 words or phrases that were not translated or were omitted from the translation. The number of errors in the Slight Change in the meaning category was 14, and for the significant change in the meaning category, there were 9 words or phrases. Meanwhile, in the creative translation category, there are 5, which means the translated text is not an exact translation of the source text, and it is concluded that the students translated this part freely.

For the covert errors, the author's provenance and stance of the Source Text is anonymous meanwhile the author's provenance of the target text is students. The medium category, Source Text has been written to be read and to be heard by the listeners but on the Target Text just to be read. Because the original text is a literary work, according to House, it has to have an overt kind of translation. Finally, this research is proven by evidence and examples of House Translations Quality Assessment can be useful, suitable, and practical for assessing folklore in translation.

The purpose of the study was to conduct a systematic evaluation of the translation produced by second-grade students of SMA Nasrani 1 Medan of Sociocultural-expression in Folklores entitled *Sangkuriang*, *Simungil Bermata Besar*, *Seruling Ajaib*, *Beruang dan Lebah*, and *Si Tikus*. The first implication of the results obtained in this study is that students learn how to analyze ST and TT to evaluate the quality of the translated text from Indonesian to English. In fact, knowing the theory is as important as practice in Translation studies. Students can understand the concept of different theories when they learn them practically. Therefore, the finding of this study hopefully can help the students to gain a better understanding of the relevant models in TQA. Secondly, the result of this study can be used by translators in order to revise their translation especially in the field of literary text. The findings of this study are hoped to be of help to trainers of translating and those who interested in the field of Translation Studies.

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