TRANSITIVITY PROCESSES IN BILINGUAL INDONESIAN-ENGLISH FOLKLORES

A Thesis Presented to
The Graduate Program in English Language Studies
in Partial Fulfillment of the Requirements
for the Degree of
Magister Humaniora (M.Hum)
in
English Language Studies

Marchellina Wijaya
216332018

SANATA DHARMA UNIVERSITY
YOGYAKARTA
2023

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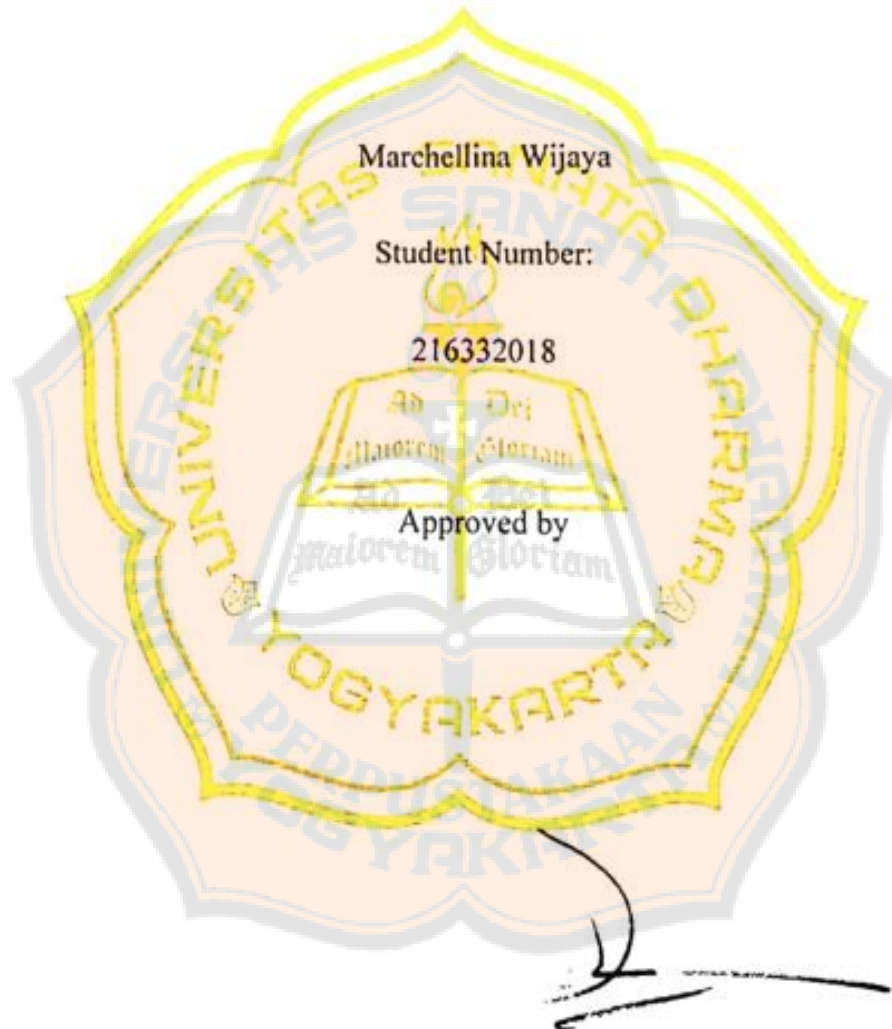Magister Humaniora (M.Hum)
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Date: May 8, 2023

A THESIS

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Yogyakarta, 31 July 2023

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MOTTO

What is not started

will never get finished

-Johann Wolfgang von Goethe-

LIST OF ABBREVIATIONS

D: Dynamic Equivalence

DL: *Danau Lipan* 'The Centipedes Lake*'*

Eng: English

F: Formal Equivalence

FB: Form-based translation strategy

Fo: Folklore

Ind: Indonesian

La-Tr: Language Translation

LDT: *Legenda Danau Toba* 'The Legend of Toba Lake*'*

MB: Meaning-based translation strategy

P. No.: Page Number

RJ: *Roro Jonggrang*

SK: *Sangkuriang Sacred Sangkuriang*

SM: *Si Molek* 'The Comely'

TE: Translation Equivalence

Tr-an: Transitivity analysis

Transi: Transitivity

TS: Translation Strategy

ACKNOWLEDGMENTS

ABSTRAK

Wijaya, Marchellina. 2023. **Process Transitivitas dalam Cerita Rakyat Dwibahasa Indonesia-Inggris**. Program Magister Kajian Bahasa Inggris, Program Pascasarjana, Universitas Sanada Dharma Yogyakarta.

Cerita rakyat Indonesia mencerminkan budaya dan sejarah Indonesia. Kita bisa melihat begitu banyak warisan di Indonesia yang memiliki cerita tersendiri daerahnya. Cerita ini mencerminkan alasan mengapa tempat-tempat itu terbentuk. Kisah ini menarik wisatawan untuk datang dan belajar tentang sejarah. Berdasarkan fenomena tersebut, analisis ini memiliki tiga masalah yang perlu dipecahkan. Masalah-masalah tersebut adalah tentang proses transitivitas apa yang digunakan/diterapkan dalam dwibahasa cerita rakyat bahasa Indonesia Inggris, bagaimana pilihan proses transitivitas dalam versi bahasa Inggris berkontribusi pada kesetaraan terjemahan, dan strategi apa yang digunakan dalam penerjemahan proses transitivitas bahasa Inggris dari cerita rakyat Indonesia.

Penelitian ini berbasis pada penelitiann penerjemahan. Ini memerlukan teks sumber dan teks sasaran yang dapat dianalisis melalui data. Data di sini adalah cerita rakyat Indonesia dwibahasa. Kita dapat melihat dan memeriksa padanan terjemahan dan strategi melalui analisis ini. Studi ini juga menganalisis proses transitivitas yang juga dapat digunakan untuk membandingkan proses dalam bahasa Indonesia dan bahasa Inggris. Fungsinya untuk mengetahui apakah ada perubahan proses transfer dari bahasa Indonesia ke bahasa Inggris. Sumber yang digunakan untuk analisis ini adalah jurnal dan buku.

Temuan dalam analisis ini menunjukkan bahwa enam proses transitivitas yaitu proses material (57,7%), proses mental (16,6%), proses perilaku (0,59%), proses verbal (4,7%), proses relasional (14,8%), dan proses eksistensial (4,7%) dapat ditemukan dalam bahasa Indonesia dan terjemahan bahasa Inggris. Proses transitivitas yang paling sering digunakan adalah proses material. Dalam kesepadanan terjemahan yaitu kesepadanan formal dan kesepadanan dinamis, kesepadanan dinamis adalah kesepadanan yang paling menonjol diadopsi dalam terjemahan ini. Disertai dengan penerjemahan berbasis makna yang juga paling menonjol digunakan pada strategi penerjemahan di sini.

Berdasarkan analisis dan temuan ini, kita dapat berasumsi bahwa cerita rakyat ini sering menunjukkan tentang apa yang dilakukan atau dibuat oleh para tokoh atau apa yang terjadi dengan tokoh-tokoh tersebut melalui proses material. Kesepadanan dinamis dan strategi penerjemahan berbasis makna di sini menunjukkan bahwa cerita-cerita tersebut seringkali menggunakan cara yang paling tepat untuk menyandikan makna dan pesan dari bahasa Indonesia ke dalam terjemahan bahasa English. Cerita terjemahan ini mencoba menjadikan terjemahannya terdengar alami dengan menggunakan strategi kesepadanan dan penerjemahan ini.

Akhirnya, dari analisis ini, kita dapat melihat beberapa kontribusi kepada siswa atau teman dari Kajian Bahasa Inggris, pelajar Linguistik, pelajar bahasa asing, dan peneliti lebih lanjut dengan topik serupa. Kontribusinya seperti kita dapat mengetahui proses transitivitas apa yang paling banyak digunakan disini, semua proses transitivitas juga dapat ditemukan dalam terjemahan ini, teman-teman juga dapat mengetahui padanan terjemahan dan strategi yang paling banyak diadopsi dalam terjemahan ini. Dengan mengetahui semua ini, kita bisa mendapatkan beberapa wawasan tentang bagaimana cerita rakyat Indonesia diterjemahkan ke dalam terjemahan bahasa Inggris dan juga karakteristik cerita rakyat Indonesia yang lebih sering menggunakan proses material daripada proses transitivitas lainnya dalam menjelaskan apa yang terjadi atau apa yang dilakukan oleh karakter dalam cerita.

Kata Kunci: cerita rakyat Indonesia, penerjemahan, proses transitivitas, kesepadanan penerjemahan, strategi penerjemahan
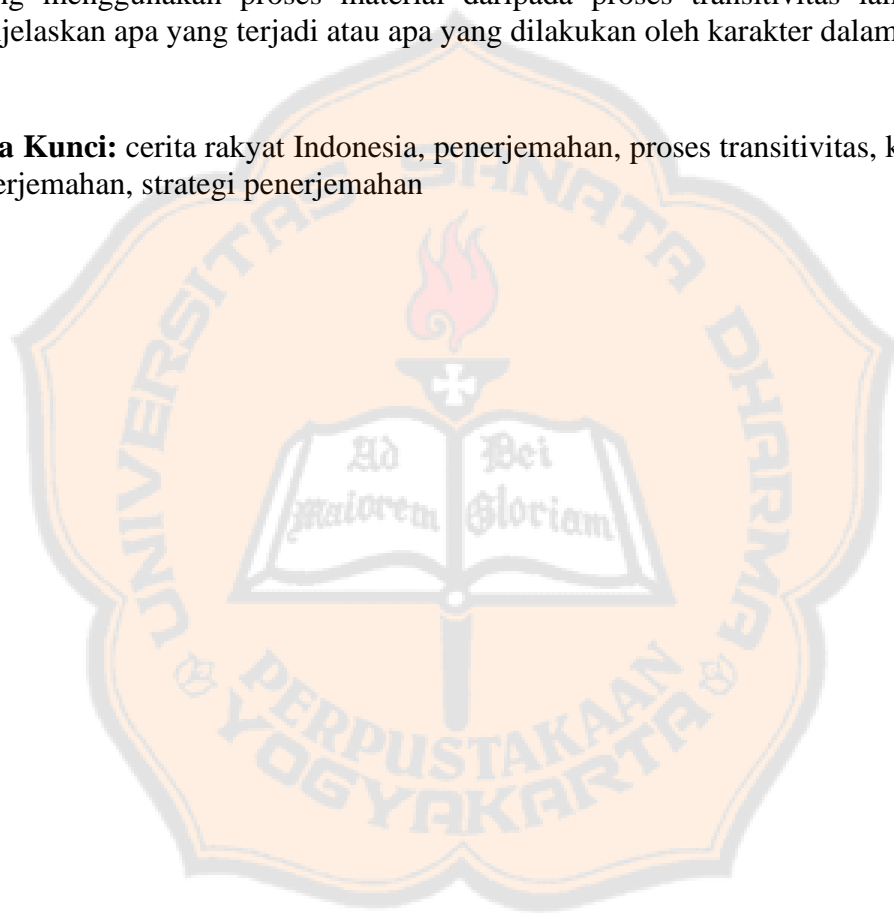
ABSTRACT

Wijaya, Marchellina. 2023. **Transitivity Processes in Bilingual Indonesian-English Folklores**. The Graduate Program in English Language Studies, the Graduate Program, Sanata Dharma University, Yogyakarta.

Indonesian folklores reflect Indonesian culture and history. We can see Indonesia's heritage which has its own story in there. The story reflects the reason why the places exist. It attracts tourists to come and learn about history. Based on these phenomena, this analysis has three problems that need to be solved. These problems are about what transitivity processes are used/exercised in the bilingual Indonesian English folklores, how do the choices of the transitivity processes in the English version contribute to the translation equivalence, and what strategies are exercised in the English translation of transitivity processes of the Indonesian folklores.

This study is a translation study. It needs source text and target text which can be analyzed through the data. The data here are bilingual Indonesian folklores. We can see and check the translation equivalent and strategies through the analysis. The study also analyzes the transitivity process which also can be used to compare the process in Indonesian and English. The function is to know whether there is any change in transferring the process from Indonesian to English translation. The sources used for this analysis are journals and books.

The findings in this analysis show that the six transitivity processes namely the material process (57,7%), mental process (16,6%), behavioral process (0,59%), verbal process (4,7%), relational process (14,8%), and the existential process (4,7%) can be found in both the Indonesian and English translation. The most frequently used transitivity process is the material process. In translation equivalence namely formal equivalence and dynamic equivalence, dynamic equivalence is the equivalence that dominantly adopts in this translation. It is accompanied by meaning-based translation which also dominantly applies to the translation strategy here.

Based on the analysis and the findings shown here, we can assume that these folklores often show what the characters are doing or acting or what happens with the characters through the material process. The dynamic equivalence and the meaning-based translation strategy here show that these stories often used the most appropriate way to encode the meaning and the message of the Indonesian into English translation. These translation stories try to make the translations sound natural by using this equivalence and translation strategy.

Finally, from this analysis, we can see some contributions to the students or friends from English Language Study, Linguistics learners, foreign language learners, and further researchers under a similar topic. The contributions are such as knowing what transitivity processes are the most used here, all of the transitivity processes also

can be found in this translation, the friends also can know the translation equivalence and strategy which are the most adopted in this translation. Knowing all of these, we can get some insight from the way Indonesian folklores are translated into English translation and also the characteristic of Indonesian folklores which often used the material process than other transitivity processes in explaining what happen or what the characters in the story do.

Keywords: Indonesian folklores, translation, transitivity process, translation equivalence, translation strategy

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CHAPTER I

INTRODUCTION

This chapter discusses the significant information about this research. The first chapter provides four elements in this research, namely 1) the background of the study, 2) problem formulation, 3) research goals, and 4) the benefits of the study.

A. Background of the Study

Folklores are stories that are verbally told throughout society from the old time until now. Adults and children know about folklores. Indonesia has rich various kinds of folktales (Liubana, Siahaan, & Neno, 2021). Folklores which are part of folktales also have various kinds in genres such as legends, tales, myths, and others. These various kinds of folklores reflect the culture of some places. The titles of the folklores represent the culture of Indonesian, such as *Si Molek* 'The Comely', *Roro Jonggrang*, *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake', and *Danau Lipan* 'The Centipede Lake'. These folklores reflect the specific name of the place, people, superstition, and some taboos moment in some regions of Indonesia. By representing these specific cultures, folklores share the traditional story with the world.

Indonesian folklores are not only written in Indonesia but has been translated into English. Some translations can be understood by foreigners because the words

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that are chosen can be adapted to the foreigner, such as the grammar or the form of the word that has been adjusted to the culture of the target language. Sometimes, we can also find some translations that cannot be understood by foreigners because the folklores are not translated well. Fitria, T. N. (2018) states that translation is the process of transferring some information from the source language (SL) into the target language (TL). To make Indonesian folklores recognized all over the world, a good quality translation is required so that readers can understand what is being told in the folklores. Good translation here is like applying natural and clear translation to gain the goals and achieve the real message of the text in the target language (TL) (Kamil, 2014). People can say that in a good translation, people cannot translate the text just the way it is, but we need to consider about the context of the SL and then adapt it to TL. The purpose of the text in SL also should be clear in the TL too.

In transferring the meaning from SL to TL, one important point to consider is the transitivity process. Transitivity processes are the grammar of experiential meaning (Eggins, 2004, p. 206). It means that through the transitivity process, people can explain what is experienced by the actors such as the action, the relation, participants, and circumstances in the clause. The actor' experiences become the content of what they talk about. According to Halliday, M. A. K., and Matthiessen, C. (2004), there are six transitivity processes. The first is a material process. This process is about the process of doing. It shows what the actor is doing such as

(1) Eng: Jacky made a strawberry cake.
    Ind: *Jacky membuat kue stroberi.*

The actor is Jacky in English and Indonesia. The process is "made" *membuat*. The goal is "a strawberry cake" *kue stroberi*. The second is a mental process. This process shows the perception, emotion, cognition, and desire of the participant in the clause. For example,

> (2) Eng: She believes in him.
>   Ind: *Dia percaya kepadanya.*

The senser in the example above is "she" *dia* in English and Indonesia. The process of cognition in the mental process is "believes" *percaya*, and the phenomenon is "in him" *kepadanya*. The third process is a behavioral process which shows the participant's behavior. Sutrisna, Gede (2020) explains that a behavioral process is a process which deals with physical and physiological actions. For example,

> (3) Eng: I look forward to being a good worker.
>   Ind: *Saya berharap menjadi pekerja yang baik.*

The behaver in the clause is "I" *Saya* in English and Indonesian. The manner is "look forward to being a good worker" *Saya berharap menjadi pekerja yang baik.* The fourth process is verbal. This process shows the transferring of information verbally. For example,

> (4) Eng: I talk to her.
>   Ind: *Saya berbicara kepadanya.*

The sayer is "I" *Saya* in English and Indonesian. The verbal process is "talk" *berbicara*. The receiver is "her" *nya*. The fifth process is a relational process which shows the process of being. For example,

(5) Eng: Kiko has a guitar.
Ind: *Kiko mempunyai sebuah gitar.*

This example shows possession. In the clause above, it can be seen that the possessed or the belonging is "a guitar" *sebuah gitar,* and the possessor or the owner of the belonging is Kiko in English and Indonesia. The relation between the possessed and the possessor can be seen in the word "has" *mempunyai*. The sixth process is an existential process which is about the process of existing. For example,

(6) Eng: there were a total of 1000 temples built.
Ind: *Ada total 1000 candi yang dibangun.*

From the clause, it can be seen that something exists here. The existential is "there was" *ada.* The existent is "a total of 1000 temples built" *total 1000 candi yang dibangun.*

The SL text may have a similar or different structure of transitivity compared to the TL. Transitivity processes are the analysis to interpret the world of experience into a process type (Thompson, 2014). The world of experience is understood as an action or event, process, or state. The way the characters in the story experience something or do something can be analyzed in transitivity process analysis (Rendadirza & Ardi, 2020). The character experience like "Jacky made a strawberry

cake" *Jacky membuat kue stroberi* can be analyzed as the material process because it shows the way the doer of the action Jacky creates "a strawberry cake" *kue stroberi* in this clause. The verb also can be analyzed as transitive because it takes an object "a strawberry cake" *kue stroberi*. Through the transitive feature of the verb, what determines the kind or the nature of the clause can be known. What participant is involved in the clause and how the participant is involved in the clause? The finding shows that the participant involved in the clause is Jacky and people may also know how the participant involved in the clause is because she is "creating a strawberry cake" *membuat kue stroberi*. Transitivity is realized in the clause of the story. The process of transitivity analysis can be done through the data that are found in the text such as short stories, newspapers, articles, advertisements, and other texts (Syed, Akram, & Hussain, 2020).

Some research about the transitivity process which is done by some researchers can be seen here. The first researchers are Dewi, Heriyanto, and Citraresmana (2021). The analysis is about the transitivity system on Prabowo's representation in the British online article. The study is about how the media present their news articles regarding the appointment of Prabowo as Defense Minister using the transitivity system in the Clause as Representation, and to describe how the representation of Prabowo in his appointment influenced the readers' interpretation. They apply a critical discourse analysis approach in analyzing the data. The result shows that a British online media outlet tends to represent Prabowo in his appointment as Defense Minister rather neutral because the difference in positive and negative representation is very slight in the process of transitivity.

Apendi and Mulyani (2020) explore the transitivity process of students' descriptive texts which is different from the previous researchers and the finding reveals that material process, mental process, relational process, behavioral process, verbal process, and existential process exist in the text and the most dominant process are the material process and relational process. This analysis shows that students are aware of the structure of the descriptive text that should be written. It is like the descriptive text needs a material process and a relational process to show the description of something.

Rendadirza and Ardi (2020) seek the transitivity process in Mary Norton's novel titled The Borrowers (1952) which has different data from the previous studies. The analysis only focuses on one chapter of the novel. From the analysis, the researchers find that from the six processes such as material, mental, relational, behavioral, verbal, and existential only one transitivity process appears mostly in the chapter. The transitivity process is relational. This is the aim of the analysis to find the dominant process which appeared in the story.

The researchers namely Rosa, Sofyan, and Tarigan, (2018) explore the research about transitivity analysis in students' translation. This study is also different from the previous studies which can be seen from the data that they applied. The study used the English history text entitled Early History of Yellowstone National Park which is translated by 15 student translators as the data. The research shows that the most-used type of process in the student translators' TTs is the material process. The material process becomes the prototype of characteristics of an Indonesian

history text. Based on the analysis of those researchers this study found out that the translation and transitivity process analysis is still worth studying nowadays. It is because when people found a story written in long or short stories such as novels, descriptive text, and folklores they are still worth studying for the translation study and transitivity process study.

People know that linguistics research are vary. Linguistics is the study of language (Fasold & Connor-Linton, 2013). In linguistics, people can study about language such as in the field of morphology, sociolinguistics, translation, transitivity, and others. The analysis such as word formation is analyzed in morphology (Lieber, 2009). While sociolinguistics studies the variety of languages used in society (Poole, 2000). In the field of translation, many things can be analyzed. The analysis is such as translation techniques by using a dynamic and functionalist approach. Another analysis, the analysis can be the type of translation used in a text and the comparison of transitivity processes between the translation and the original text. People or researchers who focus on English Language Study can analyze one part of linguistics study such as translation or they also can focus on transitivity or both translation and transitivity. The data to analyze here may also vary. They can gather the data from articles, short stories, novels, music, books, banner, advertisements, videos, podcasts, and other things which involve language.

Because the study of linguistics is varied, in doing this research there will be some limitations to analyze here. The limitations make this study only focus on exploring and observing about the transitivity comparison in the Indonesia folklores

and the English translation. This study of linguistics analyzes translation and transitivity. The data uses for this research is also limited. The data are the Indonesian folklores written in Indonesia and translated into English. The folklores are *Si Molek* 'The Comely', *Roro Jonggrang*, *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake', and *Danau Lipan* 'The Centipede Lake'.

This study is important because we can learn new things such as learning what transitivity processes are used in Indonesian folklores and the translation of Indonesian folklores. People can know the consistency that is used to translate this translation through this transitivity process. We also can learn about the types of translation equivalence which are used in translating the text. The translation strategies which are adopted in the translation of Indonesian folklores also can be known through this analysis.

B. Problem Formulation

This paper wants to analyze about the transitivity processes in the translation of Indonesian folklores into English. This paper also has some problems which need to be analyzed. The problems of this research can help this study to get the appropriate data. The data are from Indonesian folklores written in Indonesia and translated into English. The folklores titles are *Si Molek* 'The Comely', *Roro Jonggrang*, *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake', and *Danau Lipan* 'The Centipede Lake'. The problems are also useful for choosing the theory that should be applied to this research. Because of the

importance of the research problem, the study addresses three research problem formulations namely:

1. What transitivity processes are used in the bilingual Indonesian folklores into English?

2. How do the choices of the transitivity processes in the English version contribute to the translation equivalence?

3. What strategies are exercised in the English translation of transitivity processes of the Indonesian folklores?

C. Research Goals

The purpose of this research is to describe what the research is trying to achieve from the problem formulation. So, the goal of the research is important in creating a clear direction for the analysis. The goals of this research can be seen here. The first goal is to find the transitivity processes used in the five Indonesian folklores and the English translation of Indonesian folklores. Through the analysis, what are the transitivity processes that are usually used by the five Indonesian folklores and in the English translation can be seen here. After knowing the most dominant transitivity processes, people can also know the occurrence of each transitivity process that appears in Indonesian and English translations. The differences or similarities between the transitivity process in bilingual Indonesian and English translation also can be seen here.

The second goal is to find whether the translations are equivalent to the Indonesian text or not. We can see the parallelism/consistency of the translation. Are they consistent in translating the transitivity processes in the bilingual Indonesian folklores into English translation or not? It can be seen here. The finding will show about the similarities and differences in transitivity processes in Indonesian folklores written in Indonesia and into English translation.

The third goal is to discover the strategies translators used in translating the transitivity processes in the five Indonesian folklores. Here, the study tries to observe the five selected Indonesian folklores between Indonesian and English translations. Then, the study examines the strategies which are applied in bilingual Indonesian and English translation. It can be seen through the theory of translation strategy.

D. Benefits of the Study

Some benefits of this study need to be explained here. The benefits of this study are shown for the students in English Language Study, Linguistics learners, foreign language learners, and further researchers under a similar topic. The first benefit is for the students in English Language Study. Students who need to know more about folklores, translation (equivalence and strategies), and transitivity processes can learn and gain some information from this study.

The second benefit is for linguistics learners. This study also gives benefits such as information about translation and the relation of the transitivity process between Indonesian and English translation. When the learners know about the look of an understandable translation, they can practice it in their translation study. The

transitivity process here shows that a good translation also has the transitivity process relation between Indonesian and English translation. It can be the same or different between Indonesian and English translation. It also has the translation equivalence between the meaning in Indonesian and the meaning in English. The last, an equivalence and strategy of translation also can be seen through the translation here.

The third benefit is for foreign language learners. The learners can find the theory and the strategy which are applied in translating Indonesian folklore. The theory and the strategy can be used when the learners want to translate a text or analyze the text. It means the learners can try to analyze the text using the same theory. The learners can know that in translating the text, the transitivity process also changes, or not through this study.

The fourth benefit is for further researchers on similar topics. By reading this study, it can give a direction for them before they conduct research about translation or transitivity. The direction such as what topic the further researchers want to analyze in translation or transitivity. They also can think about what data that appropriate to the study that they want or the data that they think they can analyze.

CHAPTER II

LITERATURE REVIEW

This chapter discusses the significant information about the review of related literature. The three points that will discuss here namely; the review of related theories, the review of related studies, and the theoretical framework. The review of related theories provides some theories which related to the transitivity process, translation equivalence, and the strategies of translation. The review of related studies shows transitivity processes, equivalence in translation, translation strategies, and folklores. The theoretical framework explains how the analysis of the data and what are theories the study uses to answer the research questions.

A. Review of Related Theories

The theoretical review in this study covers five areas, namely the folklore, the transitivity process, the translation, the equivalence of the translation, and the strategies of translation.

1. Folklore

Folklore is the combination of folk and lore. Folk reflects a group's culture and lore means the thing that is being passed around (McNeill, 2013). The things which passed around can be the old story that is transferred from person to person. Folklore reflects the history or culture of one place to which the folklore belongs. The

story can circulate verbally or in writing by everyday people. The purposes of folklore are to show the form of expression of one's worldview, to give imaginative thinking to the readers, and to encourage an appreciative attitude to traditions (Ergashevich, 2021). McNeill (2013) states that folklore has some different genres namely things we say, things we do, things we make, and things we belief which affect the way the folklore functions in society. The first genre namely things we say is related to the verbal process and also the way we communicate it through writing or other things. The folklore can be seen in the form of jokes, songs, folktales, myths, and legends. This folklore can be written on paper or said verbally from mouth to mouth. The second genre is things we do. This genre relays on action or activity. The example of the genre things we do such as calendar customs, rituals, games, and rites of passage. The third genre namely things we make is related to the creation of something. The relation of something can be seen in handmade objects, collections and assemblages, and folk art. The fourth genre is things we belief. It is concerned with our minds. People accept information about something and we trust it. The genre of things we believe can be seen in the form of superstitions, supernatural creatures, and folk religions.

2. **Transitivity Process**

Transitivity, according to Halliday, and Matthiessen (2004), is a grammatical system that enables a language speaker to interpret the world of experience or as we know it as an action or event, process, or state into a process type. Transitivity is realized in the grammar of the clause for constructing our experience of process types,

participants directly involved in that process, and circumstances. It is supported by Halliday (1994) stated that transitivity analysis is about the experience related to meaning and people's perception of using the language.

Halliday, and Matthiessen, (2014, p. 214), Simpson, P. (2004), and Eggin, S. (2004) described that the transitivity process has six (6) different processes. They are the material process, mental process, behavioral process, verbal process, relational process, and existential process.

a. Material Process

The material process involves an observable object (person, animal, and thing) as a doer of the action (Halliday, 1994) and or the goal to which an action is directed. There are two kinds of material processes which are creative (which have general intransitive, general transitive, and specific) and transformative (which have elaborating intransitive, elaborating transitive, extending, and enhancing). There are 6 participants in the material process; actor, goal, recipient, client, scope, and attribute. Participants in the material process have two types, which are first directly involved; actor and goal, and second here are obliquely (indirectly) involved; recipient, client, scope, and attribute. For example,

(7) Every time he went hunting in a jungle.

The actor in this clause is located in the word "he". The process is an enhancing material process that can be seen in the word or the enhancing verb "went". It is enhancing because it deals with a motion, a manner, and a place. Sangkuriang moves from a bound position or the first position to another position or the place he wants to

go. It is such as "to a jungle" here. He is from his position and moves to a jungle. The goal or also known as the participant to which the action is directed to in here is "a jungle".

b. Mental Process

The second is the mental process, in which participants are behaver, manner, matter, time, and place. The mental process involves perception, emotion, cognition, and desire, which have participants like senser and phenomenon (Harbi, Jabar, Nor, & Isa, 2019). This process comes to the participant's consciousness. In perception, for example,

(8) Jezy saw the car accident.

The car accident comes to "Jezy" so he saw the car accident. That is a perception. The mental process is not an action or event. In the mental process, the senser which is the person who undergoes the mental process does not do anything. In the example here, "Jezy" saw the car accident. The car accident just came in front of him.

c. Behavioral Process

The behavioral process is a process which shows an action of the participant does subconsciously or generally. This process occurs in our subconscious process. For example,

(9) Jodan snores loudly.

This is a behavioral process because "Jodan" here is not aware that he is snoring. It is because he is sleeping. "Jodan" is the behaver who behaves something and does the

action in a subconscious process. "Loudly" here is the manner. In a behavioral process, it always has a behaver who does the action (Thompson, 2014).

d. Verbal Process

The fourth is the verbal process. The verbal process is related to the saying process. The saying process such as the process of transferring verbal information or message. There is a message and it transfers information in a verbal process. The central participant is the sayer (Martin, Matthiessen, & Painter, 1997). Verbal process participants are sayer, receiver, verbiage, target, and matter. For example,

(10)   Patih Sidopekso was upset to hear what was told by the king.

In this example, from the analysis, the king told the bad news or information to "Patih Sidopekso". The information is transferred to "Patih Sidopekso". The king says something and the information comes to "Patih Sidopekso". In this example, the king is the sayer because the king is a person who produces or says something. The receiver who receives the whole story, information, or news here is "Patih Sidopekso".

e. Relational Process

The fifth is the relational process. The relational process can be identified by the functions and the relation of the participants such as possessive, intensive, and circumstantial. There are two functions in the relational process. They are attributive and identifying. The attributive relational process has the carrier and the attribute in the clause (Halliday & Matthiessen, 2014). For example,

(11)   The boy is a famous artist.

The carrier in this example is "the boy" and the attribute is "a famous artist". The attribute here is a nominal group with a non-definite article. It is different from identifying relational processes. In identifying, we identify something such as the participant or the object in the clause. For example,

(12)   The boy with glasses is Chri*s*.

In this example, we have the identifying relational process. We identify the boy with glasses. The token is the specific embodiment in this example, the token is "the boy (Chris)".

f.   Existential Process

The last process, the existential process, is the process of existence. It represents that something exists or happens which has been marked with the introductory, and a verb like be, seem, appear, and other linking verbs. This process is quite the same as the relational process because they analyze the participant involved in a process of being. The difference is in the existential process, there is only one participant (Thompson, 2014). For example,

(13)   There is a car in the backyard.

There is something that exists there. It is "a car". The existential process is marked with the introductory "there" and a verb like "is". What we say here is that there exists something.

To analyze the transitivity processes in Indonesian folklores and the English translation, the study chosen Halliday, M. A. K., and Matthiessen, C. (2014, p. 214)

transitivity process. The six transitivity processes are a good theory to apply in this analysis. Another reason this study uses this Halliday, M. A. K., and Matthiessen, C. (2014, p. 214) is that the six processes are the fit theory with this study which analyzes about transitivity process in bilingual Indonesian and English translation.

3. Translation

Translation is not a simple task because translation transfers some information from the source language to the target language (Nida E. A., 1964). Therefore, translation is necessary. It is because people who cannot understand the source language become can understand the source language through translation. The function of translation is to make people understand the source language from the translation in TL. Translation can be done in oral ways or written. In oral translation (Locher & Sidiropoulou, 2021), professional and lay people are needed. People who translate it are usually known as an interpreter. It is different from written translation, which is usually done by humans or by machines.

a. Translation Equivalence

When people translate a text, they need to consider about the equivalence of the translation in TL. Equivalence in translation can vary in theories Nida (1964), Catford J. C. (1965), and Munday, J., Pinto, S., R., & Blakesley, Jacob. (2022).

Nida (1964, p. 159) states that translation equivalence has two different types namely formal and dynamic equivalence.

1) Formal equivalence

Formal equivalence is source-oriented, which is designated to reveal as much as possible the form and content of the original message. To fulfill the equivalence, the translator needs to match as closely as possible the formal elements like grammatical units, consistency in word usage, and meanings in terms of the source context, just to name some. It focuses on the equivalence of the form and content (Nida E. A., 1964). For example, adjust the poetry to poetry, sentence to sentence, and concept to concept. Sentence to sentence is like the example below,

(14)   Eng: Quick, honey, take my picture
        Ind : *Cepat, sayang, ambil fotoku.*

This translation is source-oriented and is designed to reveal the form of SL as much as the translator can in creating the equivalence between SL and TL.

2) Dynamic equivalence

Dynamic equivalence function is to reproduce the closest natural equivalence of the source-language message in the receptor language. A natural translation must fit the receptor language and culture as a whole, the context of the message, and the receptor-language audience". So, either the meaning or form should not sound "foreign" in TL (Nida E. A., 1964). For instance,

(15)   Eng: There is panic throughout the globe.
        Ind : *Terjadi kepanikan di seluruh dunia.*

We can see that "there is" in English translates into *Terjadi* in Indonesian. Dynamic equivalence is when ST sounds natural in TL.

Catford J. C. (1965, p. 27) states that equivalence in the translation has two different types. They are textual translation equivalence and formal correspondence (Munday, Pinto, & Blakesley, 2022).

1) **A Textual Translation Equivalence**

A textual Translation equivalence is TL form which can be in the form of text or portion of text seen as equal to SL form in the form of text or portion of text. For example,

(16)   Eng   : My dog is two
       Ind   : *Anjing saya dua*

For Indonesian equivalence of "My dog" in English is *Anjing saya*. Even though the position of the form is changing but they are equivalent in meaning. The English "is two" is equal to *dua* in Indonesian.

2) **Formal Correspondence**

Formal correspondence is any TL category such as unit, class, structure, element of structure, etc. occupies nearly the same place in the TL as the given SL category occupies in the SL. A TL piece of language which plays the same role in the TL system as an SL piece of language plays in the SL system (Catford, 1965) For example, English ranks such as unit, class, and structure should be the same as

Indonesian. A sentence or clause in English should be equal to Indonesian as a sentence or clause in the TL.

Munday, J., Pinto, S., R., and Blakesley, J. (2022, p. 62) explained that translation equivalence has 5 different equivalences. They are denotative equivalence, connotative equivalence, text-normative equivalence, pragmatic equivalence, and formal equivalence.

1) Denotative Equivalence

Denotative equivalence occurs when SL/TL words refer to exactly the same thing in the real world. Denotative equivalence is also related to the equivalence of the extralinguistic content of a text. For example,

(17)　　Ind: *Indikasi*
　　　　Eng: Indicated

From the example above, *indikasi* in Indonesian has denotative equivalence with the word "Indicated" in English.

2) Connotative Equivalence

Connotative equivalence also known as stylistic equivalence, which is related to lexical choices. The meaning is near the synonyms. For example,

(18)　　Eng: Gorgeous
　　　　Ind : *Cantik*

In the above example, gorgeous in English can be equal to *cantik* in Indonesian.

3) Text-Normative Equivalence

Text-normative equivalence is related to text types, with different kinds of texts behaving in different ways. For example, a letter layout differs widely across linguistic and cultural communities, and this needs to be considered in the translation.

4) Pragmatic Equivalence

Pragmatic equivalence also known as 'communicative equivalence', is oriented towards the receiver of the text or message. This is similar to Nida's dynamic equivalence which is to reproduce the closest natural equivalence of the source-language message in the receptor language. Mona, Baker (2018) also explained that pragmatic equivalence is seeing the equivalence in meaning based on the language used by the participants in the community. For example,

(19)   Eng: You get it honey. It is great to have a dream
        Ind : *Kau paham sayang? Punya mimpi itu bagus*.

The example above has the same intention when English is translated into Indonesian. The English produce the closest natural equivalence to the Indonesian.

5) Formal Equivalence

Formal equivalence is different from Nida's formal equivalence and Catford's formal correspondence. In Nida (1964, p. 159), formal equivalence known as source oriented while it is different with catford which formal correspondence is known as the equivalence which unit, class, structure, element of structure occupies nearly the

same place in the TL. But in here, formal equivalence is known as expressive equivalence which tend to express the feeling. The form and aesthetics of the text should be equal in formal equivalence which includes wordplays and the individual stylistic features of the ST. For example,

(20)   Eng: I need a red book.
        Ind : *Saya butuh sebuah buku merah*.

In this example, we can see the word-for-word translation to maintain the form, aesthetics, and stylistics of the source language.

This research uses Nina's theory about translation equivalence. Formal and dynamic equivalence is the translation equivalence that fits to analyze the clause in TL. The theory can make the result of the analysis easy to understand by the readers. The theory can explain the problem of translation equivalence analysis here.

b. Translation Strategy

The term translation strategy here is all of the types, strategies, and methods that can be analyzed as the translation strategy. Translation strategies namely Larson (1998), Bassnett, S. (2005), and Newmark, Peter (1988) will be discussed in the explanation below.

According to Larson (1998, p. 17), there are two kinds/strategies of translation. They are form-based translation and meaning-based translation.

1) Form-Based Translation

The form-based translation's purpose is to follow the form of the source language. It is also known as a literal translation. The characteristic of literal

translation is translating the SL to TL in a literal way. A literal translation can give some benefits to people who want to study the source language. Still, this translation cannot really help speakers of the receptor language who are interested to know the meaning of the source language (SL) text (Larson, 1998)). For example,

(21)   Ind : *Dengan siapa dia tinggal?*
          Eng: With who she lives?

This literal translation sounds unnatural in English. The form in Indonesian just translated literally to English. The word *dengan* is simply translated into "with". *Siapa* is translated into "who", "she" is translated into *dia*, and *tinggal* is translated into "lives". The result is translated by word – for – word translation. It causes the combination of the target language sentence to sound unnatural and it usually makes the readers confused. It makes little sense in English. The appropriate translation would be "who has she been living with?"

According to Larson (1998, p. 18), a truly literal translation is uncommon so translators usually use modified literal translation when applying literal translation. To make the receptor language acceptable, the translators modify the order and the grammar in the sentence structure of translation. For example,

(22)   *Buah apel ini berwarna merah*
          'An apple this color red' (Literal)
          ''This apple is red color' (Modified Literal)

The lexical meaning here is translated literally in the modified translation above. The sense is strange in English. In an idiomatic or meaning-based translation, the form will be *this apple has a red color* or *the color of this apple is red*.

2) Meaning-Based Translation

Meaning-based translation. Tries to use every effort to make the translation seems natural. The meaning of the source language (SL) text sends into the target language or receptor language in natural forms. This translation is also known as idiomatic translation. It is a good translation because the translation can be read and understood by the reader in TL. The idiomatic translation example can be seen below:

(23)   Ind : *Dia dibantu oleh seorang Patih yang berani bernama Patih Sidopekso dalam memerintah kerajaannya.*
Eng: He was assisted by a brave Patih named Patih Sidopekso in ruling his kingdom.

This is an example of idiomatic translation because the translation in English is not translated word – for – word. If it is translated in literal translation, the English will be "he helps by one Patih which brave name Patih Sidopekso in ruling kingdom his." The translation will sound unnatural and complicated to understand for the reader in English. Larson (1998, p. 18) states that an idiomatic translation has natural forms of receptor language in grammatical construction and the choice of lexical items. In this example, the translation type is idiomatic because it uses the natural forms of the receptor language. It can be seen in the translation above, that the grammatical

construction such as *Patih yang berani* (Ind) into "a brave Patih" (Eng), and the choice of lexical items are adjusted with the receptor language such as English.

The goal of translating the text is doing the idiomatic translation because of the easier for the reader in TL to understand the translation. People can know that idiomatic translation uses to make the translation sound natural. To know the parts of translation from very literal to unduly free, we can know it from the continuum of translations which fall on a continuum from very literal, to literal, to modified literal, to near idiomatic, to idiomatic, and then may even more on the unduly free as displayed below.

| Very literal | Literal | Modified Literal | Inconsistent mixture | Near idiomatic | Idiomatic | Unduly free |

Translator's goal
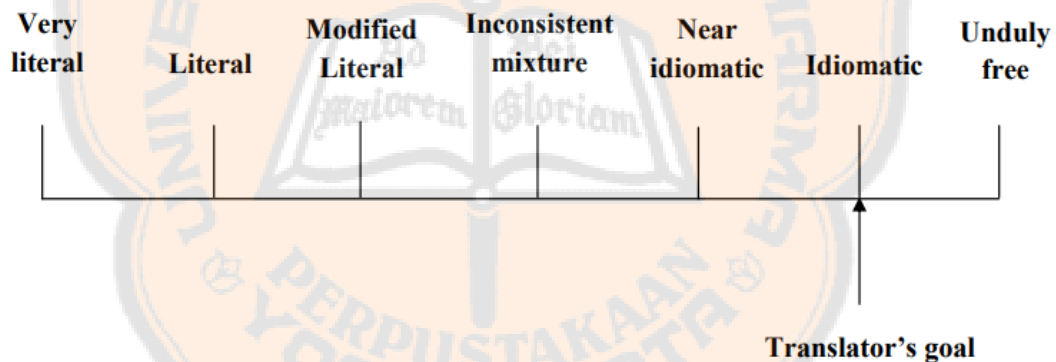
Figure 1. Translation as a continuum by Larson (1998: 19)

Bassnett, S. (2005, p. 87) quoted that André Lefevere has explained translation had seven different strategies. The seven different strategies in translation can be seen in the explanation below:

1) **Phonemic Translation.**

This translation deals with sound. The translator tries to imitate the SL sound in the TL. For example,

(24) Eng: Micky Mouse becomes
      Ind : *Miki Mouse*.

2) **Literal Translation.**

This translation is a word-for-word translation. The sense is changing and the original syntax. For example,

(25) Eng: She is a woman.
      Ind : *Dia adalah seorang wanita*.

3) **Metrical Translation.**

This translation is similar to a literal translation, but the matter of this strategy the meter and the syllable same as the SL. For example:

(26) Eng: Not a footprint
      Ind : *tanpa jejak terlihat*

The line in English *Not a footprint* is translated into Indonesian *tanpa jejak terlihat*. It is a literal translation that translates the line phrase for phrase. Both lines have the same meter, syllables, beats, and pauses.

4) **Poetry into Prose (Story).**

This translation strategy changes the sense, communicative values, and syntax of the SL text. For example,

(27)   Eng: O, my love is like a blue, blue sky,
That is crystal clear in the morning.

Ind: *Sang penyair berusaha untuk menjelaskan cinta nya dengan sebuah langit biru. Sebuah langit biru yang indah cerah di pagi hari.* (The poet tries to explain his love with a blue sky. A beautiful clear blue sky in the morning.)

In the poem translation above, the translator not only translates in the target language but also converts it into prose by combining each stanza into a paragraph.

5) Rhymed Translation.

Rhymed translation deals with rhyme. It transfers the rhyme of the SL poem into the poem in the TL. For example, the rhyme in translating a poem. If SL and TL poems have A-A rhyme pattern, both of the lines have the same pattern.

6) Blank Verse Translation.

Accuracy is needed in this translation. When the translator applies this strategy, the translator needs to consider the equivalents in the TL which should have meanings close to those of the original poem. According to Bassnett, S (2005) the elements such as rhyme and meters are not considered in the blank verse translation. For example,

(28)   Eng: Neighs the horse at the stable
Ready for long journey service

Ind: *Sayup-sayup ringkikan*

Tandakan siap perjalanan panjang

The results of this translation emphasize the literary elements with the selection of Indonesian diction. The readers in Indonesian feel like the translation is not a translation but a poem which is written by a translator. Literally, the results of the translation are very different but in terms of meaning, it is more accurate and acceptable.

7) Interpretation.

This strategy occurs when the substance of the SL text is the same but the form is changed, and imitations, take place when the translator reproduces a poem of their own. For example,

(29)　　Ind : *Beribu kami terbaring antara Krawang-Bekasi*
　　　　Eng: Thousands of us, lying near Krawang Bekasi

We can see in this translation that the word near is interpreted as *antara*. This kind of translation is called using an interpretation strategy.

Newmark (1988, p. 45) stated that translators in translating a text can apply eight strategies of translation. These eight strategies are explained below.

1) Word-for-Word Translation.

Word-for-word translation strategy translated the SL word by word in TL. The meaning of this translation can be different from the SL context. For instance,

(30)　　Eng: I can fly
　　　　Ind : *Saya bisa terbang.*

2) Literal Translation.

The translator uses the literal translation strategy by changing the grammatical constructions of SL into the nearest TL equivalents. The lexical words here are translated singly and the translation is out of context sometimes (Newmark, A Textbook of Translation, 1988). For instance,

(31)   Ind : *hatiku bahagia*
         Eng: my liver is happy.

3) Faithful Translation.

The faithful translation strategy tries to translate the correct contextual meaning of the original within the constraints of the TL grammatical structures. According to Newmark, P. (1988) The faithful translation is trying to be completely faithful to the intentions and the realization of the SL text. This means the faithful translation transfers the meaning to TL without changing the grammatical structure of TL and the context of the text. For instance,

(32)   Eng: You are a genius!
         Ind: *Kamu adalah seorang jenius!*

4) Semantic Translation.

Semantic translation is different from faithful translation. This translation is more flexible. It emphasizes the meaning. The strategy translates less important cultural words by culturally neutral third or functional terms but not by cultural equivalents (Newmark, 1988). For example,

(33)   Eng: She is a bookworm

Ind : *Dia seorang kutu buku.*

5) Adaptation.

Adaptation strategy is usually used for translating plays such as comedies and poetry, the themes, characters, and plots are usually preserved. In translating the text, the SL culture is converted to the TL culture, and the text is rewritten. So, the target language is translated freely according to the TL culture (Newmark, 1988). For instance,

(34)   Eng: Thank you, thank you, my own sweet little friend.
        Ind : *Terima kasih, terima kasih, Sahabatku yang manis.*

The phrase "my own sweet little friend" was freely translated by the translator into the words *sahabatku yang manis*. The Indonesian Sahabat means closest friend or best friend in English.

6) Free translation.

The free translation strategy occurs when the text is translated like a paraphrase which makes the TL longer than the SL. The meaning is out of context and not accurate. Free translation makes the TL reader confused when reading the translation (Zhang & Dong, 2020). For example:

(35)   Eng: When in Rome, do as the Romans do.
        Ind : *Di mana bumi dipijak di situ langit dijunjung.*

7) Idiomatic translation.

Idiomatic translation technique usually translates the TL by considering the message of the SL but tends to change nuances of meaning by choosing the

colloquialisms and idioms which do not exist in SL text (Newmark, 1988). For example,

> (36)   Eng: Break a leg!
>   Ind : *Semoga beruntung!*

8) Communicative Translation

The translator who uses this strategy tries to render the appropriate contextual meaning of the SL. It makes the TL readable by the readers. The content and language in communicative translation can be accepted by the readership (Sahayu, Triyono, & Bachrul, 2020). For example,

> (37)   Ind: *awas ada hewan liar!*
>   Eng: beware of wild animals!

From all three experts, this analysis uses Larson, M. (1998) translation strategy. They are form-based and meaning-based strategies. This strategy is applied because this study analyzes about the clauses in the translation. These strategies are appropriate to analyze the clauses in translation.

B. Review of Related Studies

This part is explained about the previous researchers related to this research are namely folklores, transitivity process, translation equivalence, and translation strategy. The study by the researchers namely Firdausah, Isyqie, and Fitriyah, Tika (2020) related to folklore. The folklore is from Middle Eastern. The researchers analyze the structure of Arabic folklore titled Aladdin. The compatibility of Arabie or

also known as Middle Eastern folklore being studied by using Russian or European / Western folklore narratology that had been applicated to more than 100 folklores in Russia. Using Vladimir Propp's Narratology theory which shows dissimilarities and similarities in the structure of the two folklores in the cases of narrative function, the sphere of action, and story patterns. They use a qualitative method and found that some moral values such as perseverance, loyalty, humanity, hard work, wisdom, kindness, and brotherhood are found in the story.

Fadhli, Muhammad (2020) study about folklore for English Foreign Language students. His study shows how English Foreign Language students in the classroom can improve their English language by learning Indonesian Folktales in English and found that using folktales in English Foreign Language learning can give some benefits such as folktales being the media to integrate local wisdom for students. Students can develop their cultural knowledge and moral values through the integration of local wisdom in folklores. Learning English through Folktales also shows that students have the desire to know the meaning of some words which can improve their English grammar and vocabulary.

Sari, Idawati, Khairunnisah, and Rukiah (2021) study about North Sumatra folklore and what values of character education exist in the folklore of Nan Sondang Ngilong-Ilong. The researchers are using the descriptive analysis method. The study found four values of character education namely responsibility, hard work, mutual care, and compassion.

Nurwanti (2022) analyzes the transitivity process in the third semester of English Education Department students' descriptive writing at Lakidende Unaaha University to find out the transitivity process in the students' descriptive writing text and to find out the most dominant transitivity process in descriptive writing. The result is that the six transitivity processes can be found in 153 clauses. The most dominant process is the relational process which appears 91 times or 59.48% and the lowest is the verbal process which appears 1 time or 0.65%.

Rahardi, Sujatna, and Heriyanto (2020) analyze the transitivity processes in Thunberg's Viral Speech. This analysis applies descriptive qualitative analysis to reveal the function expressed by the processes found in the speech. The result is five out of six process types namely material, mental, relational, verbal, and behavioral processes exist in the speech. All of the processes that occurred in the speech are used to deliver Thunberg's critics of the world leader's slow response to handling the climate issue. The processes in her speech can also show how she convinced the audience and people to start doing something for the climate.

Yanti (2020) analyzes process types of the transitivity system in a ritual text of Tawur Sasih Kesanga in Desa Adat Kuta. The data contains the transcription of a text that was recorded at the ritual when interviewing the ritual leader, Pemangku. The writer found only five transitivity processes used in the Ritual Text of Tawur Sasih Kesanga in Desa Adat Kuta. They are (1) the Material process which is the most dominant the data are 73 or 52,9%, (2) The relational process, (3) the Behavioral process (4) the mental process, and (5) the existential process.

Melliana, Fitriani, N., and Pratama, Y. (2021) analyze translation strategies in the novel titled *Laut Bercerita* "The Sea Speaks His Name" by Leila S. Chudori. The purpose is to describe the translation equivalence and strategies that exist in the novel in Bahasa Indonesia, and the English version "The Sea Speaks His Name" translated by John H. McGlynn. T. The findings show that dynamic equivalence, formal equivalence, and equivalence at word levels can be found in the translation and the translation strategy adopted are adaptation, communicative translation, semantic translation, descriptive equivalence, idiomatic translation, literal translation, through translation, and transference.

Muamaroh and Hanggraningtyas (2021) analyze translation shift and its equivalence used by Chairil Anwar in translating To Margot Heinemann's poem by John Cornford into Huesca. The writers use several theories to solve the problem of translation equivalence. They are (1) Jakobson divided equivalence into three types: intralingual, inter-lingual, and inter-semiotic. (2) Baker, translation equivalence is divided into four types: lexical equivalence, grammatical equivalence, textual equivalence, and pragmatic equivalence. (4) Nida stated that equivalence is divided into two types: formal equivalence and dynamic equivalence. The writers found two kinds of translation equivalence by Nida. They are formal equivalence (4 data or 25%) and dynamic equivalence (12 data or 75%). The most dominant equivalence found in the translation poem is dynamic equivalence.

Putra, (2022) conducts a study about translation equivalence in the biography Suharto: A Political Biography by R.E. Elson. The researcher is wondering about the

types of translation equivalence of Locative Prepositional Phrases and knowing the most dominant types of translation equivalence of Locative Prepositional Phrases found in the Biography Suharto: A Political Biography by. R.E. Elson. The study applies Nida's (1964: 159-160) theory about translation equivalence. The research gets both formal equivalent and dynamic equivalent. The most dominant equivalent is dynamic equivalence which has 85 data or 65,4 %. Dynamic equivalence is oriented toward the target language where the translator prioritizes a good structure in the target language. From the analysis, it can be said that when the source language is translated more accurately using dynamic equivalent techniques the readability and acceptability in the target language are much better.

Angelina, Y., Riadi, A., and Thennoza, M. M. Z. (2020) study about translation strategies toward cultural terms in "And Then There were None" novel to find out the translator strategies that were applied to translate the cultural terms and find out the strategies the translator used to translate the cultural terms. They use Baker (2018)'s and Newmark's (1988) translation strategies to solve the problems. Baker (2018) has 8 strategies used by professional translators for dealing with non-equivalence at word-level. They are (1) translation by a more general word (superordinate) which uses to deal with non-equivalence words, (2) translation by a more neutral/less expressive word which is used to avoid conveying the wrong expressive meaning, (3) translation by cultural substitution which is replacing a culture-specific item or expression with a target language item considering its impact on the target reader, (4) translation using a loan word or loan word plus explanation

which this strategy using loan word with an explanation when a word is repeated several times in the text, (5) translation by paraphrase using a related word, (6) translation by paraphrase using unrelated words, (7) translation by omission, (8) translation by illustration. Newmark's (1988) strategies are 12. They are (1) Literal Translation, (2) Transference, (3) Naturalization, (4) Cultural Equivalent, (5) Neutralisation (Functional Equivalent & Descriptive Equivalent), (6) Label, (7) Componential Analysis, (8) Deletion, (9) Couplet, (10) Accepted Standard Translation, (11) Paraphrase, Gloss, Notes, & (12) Classifier. The result shows there are seven strategies applied to translate the cultural terms from the source language (English) to the target language (Indonesian). The strategies are (1) translation by a more general word (superordinate), (2) translation by cultural substitution, (3) translation using a loan word or loan word plus explanation, (4) translation by paraphrasing using a related word, (5) translation by omission, (6) literal translation, and (7) naturalization. The most frequent used is strategy number 3; translating using a loan word or loan word plus explanation.

Junining and Kusuma (2020) analyze translation strategies in translating a news article to find out the translation strategies used by the English Education students from the Faculty of Cultural Studies (FCS) of Universitas Brawijaya (UB) in translating a news article. The theory of translation strategies used to solve the problem is Baker's taxonomy (2011). The findings show that the three most used translation strategies are translation by using a more general word (95%),

paraphrasing using related words (75%), and cultural submission and omission (73%). The least used translation strategy is an illustration (31%).

Anwar (2020) does the analysis on translation strategies in the English material of 21st-century curriculum at senior high school find out the kinds of difficulties faced by the students, to analyze the kinds of translation techniques used by the students, and strategies to overcome their difficulties in translating English song. To analyze the translation strategies, researchers apply Lefevere's (1992) theory. The six translation strategies are (1) Phonemic Translation, (2) Literal Translation, (3) Metrical Translation, (4) Verse into Prose Translation, (4) Rhymed Translation, (5) Blank Verse Translation, & (6) Interpretation. The result of the analysis is learning techniques of translation and their strategies are useful for receiving a better understanding of translation skill enhancement.

From all of the researchers above, some similarities and differences can be seen. The similarities are in the transitivity process. The theory that is used by some researchers is the same as the theory that will be used in this study. It is because Halliday and Matthiessen's (2014) theory about the transitivity process is appropriate for the analysis which related about how the character of someone or in the story experienced something. Another similarity is in applying Nida's (1964) theory about translation equivalence. It is because this theory fits with the research problem about translation equivalence. It is to know how readable and acceptable the translation is. The difference can be seen in the data of folklores that researchers use in their analysis. The title of the folklores is not the same as others researchers. Another

difference is that this study does not only study about folklores but also about transitivity process, translation equivalence, and translation strategy. The meaning that transfers from the folklore through the translation can be analyzed here through the transitivity process, translation equivalence and translation strategy. From the explanation above, it can be seen that this analysis is not trying to continue the previous work of some researchers in the same field. Readers can see that the analysis is a study between the translation and transitivity process fields which has not been done in the previous studies. This study wants to fulfill the gap between the transitivity process in bilingual Indonesian and English translation and also the relation between the equivalence of translation and translation strategies. In this thesis, the writer tries to put these theories together whose purpose is to give some insights such as is the transitivity process is transferred consistently or adopted the same process or not between the bilingual Indonesian and English translation. How the culture in the folklore is translated also can be seen in this analysis.

C. Theoretical Framework

Based on the research question of this research, there are three crucial problems discussed in this research. They are about the transitivity process in Indonesian and English, translation equivalence, and translation techniques. Based on the explanation in the theoretical review, the study will analyze the transitivity processes in Indonesian first and then, after analyzing the transitivity processes in Indonesian, the study will analyze the transitivity in English. In analyzing the transitivity process, this study uses Halliday and Matthiessen (2014). Halliday and

Matthiessen (2014) stated that they are six types of transitivity process which processes are material, mental, behavioral, verbal, relational, and existential. After knowing the transitivity process in bilingual Indonesian and English translation, the writer analyzes the translation equivalence using Nida (1964). According to Nida (1964), the equivalence of translation can be seen in the two types of translation equivalence. They are formal and dynamic equivalence. Then, the writer uses the theory of Larson (1998) to analyze the strategies of the English translation of Indonesian folklores in this research. According to Larson (1998), there are two kinds of translation they are form-based translation and meaning-based translation. The writer will put each data into their kinds of translation. The theoretical framework can be seen below. The purpose is to make the study can be understood by the readers.

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┌─────────────────────────────────────────────┐
│  Transitivity Processes in Bilingual Indonesian- │
│              English Folklores                │
└─────────────────────────────────────────────┘
                      ⇩
┌─────────────────────────────────────────────┐
│  Transitivity Processes in Bilingual Indonesian │
│  and English (Halliday & Matthiessen, 2014)   │
└─────────────────────────────────────────────┘
                      ⇩
        ┌──────────────────────────────┐
        │     Translation Equivalence     │
        │           (Nida, 1964)         │
        └──────────────────────────────┘
                      ⇩
        ┌──────────────────────────────┐
        │      Translation Strategies     │
        │          (Larson, 1998)        │
        └──────────────────────────────┘
                      ⇩
            ┌──────────────────┐
            │      Analyze      │
            └──────────────────┘
                      ⇩
            ┌──────────────────┐
            │     Findings      │
            └──────────────────┘
```
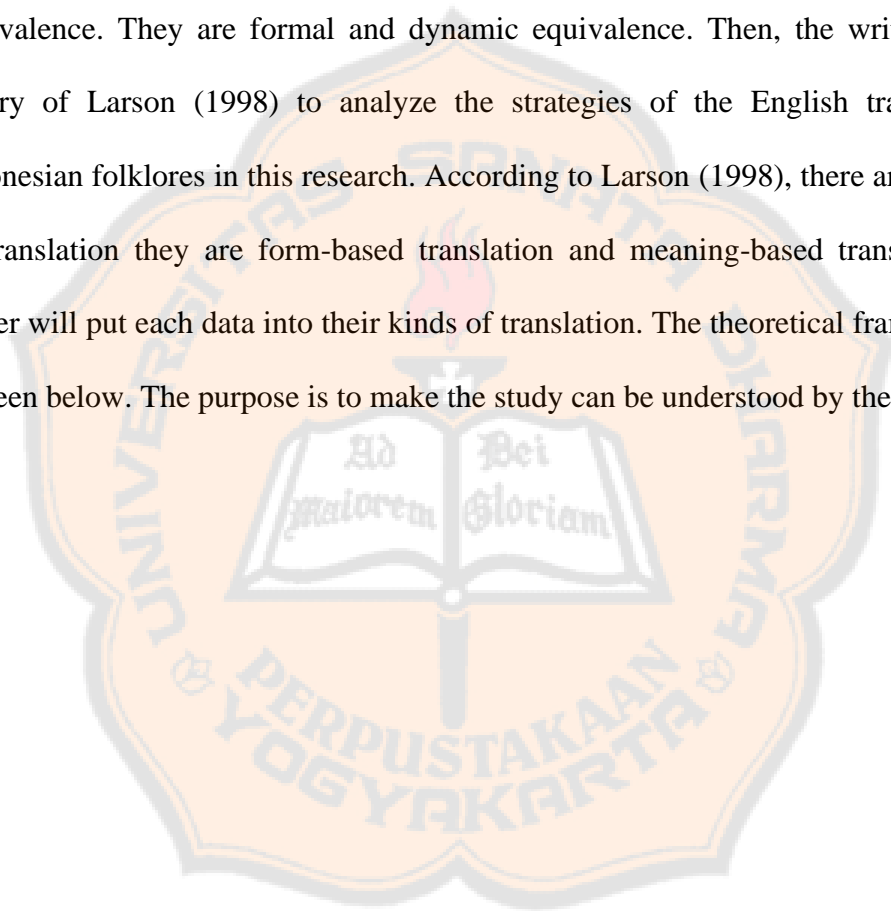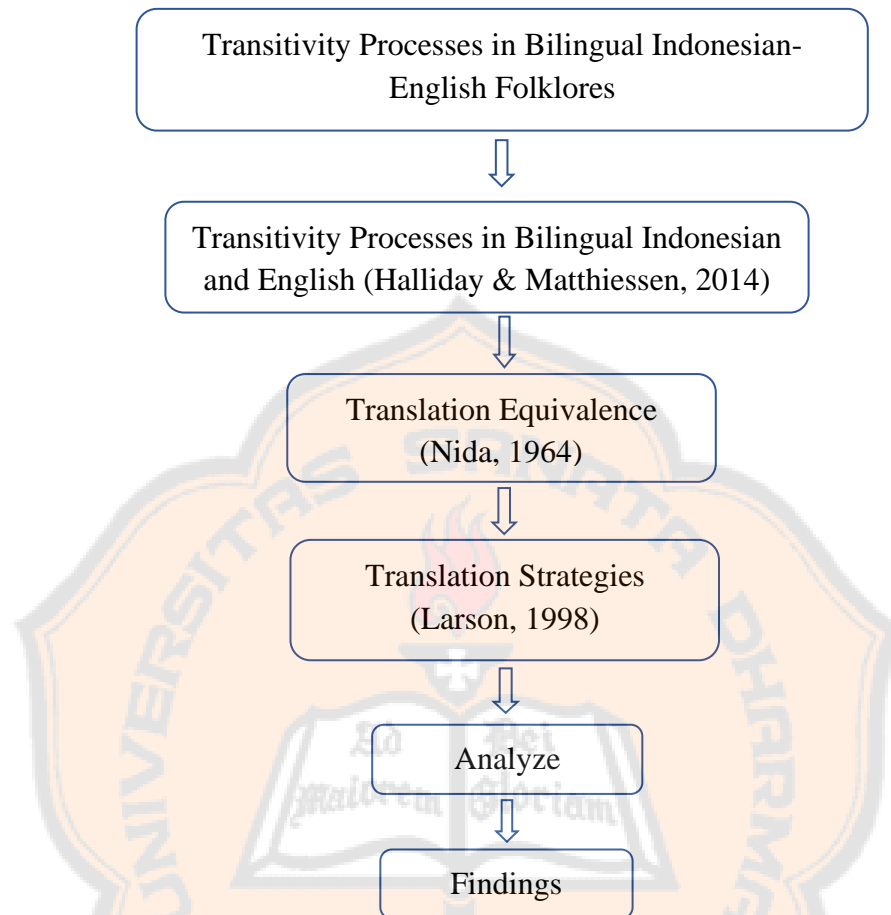
The flow of this analysis can be seen in the flowchart above. This analysis will be done by following the step-by-step from the flowchart above. The first is finding the title and then analyzing the three problems. After the analysis is done, the findings can be found, and a conclusion can be created.

CHAPTER III

RESEARCH METHODOLOGY

In this chapter, we can see the discussion of seven points. The first point is about the research method. The second point is about nature of data. The third is about the data sources. The fourth is data collection. How the data is collected can be seen in this part. The fifth is data analysis. This is about how the data is analyzed.

A. Research Method

The research method is about the method that is used to do the research. The research method in this research is corpus linguistics. A corpus linguistics method is a study which related to language study (Al-Hamzi, Gougui, Amalia, & Suhardijanto, 2020). McEnery, T. and Hardie, A. (2012) state that the focuse of corpus linguistics is on studying language. It is the same with this analysis which studies about language. A corpus linguistics data can be written texts and is accessible through technology such as a computer (Motschenbacher, 2020). Here, the data are written text which consists of a lot of sentences from the five bilingual Indonesian-English folklores. The titles of the five bilingual Indonesian-English folklores are *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake', *Si Molek* 'The Comely', *Danau Lipan* 'The Centipedes Lake' and *Roro Jonggrang*. The focus of this analysis is clauses. From all of these folklores, every clause in the first sentence of every written text will be analyzed here.

B. Nature of Data

The nature of the data in this study is clauses from data sources. The clauses are the text which shows various types expressing any of the six types of transitivity processes found in the five bilingual folklores. The data can be analyzed in both languages Indonesian-English. The data pages are around 24 with a picture on the right side of the page and a story written on the left side of the page. The data was retold and written by two authors and published by different publishers. The first author's name is M. Rantissi. The folklores which were retold by M. Rantissi are titled *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake'. The folklores are published by Bintang Indonesia Jakarta. The second author's name is Shendiane Rimandani. The folklores which were retold by Shendiane Rimandani are titled *Si Molek* 'The Comely', and *Danau Lipan* 'The Centipedes Lake'. The folklores are published by Bintang Indonesia Jakarta. The third author's name is Yudhistira Ikranegara. The folklore is titled *Roro Jonggrang*. The folklore is published by Lingkar media.

C. Data Sources

The data sources here are explained about what is the data about. The data is about Indonesia-English folklores. The first Indonesian-English folklore is titled

Sangkuriang Sacred Sangkuriang. It is about a kid name Sangkuriang who falls in love with his own mother. The second is titled *Legenda Danau Toba* 'The Legend of Toba Lake'. It is about why Toba Lake exists in Nort Sumatra. The third is titled *Si Molek* 'The Comely'. It is about the ugly man named Simbolon falling in love and wants to marry one of the seven angels. The fourth is titled *Danau Lipan* 'The Centipedes Lake'. It talks about the king who falls in love with Putri Aji Berdarah Putih. The five is titled *Roro Jonggrang*. It is the story about Joko Bandung who falls in love with Roro Jonggrang. These folklores are chosen because they have the same theme. The theme is about a love story which ends with unrequited love. These folklores are published by Bintang Indonesia Jakarta and Lingkar media.

D. Data Collection

The data collection in this study applies several steps in collecting the data. The data are text from the five Indonesian bilingual folklores. First, the data is selected from every first sentence of every page which consists of written text from the books. After limiting the range of the data by selecting the first sentence where there is written text, copy them into the table. The illustration can be seen in the table below.

P. No.	Indonesian	English
2	Dahulu kala, di pedalaman Sumatra Utara ada seorang petani bernama Toba.	Once upon a time, in a hinterland in North Sumatra, there was a farmer named Toba.
4	Masyarakat setempat mengenal Toba sebagai anak yang baik hati.	The local population knew Toba as a kind guy.

| 6 | Pada suatu hari, Toba pergi ke sungai untuk memancing. | One day, Toba went fishing in a river. |

Abbreviations:
P. No.: Page Number

The table above is the example of the first sentence of every written page of folklore titled *Legenda Danau Toba* 'The Legend of Toba Lake'. The table consists of P. No which means the page number, Indonesian as the source language, and the English translation. After that, the table is ready to be analyzed.

E. Data Analysis

In analyzing the data, this study will analyze the data which starts from general to specific. The first step is the data collection will be analyzed to answer the first research problems. The analysis can be done by analyzing the transitivity processes in Indonesian and English translations. This is the first general step. This study uses the observation technique. Observation involves the things being observed (Katz-Buonincontro & Anderson, 2018). In this analysis, the things that going to be observed are the five Indonesian bilingual folklores text. The observation can be used by doing an intensive reading to find the clause in the five bilingual Indonesian-English folklores to answer the first research problem.

The second step is grouping the data into their process in Halliday and Matthiessen's (2014) transitivity processes. After that, this study will divide the process into their smaller parts such as highlighting the process and copying the text into the table. Next, the answers to the second research problem about translation

equivalence which uses Nida's (1964) theory also can be seen in this table and the last

research question about translation strategy which uses Larson's (1998) theory can

also be seen in this table. The illustration of the table can be seen in the explanation

below.

P. No.	Indonesian	Transitivity type	English	Transitivity type	TE	TS
2	C1: Dahulu kala, di pedalaman Sumatra Utara **ada** seorang petani	C1: **ada**: Existential Process	C1: Once upon a time, in a hinterland in North Sumatra, **there was** a farmer	C1: **there was**: Existential Process	F	FB
	C2: seorang petani **bernama** Toba.	C2: **bernama**: Possessive relational Process	C2: a farmer **named** Toba.	C2: **named**: Possessive relational Process		
4	Masyarakat setempat **mengenal** Toba sebagai anak yang baik hati.	**mengenal**: Cognitive Mental Process	The local population **knew** Toba as a kind guy.	**knew**: Cognitive Mental Process	F	FB
6	Pada suatu hari, Toba **pergi** ke sungai untuk memancing.	**pergi**: Enhancing Material Process	One day, Toba **went** fishing in a river.	**went**: Enhancing Material Process	D	MB
8	Toba langsung **membawa** ikan besar itu ke rumah.	**membawa**: Enhancing Material Process	Toba **brought** that big fish home right away.	**brought**: Enhancing Material Process	D	MB
10	C1: Dia pun **mengungkapkan** isi hatinya.	C1: **mengungkapkan**: Verbal Process	C1: He **told** her about his feeling	C1: **told**: Verbal Process	D	MB
	C2: dan dia **mengajak** gadis cantik itu menikah dengan dirinya	C2: **mengajak**: Extending Material Process	C2: and **asked** her to marry with him	C2: **asked**: Extending Material Process		

Abbreviations:
P. No.: Page Number
TE: Translation Equivalence
TS: Translation Strategy
F: Formal Equivalence
D: Dynamic Equivalence
FB: Form-Based Strategy
MB: Meaning-Based Strategy

The table consists of P. No. which means Page Number, Indonesian which is the source text, transitivity type, English translation, the transitivity type of English translation, TE which means Translation Equivalence such as Formal Equivalence and Dynamic Equivalence, and TS which means Translation Strategy such as Form-Based (FB) and Meaning-Based (MB). This table can be seen in the appendices.
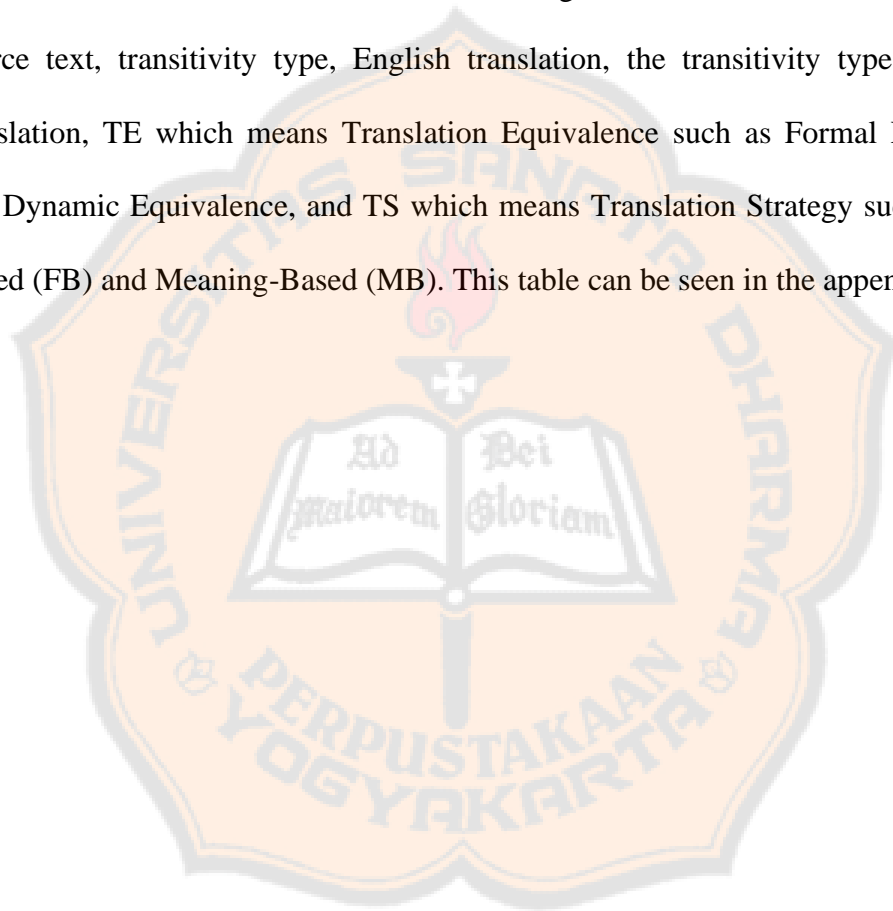
CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the data analysis to address each problem. In the transitivity processes, the analysis can be seen in Indonesian and English. The transitivity processes can be found in table 4.1 below. It shows that the transitivity process in the Indonesian and English versions can be parallel and non-parallel. For the next problem, the data analysis shows about translation equivalence. The analysis finds that dynamic equivalence is the translation equivalence. It is dominantly used to make the translation sounds equal. The parallel transitivity process also can be seen in the translation. Both formal and dynamic equivalence can exist with the same transitivity process in Indonesian and English translation. For the last problem, the data analysis of the translation strategy, it finds that meaning-based translation is the translation strategy mostly adopted in this translation. It also adopts the same transitivity process between Indonesian and English translations.

A. Transitivity Processes

Halliday and Matthiessen's (2014) state that transitivity processes have six different processes. The processes are material, mental, behavioral, verbal, relational, and existential process. The six transitivity processes can be seen in those Indonesian folklores namely *Sangkuriang Sacred Sangkuriang* (SK), *Legenda Danau Toba* 'The Legend of Toba Lake' (LDT), *Si Molek* 'The Comely' (SM), *Danau Lipan* 'The

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Centipedes Lake' (DL), and *Roro Jonggrang* (RJ). The analysis of transitivity processes in Indonesian folklores and the English translation can be seen in the table and the explanation below.

Table 4.1 Indonesian and English Transitivity Processes

Types of TP	SK		LDT		SM		DL		RJ		Total	
Language	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng
Material	8	9	8	8	14	13	9	8	10	10	49	48
Mental	5	5	2	2	2	2	2	2	3	3	14	14
Behavioral	0	0	0	0	0	0	1	1	0	0	1	1
Verbal	0	0	3	3	0	0	1	1	0	0	4	4
Relational	0	4	1	1	2	3	4	4	2	4	9	16
Existential	1	1	1	1	0	1	0	1	1	1	3	5
Total	15	19	15	15	18	19	17	17	16	18	80	88

Abbreviations:
SK: *Sangkuriang Sacred Sangkuriang*
LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'
SM: *Si Molek* 'The Comely'
DL: *Danau Lipan* 'The Centipedes Lake'
RJ: *Roro Jonggrang*

The number of material processes, mental processes, behavioral processes, verbal processes, relational processes, and existential processes in every folklore can be seen from the table above. The table shows the difference between the six transitivity processes. The difference can be seen in material processes, relational processes, and existential processes. In the material process, the difference occurs in SK, SM, and DL have different total numbers. In SK, the material process total number in Indonesia is 8, and in English is 9. In SM, the material process total number in Indonesia is 14, and in English is 13. In DL, the material process total number in Indonesia is 9, and in English is 8.

In the relational process, the difference occurs in SK, SM, and RJ have different total numbers. In SK, the relational process total number in Indonesia is 1, and in English is 4. In SM, the relational process total number in Indonesia is 2, and in English is 3. In RJ, the relational process total number in Indonesia is 2, and in English is 4.

In the existential process, the difference can be found in SM and DL. In SM and DM, the total number of Indonesian processes is 0, and in English is 1. From the table above, it is found that parallelism and non-parallelism exist in the three transitivity processes. It occurs because they adopt different translation equivalence and translation strategies in translating those clauses.

The transitivity process analysis of Indonesian folklores and English can be seen here. The six transitivity processes namely material, mental, behavioral, verbal, relational, and existential process (Halliday & Matthiessen, 2014). The finding of parallelism or the consistency of the six material processes in Indonesian and English is discussed in the explanation below.

1. **Material Process**

The material process is the process of happening, creating, doing, and acting (Halliday & Matthiessen, 2014). It means what the character is experiencing in the story can be seen here. The total number of Indonesian material processes which can be seen in the table below is 49 which consists of 8 material processes in SK, 8

material processes in LDT, 14 material processes in SM, 9 material processes in DL, and 10 material processes in RJ. The total number of English translations is 48 which consists of 9 material processes in SK, 8 material processes in LDT, 13 material processes in SM, 8 material processes in DL, and 10 material processes in RJ. The bilingual folklores can be seen in the table, the sample, and the explanation of the data below.

Table 4.2 Indonesian and English Material Process

Types of TP	SK		LDT		SM		DL		RJ		Total	
Language	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng
Material	8	9	8	8	14	13	9	8	10	10	49	48

Abbreviations:
SK: *Sangkuriang Sacred Sangkuriang*
LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'
SM: *Si Molek* 'The Comely'
DL: *Danau Lipan* 'The Centipedes Lake'
RJ: *Roro Jonggrang*

From the table, only three folklores have a different amount of data. The folklores namely SK, SM, and DL. It shows the parallelism and non-parallelism here. The parallelism occurs when the amount of data in Indonesian and English translations is similar. If the amount of data in Indonesian and English translations is different, it is non-parallelism.

The parallelism and non-parallelism samples of data can be seen in the data below. Only five samples of data from the material process are explained here. The explanation starts with the process and then the part of the material process such as the actor, the circumstance, and the goal.

(1)

SK	Ind	*setiap kali berburu ke hutan*	*dia*	*selalu temani*	*oleh*	*si*

					Tumang
	Eng	everytime he went hunting in a jungle	he	used to be accompanied	by his friend, Tumang
	Transi	Circumstance	Actor	Extending Material	Goal

(2)

LDT	Ind	*Pada suatu hari,*	*Toba*	*pergi*	*ke sungai untuk memancing*
	Eng	One day,	Toba	went	fishing in a river
	Transi	Circumstance	Actor	Enhancing Material	Goal

(3)

SM	Ind	*Selendang tersebut berwarna warni,*	*Simbolon*	*pun kemudian mengambil*	*salah satu selendang milik bidadari yang berwarna merah*
	Eng	then	Simbolon	stole	one of Angel's scarf, the red one
	Transi	Circumstance	Actor	Transformative Elaborating Material	Goal

(4)

DL	Ind	*Sang putri*	*menguji*	*raja tersebut*
	Eng	Princess	tested	the king
	Transi	Actor	General Transitive Material	goal

(5)

RJ	Ind	*Raja Boko*	*maju*	*ke medan perang*
	Eng	King Boko	went	to the battlefield
	Transi	Actor	enhancing material	Goal

From the sample above, we can see the parallelism in the material process of some folklores. The parallelism can be seen in (1), (2), (3), (4), and (5). The finding shows that both Indonesian and English have the actor or the doer of the action for example, in the sample data (1), the actor is *dia* "he", in the sample data (2) the actor is *Toba*, in the sample data (3) the actor is *Simbolon*, in the sample data (4) the actor

is *Sang Putri* "Princess", and in the sample data (5) the actor is *Raja Boko* "King Boko".

Some of them are not only in the same process, it is also in different type. For example, in (1) the type is extending material while the type in (2) and (5) are enhancing material process. The sample of data also has different types namely transformative elaborating material process in (3) and general transitive material in (4). The sample data (1) is an extending material because the process can be seen in the word or the extending verb *temani* "accompanied" which shows the accompaniment. The sample data (2) is enhancing material process because it can be seen in the word or the enhancing verb "pergi" (went). It is enhancing because it deals with a motion, a manner, and a place. Toba moves from a bound position to another position such as "ke sungai" (in a river) here. Sample data (5) is an enhancing material process which exists in the word or the verb *maju* "went". It is enhancing because it deals with a motion, a manner, and a place. *Raja Boko* "King Boko" moves from a bound position to another position in here such as *medan perang* "the battlefield" in this clause. Sample data (3) is transformative elaborating material process. The transformative elaborating verb "mengambil" (stole) exists here. It is transformative elaborating because, the actor who did the action is took *salah satu selendang milik bidadari yang berwarna merah* "one of Angel's scarf, the red one". The action that Simbolon did is making the thing invisible. The verb "mengambil" (stole) here changes the appearance of one of the angel's scarfs. Sample data (4) is a general transitive material. The process is a general transitive material process that

can be seen in the word or the verb *menguji* "tested". It is general transitive material process because we can see the actor and the process of doing in the verb *menguji* "tested".

From the sample above, it can be seen that they have a goal. The goal or also known as the participant which the action is directed to in the sample data (1) is *si Tumang* "Tumang". In sample data (2), the goal is *ke sungai* "a river". In sample data (3) the goal is *salah satu selendang milik bidadari yang berwarna merah* "one of Angel's scarf, the red one". In sample data (4), the goal is *raja tersebut* "the king". In sample data (5), the goal is *medan perang* "the battlefield".

2. Mental Process

The mental process is the process that involves the perception, emotion, cognition, or desire which a participant undergoes or which comes to the participant's consciousness (Halliday & Matthiessen, 2014). The total number of Indonesian and English mental processes from the table below is 14 which consists of 5 mental processes in SK, 2 mental processes in LDT, 2 mental processes in SM, 2 mental processes in DL, and 3 mental processes in RJ. The Indonesian and English can be seen in the table, the sample, and the explanation of the data below.

Table 4.3 Indonesian and English Mental Process

Types of TP	SK		LDT		SM		DL		RJ		Total	
Language	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng
Mental	5	5	2	2	2	2	2	2	3	3	14	14

Abbreviations:
SK: *Sangkuriang Sacred Sangkuriang*
LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'
SM: *Si Molek* 'The Comely'
DL: *Danau Lipan* 'The Centipedes Lake'

RJ: *Roro Jonggrang*

The table above shows the consistency and parallel of the data. The data in Indonesian transferred to English by using the same transitivity processes namely the mental process. The total data of SK, LDT, SM, DL, and RJ are similar. It shows the parallelism in those folklores.

The parallelism samples of data can be seen in the data above. Only five samples of data from the mental process of the five Indonesian folklores are explained here. The explanation starts with the process and then the part of the mental process such as the sensor, the phenomenon, and the circumstance.

(6)

SK	Ind	*Sangkuriang*	*suka sekali*	*berburu*	-
	Eng	Sangkuriang	loved	hunting	a lot
	Transi	Senser	Emotive Mental	phenomenon	-

(7)

LDT	Ind	*Masyarakat setempat*	*mengenal*	*Toba sebagai anak yang baik hati*
	Eng	The local population	knew	Toba as a kind guy
	Transi	Senser	Cognitive Mental	Phenomenon

(8)

SM	Ind	*Suatu hari*	*ia*	*melihat*	*tujuh bidadari yang sangat cantik*
	Eng	One day,	he	saw	seven angels who was beautiful
	Transi	Circumstance	Senser	Perceptive Mental	Phenomenon

(9)

DL	Ind	*Sang Raja*	*merasa sangat terhina*	*oleh Putri Aji Berdarah Putih*
	Eng	The King	felt very insulted	by Putri Aji Berdarah Putih
	Transi	Senser	Perceptive Mental	Phenomenon

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(10)

RJ	Ind	*Sementara itu*	*Joko Bandung*	*ingin*	*segera sampai ke medan perang*
	Eng	Meanwhile,	Joko Bandung	wanted	to get the battlefield quickly
	Transi	-	Senser	Desiderative Mental	Phenomenon

From the sample above, we can see the parallelism in the mental process of some folklores. The parallelism can be seen in (6), (7), (8), (9), and (10). The finding shows that both Indonesian and English have the senser or the participant who undergoes the mental process for example, in sample data (6), the senser is *Sangkuriang* "Sangkuriang", in sample data (7) the senser is *Masyarakat setempat* "The local population", in sample data (8) the senser is *ia* "he", in sample data (9) the senser is *Sang Raja* "The King", and in RJ the senser is *Joko Bandung*.

Some of them are not only in the same process, it is also in different type. For example, in sample data (6), the type is an emotive mental process, the type in sample data (7) is a cognitive mental process, in sample data (8) and (9) the type is a perceptive mental process, and in (10) the type is a desiderative mental process. The sample data (6) is an emotive mental process. It is because it shows the emotion *suka sekali* "loved" in Sangkuriang's mind. It comes into the senser's mind and it is the mental process because the participant did not do anything. The participant or the senser just feels the love emotion. In sample data (7), the process is a cognitive mental process that can be seen in the word or the verb "mengenal" (knew). It is a cognitive mental process because it comes to the local community's minds and cognitive process. In the sample data (8), the process is a perspective mental process

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that can be seen in the word or the verb *melihat* "saw". It is a perspective mental process because *tujuh bidadari yang sangat cantik* "seven angels who was beautiful" comes to "he" and he saw it. That is a perception. In sample data (9), it is a perceptive mental process that can be seen in the word or the verb *merasa* "felt" in the words *merasa sangat terhina* "felt very insulted". The feeling comes to "The King" *Sang Raja*. It is the perception. In sample data (10), the process is a desiderative mental process that can be seen in the word or the verb "ingin" (want). It is a desiderative mental process because it is about what the senser wants and it comes into the senser's mind. That is Joko Bandung's desire to go to the battlefield as fast as he can.

The phenomenon from the sample above which is not affected the mental process in data (6) is *berburu* "hunting", in data (7) is *Toba sebagai anak yang baik hati* "Toba as a kind guy", in data (8) is *tujuh bidadari yang sangat cantik* "seven angels who was beautiful", in data (9) is *Putri Aji Berdarah Putih*, in data (10) is *segera sampai ke medan perang* "to get the battlefield quickly".

3. **Behavioural Process**

The behavioural process is the process which shows an action which does by the participant subconsciously (Halliday & Matthiessen, 2014). The total number of Indonesian and English translation behavioural processes from the table below is 1. It is in DL. The bilingual Indonesian and English can be seen in the table, the sample, and the explanation of the data below.

Table 4.4 Indonesian and English Behavioural Process

Types of TP	SK		LDT		SM		DL		RJ		Total	
Language	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng
Behavioral	0	0	0	0	0	0	1	1	0	0	1	1

Abbreviations:

SK: *Sangkuriang Sacred Sangkuriang*

LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'

SM: *Si Molek* 'The Comely'

DL: *Danau Lipan* 'The Centipedes Lake'

RJ: *Roro Jonggrang*

The behavioural process only can be found in DL. It shows how little these folklores are in showing the action which does by the characters subconsciously. It means these folklores always do the action consciously. The action can be in the material process, mental process, verbal process, relational process, and existential process.

After the explanation of behavioral process data, the explanation about the reason why it is behavioural also explains in the sample data below. The sample data here consist of the behavioural process (the process itself), the behaver, and the manner.

(11)

DL	Ind	*Melihat itu,*	*Sang Putri*	*merasa sangat jijik dan murka*
	Eng	Seeing that,	the Princess	felt so disgusted and angry
	Transi	behavioural	behaver	manner

From the sample (11) above, we can see the parallelism in the behavioral process. It is in DL. The finding shows the process, behaver, and the manner. This clause is a behavioural process. Semadi, Y. P. (2020) states that behavioural process is a process located between material and mental processes and it can be performed

with verbs related to physical motions which influence psychological aspects. In this clause, we can see that the physical motion is in the verb *melihat* "seeing". The motion in the princess's eyes occurs here. After the eyes move into it, the unhappy feeling comes through her psychological aspect. It can be seen in the verb *merasa sangat jijik dan murka* "felt so disgusting and angry". This is something unexpected which comes to her physiology and it creates an unhappy feeling. Without having such negative feelings, that activity never exists at that time. This is an expression of what someone has in their mind as a reaction to the object. In this process, we can see two participants namely the behaver and the manner. The behaver is the participant who behaves in something and does the action in a subconscious process. The behaver in here is *Sang Putri* "The Princess". The manner is the action shown by the behaver. In this behavioural process, we can see the manner is *merasa sangat jijik dan murka* "felt so disgusted and angry".

4. Verbal Process

The verbal process is the process of transferring verbal information or message (Halliday & Matthiessen, 2014). The speaker and the listener usually exist in this process. The total number of verbal processes in Indonesian and English translation in the table below is 4 which consists of 3 verbal processes in LDT, and 1 mental process in DL. The bilingual Indonesian and English can be seen in the table, the sample, and the explanation of the data below.

Table 4.5 Indonesian and English Verbal Process

Types of TP	SK		LDT		SM		DL		RJ		Total	
Language	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng
Verbal	0	0	3	3	0	0	1	1	0	0	4	4

Abbreviations:

SK: *Sangkuriang Sacred Sangkuriang*

LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'

SM: *Si Molek* 'The Comely'

DL: *Danau Lipan* 'The Centipedes Lake'

RJ: *Roro Jonggrang*

The table above shows where the verbal process exists. It only exists to transfer the information or the message. The message or the information transferred can be seen in LDT and DL. The parallelism can be seen in LDT and DL. There are no verbal processes in SK, SM, and RJ. No transferring of information between the speaker and the listener. It means the characters in the story are not talkative as the characters in LDT and DL.

The sample data is needed to explain the table above. Only three samples of the data explain here. The verbal process here also explains the process and the smaller unit of verbal process namely the sayer, the receiver, and the verbiage.

(12)

LDT	Ind	*Dia pun*	*mengungkapkan*		*isi hatinya*
	Eng	He	told	her	about his feeling
	Transi	sayer	verbal	receiver	verbiage

(13)

LDT	Ind	*Istri Pak Toba*	*menyuruh*	*anaknya*	*segera belari ke bukit yang tidak begitu jauh dari rumah mereka*
	Eng	Toba's wife	asked	her son	to run to the hill which was not far from their house
	Transi	Sayer	Verbal	Receiver	Verbiage

(14)

DL	Ind	*Dia*	*mengajak*	*nya*	*makan malam bersama*
	Eng	She	asks	him	to dinner together
	Transi	Sayer	Verbal	receiver	verbiage

From the sample above, we can see the parallelism in the verbal process of some folklores. The parallelism can be seen in the sample data (12), (13), and (14). The finding shows that both Indonesian and English have the sayer or the participant who undergoes the mental process for example, in the sample data (12) and (13), the sayer or the person who produces something or says something is (12) *Dia* "he", (13) *Istri Pak Toba* "Toba's wife", and in DL (14) is *Dia* "she". The difference is in the receiver or also known as the participant who receives the message or the information. In sample data (12), the receiver in Indonesian is not explained clearly in this clause but it exists in the previous clause. It is different from the English translation which shows the receiver. The receiver in the English translation of sample data (12) is her. The receiver in sample data (13) is *anaknya* "her son" and in sample data (14) is *nya* "him". The parallelism in verbiage or also known as representing what is said by the sayer exists in the sample above. The verbiage in sample data (12) is *isi hatinya* "about his feeling", in sample data (13) is *segera belari ke bukit yang tidak begitu jauh dari rumah mereka* "to run to the hill which was not far from their house", and in sample data (14) is *makan malam bersama* "to dinner together".

5. Relational Process

The relational process is the processed consists of two things as the participants and it uses to identify the functions and the relation of the participants such as possessive, intensive, and circumstantial (Halliday & Matthiessen, 2014). The total number of relational processes in Indonesian in the table below is 9 which

consists of 1 relational process in LDT, 2 relational processes in SM, 4 relational processes in DL, and 2 relational processes in RJ. The total number of English translations is 16 which consists of 4 relational processes in SK, 1 relational process in LDT, 3 relational processes in SM, 4 relational processes in DL, and 4 relational processes in RJ. The bilingual Indonesian and English can be seen in the table, the sample, and the explanation of the data below.

Table 4.6 Indonesian and English Relational Process

Types of TP	SK		LDT		SM		DL		RJ		Total	
Language	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng
Relational	0	4	1	1	2	3	4	4	2	4	9	16

Abbreviations:
SK: *Sangkuriang Sacred Sangkuriang*
LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'
SM: *Si Molek* 'The Comely'
DL: *Danau Lipan* 'The Centipedes Lake'
RJ: *Roro Jonggrang*

The data above shows the parallelism and non-parallelism in SK, LDT, SM, DL, and RJ folklores. The data in Indonesian is transferred to English by using the different transitivity processes and similar transitivity processes namely the relational process. The total data of SK, SM, and RJ are different. Only the total data in DL, and LDT is similar or parallel.

Only three samples of data from the relational process of the five Indonesian folklores are explained here. The explanation starts with the process and then the part of the relational process such as the attribute, the carrier, possessor, and possessed.

(15)

SM	Ind	*di samping*	*nya*	*terdapat*	*tumpukkan selendang*	Note: non-

Eng	there was	was	a pile of scarf	next to her	parallel in Transi Process.
Transi	-	-	-	-	

(16)

DL	Ind	*Pada zaman dahulu, di sebuah kerajaan di tepi laut*	*tinggallah*	*seorang putri*
	Eng	Long time ago, in a kingdom by the sea	lived	a princess
	Transi	Attribute	Circumstantial Relational	carrier

(17)

RJ	Ind	*sang raja*	*mempunyai*	*putera bernama Joko Bandung*
	Eng	the king	had	a son named Joko Bandung
	Transi	possessor	Possessive Relational	possessed

From the sample above, we can see the parallelism and the non-parallelism in the relational process of some folklores. The parallelism can be seen in (16) and (17). The non-parallelism can be seen in (15). In sample data 16, the process is a circumstantial relational process. The circumstantial relational process is a process that shows such as location and it can be in the form of place and time (Khorina, 2018). It is circumstantial because in the clause people can see the location and the time. The words which show circumstantial are *Pada zaman dahulu, di sebuah kerajaan di tepi laut* "long time ago, in a kingdom by the sea". The relational process here can be seen in the relation between the carrier and the attribute. The carrier in here is *seorang putri* "the princess" which functions as the subject. The attribute which functions as the complement here is *Pada zaman dahulu, di sebuah kerajaan di tepi laut* "long time ago, in a kingdom by the sea". In sample data (17), parallelism

can be seen in the same process, possessor and possessed. The process in sample data (17) is a possessive relational process. The possessor in (17) is *sang raja* "the king". The possessed which is known as the belonging can be seen in the words *putera bernama Joko Bandung* "a son named Joko Bandung".

The non-parallelism in the sample data (15) is in process. The process of the Indonesian clause is relational while the process of the English translation is an existential process. Indonesian clause with a circumstantial relational process has the participants of the relational process such as the attribute and the carrier. The carrier or the object here is *tumpukan selendang* "a pile of scarf". The attribute which shows the location of the carrier is in the adverb *di sampingnya* "next to her". The verb *terdapat* "is/found" here shows the relation between the carrier and the attribute. The processes are different because the translation in English tries to sound natural in English.

6. **Existential Process**

The existential process is the process that shows the existence of something (Halliday & Matthiessen, 2014). The total number of verbal processes in Indonesian in the table below is 3 which consists of 1 existential process in SK, 1 existential process in LDT, and 1 existential process in RJ. The total number of English translations is 5 which consists of 1 existential process in SK, 1 existential process in LDT, 1 existential process in SM, 1 existential process in DL, and 1 existential

process in RJ. The bilingual Indonesian and English can be seen in the table, the sample, and the explanation of the data below.

Table 4.7 Indonesian and English Existential Process

Types of TP	SK		LDT		SM		DL		RJ		Total	
Language	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng	Ind	Eng
Existential	1	1	1	1	0	1	0	1	1	1	3	5

Abbreviations:
SK: *Sangkuriang Sacred Sangkuriang*
LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'
SM: *Si Molek* 'The Comely'
DL: *Danau Lipan* 'The Centipedes Lake'
RJ: *Roro Jonggrang*

The data above shows the parallelism and non-parallelism in SK, LDT, SM, DL, and RJ folklores. The data in Indonesian is transferred to English by using the different transitivity processes and similar transitivity processes namely the existential process. The total data of SK, LDT, and RJ are similar. The total data in SM and DL is different or not parallel.

The sample data of parallel and non-parallel can be seen in the sample data and explanation below. All five folklores have an existential process. Only two existential processes in Indonesian do not exist. It shows non-parallelism. It is because the Indonesian folklores tried to transfer the meaning in English translation. The non-parallelism here occurs because the translation tries to adapt to the translation of English grammar.

(19)

SK	Ind	*Pada Zaman dahulu kala,*	*ada*		*seorang perempuan cantik bernama Dayang Sumbi*
	Eng	Once upon a time,	there	was	a beautiful lady named Dayang Sumbi
	Transi	Circumstance	Existential		existent

(20)

LDT	Ind	*Dahulu kala, di pedalaman Sumatra Utara*	*ada*		*seorang petani bernama Toba*
	Eng	Once upon a time, in a hinterland in North Sumatra,	there	was	a farmer named Toba
	Transi	Circumstance	Existential		existent

(21)

SM	Ind	*di samping*	*nya*	*terdapat*	*tumpukkan selendang*	Note: non-parallel in Transi Process.
	Eng	there	was	a pile of scarf	next to her	
	Transi	-	-	-	-	

(22)

DL	Ind	*Terjadilah*		*perang yang sangat dahsyat antara Raja tersebut dengan Kerajaan Putri Aji Berdarah Putih*	Note: non-parallel in Transi Process.
	Eng	There	was	a very terrible war between the King and the Kingdom of Putri Aji Berdarah Putih	
	Transi	-	-	-	

(23)

RJ	Ind	*Pada zaman dahulu di Jawa Tengah*	*ada*		*sebuah kerajaan bernama Pengging*
	Eng	In ancient times In Central Java,	there	was	palace a called Pengging
	Transi	Circumstance	Existential		existent

From the sample above, we can see the parallelism and the non-parallelism in the existential process of some folklores. The parallelism can be seen in (19), (20),

and (23). The finding shows that both Indonesian and English (19), (20), and (23) have the same process. The process is existential. In the sample data (19), the process is located in the word *ada* "there was". They have circumstances. The circumstance of time in data sample (19) is *Pada Zaman dahulu kala* "Once upon a time". The circumstance of time and place in the sample data (20) is *Dahulu kala, di pedalaman Sumatra Utara* "Once upon a time, in a hinterland in North Sumatra". The circumstance of time and place in the sample data (23) is *Pada zaman dahulu di Jawa Tengah* "In ancient times In Central Java". Parallelism also can be seen in existence. The sample data (19), (20), and (23) have the same existence in Indonesian and English. The existence in the data (19) is *seorang perempuan cantik bernama Dayang Sumbi* "a beautiful lady named Dayang Sumbi". In the sample data (20), the existence is *seorang petani bernama Toba* "a farmer named Toba". In the data (23), the existence is *sebuah kerajaan bernama Pengging* "a kingdom called Pengging".

The non-parallelism is located in the sample data (21) and (22). The difference is in the process. The process of the Indonesian clause in the sample data (21) is a circumstantial relational process and the sample data (22) is a general transitive material process. In English, the process of sample data (21) is existential which has existence and circumstance. The existential process in sample data (21) is "there was". The existence is "a pile of scarf". The clause has a circumstantial place which can be found in the words "next to her". In the English translation of sample data (22), the process of the clause is existential which has existential in the words

"there was" and existence in "a very terrible war between the King and the Kingdom of Putri Aji Berdarah Putih".

B. Translation Equivalence

To analyze the translation of Equivalence, this study limit the theory that uses here. This study only uses Nida's (1964) theory. Nida (1964) states that the equivalence of translation consists of two different types. They are formal and dynamic equivalence. The two equivalences of translation can be found in those Indonesian folklores namely SK, LDT, SM, DL, and RJ. To answer the second problem, the analysis of transitivity processes in Indonesian folklores and the English translation can be seen in the table, the sample of data, and the explanation below.

Table 4.8 Translation Equivalence

Types of ET	SK	LDT	SM	DL	RJ	Total
Formal	1	5	6	5	8	25
Dynamic	10	6	5	6	3	30

Abbreviations:
SK: *Sangkuriang Sacred Sangkuriang*
LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'
SM: *Si Molek* 'The Comely'
DL: *Danau Lipan* 'The Centipedes Lake'
RJ: *Roro Jonggrang*

From the table above, we can see the number of formal equivalence and dynamic equivalence in every folklore. The total number of formal equivalences is 25 from 55 sentences. The total number of dynamic equivalences is 30 from 55 sentences. From this table, we can see that dynamic equivalence is the equivalence

that is often used in translating the five Indonesian folklores into English. The explanation of translation equivalence can be seen in the below sample data and discussion.

1. Formal Equivalence

According to Nida (1964), formal equivalence is source-oriented. It is designated to reveal as much as possible the form and content of the original message. It can be seen in SK and LDT in the sample of data below.

(24)

Fo	La-Tr	Clause			Equivalence
SK	Indo	*Pada Zaman dahulu kala,*	*ada*	*seorang perempuan cantik bernama Dayang Sumbi.*	Formal
	Eng	Once upon a time,	there was	a beautiful lady named Dayang Sumbi.	
	Tr-an	Circumstance	Existential	existent	

(25)

Fo	La-Tr	clause			Equivalence
LDT	Indo	*Dahulu kala, di pedalaman Sumatra Utara*	*ada*	*seorang petani bernama Toba*	Formal
	Eng	Once upon a time, in a hinterland in North Sumatra,	there was	a farmer named Toba	
	Tr-an	Circumstance	Existential	existent	

(26)

Fo	La-Tr	clause				Equivalence
SM	Indo	*Suatu hari*	*ia*	*melihat*	*tujuh bidadari yang sangat cantik*	Formal
	Eng	One day,	he	saw	seven angels who was	

				beautiful	
Tr-an	Circumstance	Senser	Perceptive Mental	Phenomenon	

(27)

Fo	La-Tr	clause			Equivalence
DL	Indo	*Pada zaman dahulu, di sebuah kerajaan di tepi laut*	*tinggallah*	*seorang putri*	Formal
	Eng	Long time ago, in a kingdom by the sea	lived	a princess	
	Tr-an	Attribute	Circumstantial Relational	carrier	

(28)

Fo	La-Tr	clause			Equivalence
RJ	Indo	*sang raja*	*mempunyai*	*putera bernama Joko Bandung*	Formal
	Eng	the king	had	a son named Joko Bandung	
	Tr-an	possessor	Possessive Relational	possessed	

The formal equivalences exist in (24), (25), (26), (27), and (28). The form of Indonesia is adopted into English. It can be seen in the clause which is source-oriented and it is designated to reveal as much as possible the form and content of the original message. It focuses on the equivalence of the form and content. In transitivity analysis, the sample data (24), (25), (26), (27), and (28) have the same process. The process in the data (24) and (25) is an existential process. Where *ada* "there was" the existential shows the existential process. It also has circumstances and existent. In the sample data (24), it is adopted circumstance of time. In the sample data (25), it is adopted the circumstance of time and place. The position of existent is also the same

in the sample data (24) (Indonesian and English) and (25) (Indonesian and English). It occurs because the translation tries to reveal as much as possible the form and content of the original message.

The sample data (26) also adopts formal equivalence. The process that exists between Indonesian and English is similar. The process is the perceptive mental. It is located in the verb *melihat* "saw". The form is similar to the translation. The translation here tries to reveal as much as possible the content of the original message. Another similar thing in this clause is in the circumstance. The data has a similar circumstance of time. It is in the words *suatu hari* "One day". The senser *ia* is translated as "he". This sample of data also has the same phenomenon. The phenomenon is *tujuh bidadari yang sangat cantik* "seven angels who was beautiful".

The sample data (27) and (28) have the same process namely relational but they are in different types. The sample data (27) type is circumstantial relational. The sample data (28) type is possessive relational. In sample data (27), a similar form or source-oriented translation can be seen in attribute, process, and carrier. The attribute in Indonesian is *Pada zaman dahulu, di sebuah kerajaan di tepi laut* and in English is "Long time ago, in a kingdom by the sea". The words *Pada zaman dahulu* are translated into "Long time ago". The words *di sebuah kerajaan* are translated into "in a kingdom". The words *di tepi laut* are translated into "by the sea". The process circumstantial relational is also the same which located in the verb *tinggallah* "lived". The carrier here is *seorang putri* "a princess".

In the sample data (28), the similar form or source-oriented translation can be seen in possessor, process, and possessed. The possessor here is *sang raja* "The king". The process namely possessive relational is located in the verb *mempunyai* "had". It is translated word by word and source-oriented. The possessed is *putera bernama Joko Bandung* which translated as "a son named Joko Bandung". *Putera* is translated into "a son". *Bernama* is translated into "named". *Joko Bandung* is translated as Joko Bandung. It shows the characteristic or the translation keeps the culture in Indonesia. So, there are no changes in translating the name here.

Formal equivalence in this translation can be seen in the similarity of the translation from Indonesian and English. We can see that in the translation of names such as Joko Bandung is translated the same in English, Dayang Sumbi and Toba also translated the same in English. It is not only the name but also the types of their transitivity processes also adopted equal from Indonesian to English translation. The processes such as existential process, mental process, and relational process.

2. Dynamic Equivalence

Nida (1964) states that dynamic equivalence is the closest natural equivalence of the source-language message in the receptor language. It can be found in SK and LDT in the sample of data below.

(29)

Fo	La-Tr	clause				Equivalence
SK	Indo	*setiap kali berburu ke*	*dia*	*selalu temani*	*oleh si Tumang*	Dynamic

	Eng	everytime he went hunting in a jungle	he	used to be accompanied	by his friend, Tumang	
	Tr-an	Circumstance	Actor	Extending Material	Goal	

(30)

Fo	La-Tr	clause				Equivalence
LDT	Indo	*Pada suatu hari,*	*Toba*	*pergi*	*ke sungai untuk memancing*	Dynamic
	Eng	One day,	Toba	went	fishing in a river	
	Tr-an	Circumstance	Actor	Enhancing Material	Goal	

(31)

Fo	La-Tr	clause				Equivalence
SM	Indo	*di samping*	*nya*	*terdapat*	*tumpukkan selendang*	Dynamic
	Eng	there	was	a pile of scarf	next to her	
	Tr-an	-	-	-	-	

(32)

Fo	La-Tr	clause			Equivalence
DL	Indo	*Terjadilah*	*perang*	*yang sangat dahsyat antara Raja tersebut dengan Kerajaan Putri Aji Berdarah Putih*	Dynamic
	Eng	There	was	a very terrible war between the King and the Kingdom of Putri Aji Berdarah Putih	
	Tr-an	-	-	-	

The dynamic equivalence exists in (29), (30), (31), and (32). Dynamic

equivalence is adopted in this translation because the translation uses the appropriate

words to make the translation sound natural. In the sample data (29), word such as "he" is added in everytime "he" went hunting in a jungle. The Indonesian do not mention *dia* but the English mention "he" in *setiap kali berburu ke hutan*. It can become one new clause. The clause in English is "Every time he went hunting in a jungle". The process is an enhancing material process that can be seen in the word or the enhancing verb "went". It is enhancing because it deals with a motion, a manner, and a place. Sangkuriang moves from a bound position or the first position to another position or the place he wants to go. It is such as "to a jungle" here. He is from his position and moves to a jungle. The goal or also known as the participant to which the action is directed to in here is a jungle. The clause in the sample data (29) above in Indonesian and English adopts extending material process.

The sample data (30) also adopts material process in Indonesian and English but with a different genre. The genre is enhancing material process. The dynamic equivalence also can be seen in the position of the circumstance, actor, process extending or enhancing, and the goal. The sample data (30) has dynamic equivalence because in translating the circumstance of time instead of translating *pada*, the translation just translates *pada suatu hari* into "one day". this translation has not followed the form in Indonesian. We can see in Indonesian, the word *untuk* exists but in English, there is no translation for the Indonesian word *untuk*. It is because if the word *untuk* is translated here, the translation will sound a bit strange. It will be "Toba went to fishing in a river". Even though some words are not translated here but the meaning sounds natural to target readers.

In the sample data (31), the translation adopts dynamic equivalence. It is because Indonesian and English adopt different transitivity processes. The transitivity process in Indonesian is a possessive relational process and in English translation is the existential process. Instead of translating the word by word, the clause is translated by matching the words with the appropriate words to make the translation sound natural. The words *di sampingnya* is translated as "next to her" but it is located at the end of the clause. "There was" is located in front of the clause which is in the same form as the word *terjadilah*. It is not translated into Indonesian word by word but focuses on the meaning of the translation to sound natural. *Terdapat* is not translated as "found" but it is not translated in the translation as it is.

In the sample data (32), the transitivity process is also different between Indonesian and English translation. *Terjadilah* is translated as "there was". It occurs to make the translation sound natural. If *terjadilah* is translated into "happen", then the translation will sound strange. It will become "happen a very terrible war between the King and the Kingdom of Putri Aji Berdarah Putih". The words *perang yang sangat dahsyat* is translated into "a very terrible war". It is not translated as "war which is very terrible". It sounds weird. The process in Indonesia is a general transitive material process while the process in English is an existential process. This difference shows the reason why non-parallelism exists. It is because the translation tries to sound natural in English translation.

The dynamic equivalence here can be seen in the similar and different translations which create different and similar transitivity processes. The dynamic

equivalence here such as adding the word he in everytime "he" went hunting in a jungle to make the translation sound natural. The addition in this clause does not change the meaning and the transitivity processes here. The difference here occurs in the translation such as in the sample data (31), the English translation tries to have a similar meaning which changes some words in the translation and changes the types of transitivity processes too.

C. Translation Strategy

To analyze the translation of Equivalence, this study limit the theory that uses here. This study only uses Larson's (1998) strategy. Larson (1998) states that translation strategy consists of two different types. They are form-based and meaning-based translations. The two types of translation strategy can be found in those Indonesian folklores namely SK, LDT, SM, DL, and RJ. To answer the third problem, the analysis of transitivity processes in Indonesian folklores and the English translation can be seen in the table and the explanation below.

Table 4.9 Translation Strategy

Types of TS	SK	LDT	SM	DL	RJ	Total
Form-Based	1	5	6	5	8	25
Meaning-Based	10	6	5	6	3	30

Abbreviations:
SK: *Sangkuriang Sacred Sangkuriang*
LDT: *Legenda Danau Toba* 'The Legend of Toba Lake'
SM: *Si Molek* 'The Comely'
DL: *Danau Lipan* 'The Centipedes Lake'
RJ: *Roro Jonggrang*

From the table above, we can see the number of form-based strategies and meaning-based strategies in every folklore. The total number of form-based strategies are 25 from 55 sentences. The total number of meaning-based strategies is 30 from 55 sentences. From this table, we can see that the meaning-based strategy is the strategy that is often used in translating the five Indonesian folklores into English. The explanation of translation equivalence can be seen in the below sample data and discussion.

1. Form-Based Translation

Form-based translation is the translation which follows the form of the source language (Larson, 1998). It can be found in SK and LDT in the sample of data below.

(33)

Fo	La-Tr	clause			Translation Strategy
SK	Indo	*Pada Zaman dahulu kala,*	*ada*	*seorang perempuan cantik bernama Dayang Sumbi.*	Form-Based
	Eng	Once upon a time,	there was	a beautiful lady named Dayang Sumbi.	
	Tr-an	Circumstance	Existential	existent	

(34)

Fo	La-Tr	clause			Translation Strategy
LDT	Indo	*Dahulu kala, di pedalaman Sumatra Utara*	*ada*	*seorang petani bernama Toba*	Form-Based
	Eng	Once upon a time, in a hinterland in	there was	a farmer named Toba	

		North Sumatra,			
	Tr-an	Circumstance	Existential	existent	

(35)

Fo	La-Tr	clause				Translation Strategy
SM	Indo	*Suatu hari*	*ia*	*melihat*	*tujuh bidadari yang sangat cantik*	Form-Based
	Eng	One day,	he	saw	seven angels who was beautiful	
	Tr-an	Circumstance	Senser	Perceptive Mental	Phenomenon	

(36)

Fo	La-Tr	clause			Translation Strategy
DL	Indo	*Pada zaman dahulu, di sebuah kerajaan di tepi laut*	*tinggallah*	*seorang putri*	Form-Based
	Eng	Long time ago, in a kingdom by the sea	lived	a princess	
	Tr-an	Attribute	Circumstantial Relational	carrier	

(37)

Fo	La-Tr	clause			Translation Strategy
RJ	Indo	*sang raja*	*mempunyai*	*putera bernama Joko Bandung*	Form-Based
	Eng	the king	had	a son named Joko Bandung	
	Tr-an	possessor	Possessive Relational	possessed	

The form-based exists in sample data (33), (34), (35), (36), and (37). The form of Indonesian is adopted into English. It can be seen in the clause. The English translation follows the form of the source language. It occurs because the translation

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tries to transfer the meaning by translating the word by word and following the Indonesian meaning form. In transitivity analysis, both in the sample data (33) and (34) have the same process by using a form-based translation strategy. The process is an existential process. Where *ada* "there was" the existential shows the existential process. It also has circumstances and existent. In sample data (33), it is adopted circumstance of time. In the sample data (34), it is adopted circumstance of time and place. The position of existent is also the same in the sample data (33) (Indonesian and English) and in the sample data (34) (Indonesian and English).

In the sample data (35), the clause is using a form-based strategy to produce the translation can be understood by readers. The process is similar. It is the perceptive mental process which adopts by the Indonesian and English translations. It is located in the verb *melihat* "saw". The English translation follows the form of the source language. In the sample data (35), *suatu hari* is translated into "one day". It is located in the circumstantial part. It also has the same senser in the same form in the translation. The senser is *ia* which is translated as "he". The phenomenon here is *tujuh bidadari yang sangat cantik* translated into English "seven angels who was beautiful". Even though it is in the same form but the translation sounds a bit strange because the translation put "was" after who. The verb should be "who were beautiful". "Were" should be put there because the number of the angel is seven not one. It is the weakness of the form-based translation here.

In the sample data (36), the form-based translation strategy can be seen in the same process adopted in Indonesian and English translation. The process is

circumstantial relational. It can be seen in the similar verb between Indonesian and English translation. The verb is *tinggallah* which is translated as "lived" in the same form. The attribute is also located in the same form which means it follows the form of the source language. The attribute is *Pada zaman dahulu, di sebuah kerajaan di tepi laut* "Long time ago, in a kingdom by the sea". The form of translation follows the form of the source language such as the words *Pada zaman dahulu* are translated as "Long time ago". The words "in a kingdom by the sea" is the translation of the words *di sebuah kerajaan di tepi laut*. *Di* is translated as the word "in", *sebuah* is translated as "a", *kerajaan* is translated as "kingdom", and *di tepi laut* is translated as "by the sea". The carrier in this clause also has the same carrier in bilingual folklore. The carrier is located in the words *seorang putri* "a princess". The word *seorang* is translated as the article "a", and the word *putri* is translated as "princess".

In the sample data (37), it adopts a similar process. It occurs because the translation applies a form-based translation strategy. The source form is adopted in this translation. The similar process is possessive relational. It can be seen in the similar verb adopted by bilingual folklore. The verb is *mempunyai* "had". It has the same possessor and possessed too. The possessor is *sang raja* "the king". The possessed is *putera bernama Joko Bandung* "a son named Joko Bandung". Putra is translated as a son. Bernama is translated into named. This translation does not change the name *Joko Bandung* by using another name or the name which familiar to the translation readers. It occurs because the name is the culture or the characteristics

of the Indonesian name. Only Indonesian use such name *Joko Bandung*. It is to protect Indonesian culture.

The form-based translation applies to this study by following the Indonesian form in English translation. This study uses a form-based strategy not as often as a meaning-based strategy. It can be seen from the total number of form-based strategies which the total number is 25 and meaning-based strategies which the total number is 30.

2. Meaning-Based Translation

A meaning-based translation is a translation that tries to use every effort to make the translation seems natural (Larson, 1998). It can be found in SK and LDT in the sample of data below.

(38)

Fo	La-Tr	clause				Translation Strategy
	Indo	*setiap kali berburu ke hutan*	*Dia*	*selalu temani*	*oleh si Tumang*	Meaning-based
	Eng	everytime he went hunting in a jungle	He	used to be accompanied	by his friend, Tumang	
	Tr-an	Circumstance	Actor	Extending Material	Goal	

(39)

Fo	La-Tr	clause				Translation Strategy
	Indo	*Pada suatu hari,*	*Toba*	*pergi*	*ke sungai untuk memancing*	Meaning-based
	Eng	One day,	Toba	went	fishing in a river	

	Tr-an	Circumstance	Actor	Enhancing Material	Goal	

(40)

Fo	La-Tr	clause				Translation Strategy
SM	Indo	*di samping*	*nya*	*terdapat*	*tumpukkan selendang*	Meaning-based
	Eng	there	was	a pile of scarf	next to her	
	Tr-an	-	-	-	-	

(41)

Fo	La-Tr	clause			Translation Strategy
DL	Indo	*Terjadilah*	*perang*	*yang sangat dahsyat antara Raja tersebut dengan Kerajaan Putri Aji Berdarah Putih*	Meaning-based
	Eng	There	was	a very terrible war between the King and the Kingdom of Putri Aji Berdarah Putih	
	Tr-an	-	-	-	

The meaning-based translation strategy is adopted in (38), (39), (40), and (41). They use a meaning-based translation strategy in translating Indonesian into English because the translation uses every effort to make the English translation seems natural. Larson (1998) states that meaning-based translation tries to make the translation sound natural. Here, how the English translation tries to sound natural can be seen by adding the word "he" in "everytime "he" went hunting in a jungle". The Indonesian do not mention *dia* "he" in Indonesian: *setiap kali berburu ke hutan*. It is written in English translation to make the translation sound natural. This translation also translates Indonesian: *dia selalu temani oleh si Tumang* into English: "he used to be accompanied by his friend, Tumang". *Selalu* in Indonesian is not translated into

"always" but "used to be". This English translation also adds the words "by his friend" even though it is not explained in Indonesian. The function of using the meaning-based strategy in translating this sentence is to make the target readers understand the meaning of Indonesian in English. The clause in the sample (38) above in Indonesian and English adopts extending material process.

The sample data (39) also adopts material processes in Indonesian and English but with a different type. The type is an enhancing material process. The dynamic equivalence also can be seen in the position of the circumstance, actor, process extending or enhancing, and the goal. The sample data (39) has dynamic equivalence because in translating the circumstance of time instead of translating *pada*, the translation just translates *pada suatu hari* into "one day". This translation is unfollow the form in Indonesian. It can be seen in Indonesian, the word *untuk* exists but in English, there is no translation for the Indonesian word *untuk*. It is because if the word *untuk* is translated here, the translation will sound a bit strange. It will be "Toba went to fishing in a river". Even though some words are not translated here but the meaning sounds natural to target readers.

The sample data (40) adopts a meaning-based translation strategy which can be seen by different transitivity processes in bilingual Indonesian folklore. Indonesian folklore here adopts a possessive relational process and English translation adopts an existential process. It shows the non-parallelism where the clause is not the same between Indonesian and English translation. The words *di sampingnya* is translated into "next to here" but it is located in the back of the clause translation. The

beginning of the clause is translated as there was which is the existential process. The word *terdapat* is not translated here because it is not matching with the translation. If the translation is source-oriented, the translation will sound strange or not natural, and it is not a meaning-based strategy.

In sample data (41), it adopts a meaning-based translation strategy which can be seen by different transitivity processes in bilingual Indonesian folklore. Indonesian clause adopts a general transitive material process and the English translation adopts an existential process. It shows the non-parallelism. In Indonesia, the general transitivity material process is located in *perang* "war". In English, the existential process can be seen in the existent "there was". *Terjadilah* is translated as "there was". It is not translated as "happen". It is because the form-based translation is not adopted here, it will sound strange to the readers. The words *perang yang sangat dahsyat* is translated into "a very terrible war" and *dengan* is translated as "and". It is to make the English translation sounds natural.

Based on all the findings and discussions above, the transitivity, the translation equivalence, and the translation strategy have a relation. The most used transitivity processes is material process which relate to the finding and discussions from the previous study namely Yanti (2020). It is because the text often explains the activity or what is done by the participant or the character in the text. The relation in the transitivity, the translation equivalence, and the translation strategy here is to show the parallelism and non-parallelism of the transitivity processes. The parallelism and non-parallelism of the transitivity process exist because they are

translated differently. The meaning is similar but the form or the way the transitivity process is translated into English translation is different. The translation equivalence shows the parallelism and non-parallelism in transitivity as the formal and the dynamic equivalence. Both equivalences show the parallelism which adopts by the similar transitivity process between the Indonesian and English versions of the folklore. The non-parallelism often exists in Dynamic equivalence because in transferring the meaning, the translation needs to change the words to make it sounds natural in English translation. The translations need to adjust the grammar in English versions. After the transitivity and the equivalence, the relation also can be seen in form-based and meaning-based translation strategies. The transitivity which adopts formal equivalence usually adopts a form-based strategy in the translations. The parallelism can be seen in the same equivalence and translation strategy adopted by the translation. For example, the translation adopts formal equivalence and it also adopts a form-based translation strategy. Here, we can see the choices of the transitivity process in the English version contribute to the translation equivalence through the parallelism and non-parallelism of the transitivity process. If the transitivity is similar, it usually adopts formal equivalence, it also adopts a form-based translation strategy. If the transitivity between Indonesian and English translations is different. It usually adopts a meaning-based translation strategy parallel with dynamic equivalence which adopts here. The translation tries to sound natural and they do not follow the word-for-word translation or follow the form but they try to adopt the same meaning between Indonesian and English translations. It makes the

non-parallelism exist such as having the different transitivity between Indonesian and

English translations.

CHAPTER V

CONCLUSION

In this chapter, some points are discussed. The point is such as the result of the analysis. The conclusion of research problems is answered is also discussed here. The last is about the benefit of this study. These three points can be read in the explanation below.

The result of these analyses, we can see that in the answers to research problems in finding and discussion. All of the six transitivity processes can be seen in bilingual Indonesian and English translations. The six processes are used in these Indonesian folklores. Even though non-parallelism exists between transitivity processes in Indonesian and English translation of Indonesian folklores, we can also find the parallelism in transitivity processes adopted in the translation which shows the consistency in translating the texts. The non-parallelism can be seen in the material process, the relational process, and the existential process between Indonesian and English of Indonesian folklores. In *Sangkuriang Sacred Sangkuriang*, the differences in transitivity processes occur in the material and relational processes. In *Si Molek* 'The Comely', the differences in transitivity processes occur in the material, the relational, and the existential processes. In *Danau Lipan* 'The Centipedes Lake', the differences in transitivity processes occur in the material and the existential processes. In *Roro Jonggrang*, the differences in transitivity processes

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occur in the relational process. All of this non-parallelism exists because the translation tries to sound natural. The parallelism can be found in the mental process, behavioral process, and verbal process between Indonesian and English translations of Indonesian folklores. From parallelism and non-parallelism adopted in these folklores it can be assumed that the transitivity processes in transferring the meaning of the translation and the Indonesian text also have inconsistency and consistency.

The translation equivalence adopted by these folklores is formal equivalence and dynamic equivalence. All of these folklores tend to have dynamic equivalence. We can see that from the finding and discussion, folklores titled *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake', and *Danau Lipan* 'The Centipedes Lake' are often adopted dynamic equivalence than the formal equivalence in transferring the translation meaning and transitivity processes. The other folklores titled *Si Molek* 'The Comely' and *Roro Jonggrang* prefer to adopt formal equivalence than dynamic equivalence in transferring the translation meaning and transitivity processes. From the data, we can see that dynamic equivalence is often adopted to show the contribution such as the translations sound natural in English translations. It also shows the parallel and non-parallel transitivity processes such as the similar and the different transitivity processes which exist in both formal and dynamic equivalence to make the translations sound natural and can be read by the target reader.

In the translation strategy, we can see in the data that form-based translation and meaning-based translation are adopted in the English translation of Indonesian

folklores here. In these strategies, we can see the similarity in the titles of Indonesian folklores which adopted form-based strategy and formal equivalence. The titles of Indonesian folklores are *Si Molek* 'The Comely' and *Roro Jonggrang*. The similarity of Indonesian folklores titles can also be seen in meaning-based translation and dynamic equivalence. The titles of Indonesian folklores are *Sangkuriang Sacred Sangkuriang*, *Legenda Danau Toba* 'The Legend of Toba Lake', and *Danau Lipan* 'The Centipedes Lake'. From the data, we can assume that the translation strategy that is often used in translating Indonesian folklores are meaning-based translation in transferring the meaning of Indonesian into English and the data are equal with dynamic equivalence. It means these translations of Indonesian folklores are consistent in transferring the closest natural meaning to the target text which can be seen in the similarity between their strategy and their translation equivalence. The translation strategies also show the parallel and non-parallel transitivity processes such as the different transitivity processes adopted in both form-based and meaning-based translation strategies. The parallel and non-parallel transitivity processes exist because the translations want to sound natural to the target readers. So, the translations become readable. Even though they are not similar in the transitivity process but the meanings adopted are equal.

These parallel and non-parallel transitivity processes, translation equivalence, and translation strategy show us some benefits. For the students in English Language Study, the benefit is that students by reading this analysis can know more about transitivity which is often adopted in these Indonesian folklores and the translations.

It is not only transitivity processes but also translation equivalence and strategies which often adopted in the translation. It is shown the characteristic of Indonesian folklores through the transitivity process which is often used in Indonesian and English such as the material process to show the action or what happens with the characters in the stories.

For linguistics learners, this study can give benefits such as information about the type of good translation and the relation of the transitivity process between Indonesian and English. Here, the dynamic equivalence and meaning-based translation strategy are often used in the transferring of the message from Indonesian to English translation. By knowing this, the students can learn it for their next analysis or practice in translation study. They also can learn that the transitivity processes here show that a good translation also has the transitivity process relation such as parallelism and non-parallelism between the Indonesian and English.

For foreign language learners, learners can learn to be careful in translating a text. They need to consider the purpose of what is talked about in Indonesian before translating it into another language such as English. It is because they know what a good translation should be. They can know that in translating the text, the transitivity process also changes or not. It needs to be considered in transferring the appropriate meaning in the target text.

For further researchers on similar topics, by seeing this study, they can have a clear direction before they conduct the research about translation or transitivity. The direction such as what topic they want to analyze in translation or transitivity, they

also can think about what data that appropriate to the study that they want or the data that they think they can analyze. I hope all of the benefits can support the development of students in English language study, linguistics field, foreign language learners, and further researchers.

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Appendices

Appendix 1: *Sangkuriang Sacred Sangkuriang*

P. No.	Indonesian	Transitivity type	English	Transitivity type	TE	TS
2	Pada Zaman dahulu kala, **ada** seorang perempuan cantik bernama Dayang Sumbi	**ada**: Existential process	Once upon a time, **there was** a beautiful lady named Dayang Sumbi	**there was**: Existential process	F	FB
4	C1: Sangkuriang **suka sekali** berburu C2: setiap kali **berburu** ke hutan dia selalu temani oleh si Tumang	C1: **suka sekali**: Emotion Mental process C2: **berburu**: Enhancing material process	C1: Sangkuriang **loved** hunting a lot C2: everytime he **went** hunting in a jungle C3: he **used** to be accompanied by his friend, Tumang	C1: **loved**: Emotion Mental process C2: **went**: Enhancing material process C3: **used**: Extending material process	D	MB
6	Pada suatu hari, Sangkuriang telah **melakukan** kesalahan yang sangat besar.	**melakukan**: Transitive Material Process	On one day, Sangkuriang had **made** a big mistake	**made**: Transitive Material Process	D	MB
8	Dayang Sumbi	**menyesali**:	Dayang	**regretted**:	D	MB

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	menyesali perbuataanya	Emotion Mental Process	Sumbi **regretted** on what she had done	Emotion Mental Process		
10	Selama mengembara Sangkuriang **bertemu** seorang kakek tua sakti mandraguna	C1: **bertemu**: Extending Material Process	C1: While he **was** wandering C2: Sangkuriang **met** a sacred old man C3: A sacred old man **possessing** magic power	C1: **was**: Enhancing Material process C2: **met**: Extending Material Process C3: **possessing**: Possessive Relational Process	D	MB
12	Dengan kepandaian ilmu beladiri yang didapatnya, Sangkuriang dengan mudah **mengalahkan** semua Binatang buas yang ada di hutan	**mengalahkan**: Transitive Transformative Material process	C1: With all lessons he **had got** C2: Sangkuriang **could easily defeat** all wild animals in the jungle	C1: **had got**: Transitive Transformative Material process C2: **could easily defeat**: Transitive Transformative Material Process	D	MB
14	C1: Pada suatu sore, di tepi sungai Sangkuriang **melihat** gadis cantik	C1: **melihat**: Perception Mental process	C1: On one day at afternoon, nearby a river, Sangkuriang **saw** a	C1: **saw**: Perception Mental Process	D	MB

	C2: Sangkuriang **melihat** gadis cantik di tepi sungai	C2: **melihat**: Perception Mental process	beautiful lady			
16	Sangkuriang tidak **menerima** cerita Dayang Sumbi.	**menerima**: Transitive Material Process	Sangkuriang did not **believe** on what Dayang Sumbi had said.	**believe**: Emotion Mental Process	D	MB
18	C1: Sangkuriang **menyanggupi** permintaan Dayang Sumbi	C1: **menyanggupi**: Desideration Mental process	C1: Sangkuriang **accepted** the conditions C2: The conditions Dayang Sumbi **had required** of him	C1: **accepted**: Desideration Mental process C2: **had required**: Possessive Relational process	D	MB
20	C1: Begitu pekerjaan itu **hampir selesai** C2: Dayang Sumbi **memerintahkan** pasukannya untuk menggelar kain sutra merah di sebelah timur kota	C1: **hampir selesai**: Creative Intransitive general Material Process C2: **memerintahkan**: Enhancing Material Process	C1: When everything almost **had been done** C2: Dayang Sumbi **asked** her followers to spread a red shawl on the eastern horizon	C1: **had been done**: Creative Intransitive general Material Process C2: **asked**: Enhancing Material Process	D	MB
22	Sangkuriang	**menjebol**:	C1: With all	C1: **had**:	D	MB

menjebol bendungan yang dibuatnya	Transformative Elaborating Transitive Material Process	power he **had**	Possessive Relation Process		
		C2: Sangkuriang **broke down** the dam	C2: **broke down**: Transformative Elaborating Transitive Material Process		

Appendix 2: *Legenda Danau Toba* **'The Legend of Toba Lake'**

P. No.	Indonesian	Transitivity type	English	Transitivity type	T E	TS
2	C1: Dahulu kala, di pedalaman Sumatra Utara **ada** seorang petani	C1: **ada**: Existential Process	C1: Once upon a time, in a hinterland in North Sumatra, **there was** a farmer	C1: **there was**: Existential Process	F	FB
	C2: seorang petani **bernama** Toba.	C2: **bernama**: Possessive relational Process	C2: a farmer **named** Toba.	C2: **named**: Possessive relational Process		
4	Masyarakat setempat **mengenal** Toba sebagai anak yang baik hati.	**mengenal**: Cognitive Mental Process	The local population **knew** Toba as a kind guy.	**knew**: Cognitive Mental Process	F	FB
6	Pada suatu hari, Toba **pergi** ke sungai untuk memancing.	**pergi**: Enhancing Material Process	One day, Toba **went** fishing in a river.	**went**: Enhancing Material Process	D	M B
8	Toba langsung **membawa** ikan besar itu ke rumah.	**membawa**: Enhancing Material Process	Toba **brought** that big fish home right away.	**brought**: Enhancing Material Process	D	M B
10	C1: Dia pun **mengungkapkan** isi hatinya.	C1: **mengungkapkan**: Verbal Process	C1: He **told** her about his feeling	C1: **told**: Verbal Process	D	M B
	C2: dan dia **mengajak** gadis cantik itu menikah dengan dirinya	C2: **mengajak**: Extending Material Process	C2: and **asked** her to marry with him	C2: **asked**: Extending Material Process		
12	Tuhan **memberikan**	**memberikan amanah**:	God **blessed** Toba and his	**blessed**: Creative	D	M B

	amanah kepada Toba dan istrinya seorang anak laki-laki	Creative General Transitive Material Process	wife a son	General Transitive Material Process		
14	Pada suatu hari, Toba **sangat marah sekali** terhadap Samosir anaknya	**sangat marah sekali**: Verbal Process	One day, Toba **was so furious** at Samosir, his son	**was so furious**: Verbal Process	D	M B
16	C1: Samosir **menangis** karena di pukul oleh ayahnya C2: Samosir **menangis** karena di marahi oleh ayahnya	C1: **menangis**: Transformative Elaborating Transitive Material Process C2: **menangis**: Transformative Elaborating Transitive Material Process	C1: Samosir **cried** because he had been hit by his father C2: Samosir **cried** because he had been reprimanded by his father	C1: **cried**: Transformative Elaborating Transitive Material Process C2: **cried**: Transformative Elaborating Transitive Material Process	F	FB
18	Istri Pak Toba **menyuruh** anaknya segera belari ke bukit yang tidak begitu jauh dari rumah mereka	**menyuruh**: Verbal Process	Toba's wife **asked** her son to run to the hill which was not far from their house	**asked**: Verbal Process	F	FB
20	Si ibu pun **keluar** dari rumahnya	**keluar**: Enhancing Material Process	Mother **went out** from her house	**went out**: Enhancing Material Process	F	FB
22	C1: Pak Toba yang **melihat** gejala alam yang berubah C2: dia **berusaha** menyelamatkan	C1: **melihat**: Perceptive Mental Process C2: **berusaha**: Transformative Elaborating	C1: As Toba **saw** the weather was changing C2: he **tried** to save his life	C1: **saw**: Perceptive Mental Process C2: **tried**: Transformative Elaborating	D	M B

	dirinya	Transitive Material Process		Transitive Material Process		

Appendix 3: *Si Molek* **'The Comely'**

P. No.	Indonesian	Transitivity type	English	Transitivity type	TE	TS
2	-	-	-	-		
4	C1: Suatu hari, ia **melihat** tujuh bidadari yang sangat cantik	C1: **melihat**: Perspective Mental Process	C1: One day, he **saw** seven angels	C1: **saw**: Perceptive Mental Process	D	MB
	C2: tujuh bidadari yang sangat cantik **sedang mandi** di sebuah mata air	C2: **sedang mandi**: Transitive Transformative Elaborating Material Process	C2: who **was** beautiful in a spring shower	C2: **was**: Attributive Relational Process		
	C3: di sampingnya **terdapat** tumpukkan selendang	C3: **terdapat**: Circumstantial Relational Process	C3: **there was** a pile of scarf next to her	C3: **there was**: Existential Process		
6	Selendang tersebut berwarna warni, Simbolon pun kemudian **mengambil** salah satu selendang milik bidadari yang berwarna merah	C1: **mengambil**: Transformative Elaborating Transitive Material Process	C1: The scarves **were** colorful	C1: **were**: Attributive Relational Process	F	FB
			C2: then Simbolon **stole** one of Angel's scarf,	C2: **stole**: Transitive Transformative		

			the red one	Elaborating Material Process		
8	C1: Selendang tersebut **adalah** selendang sakti C2: tanpa selendang itu para bidadari **tak dapat kembali** ke khayangan	C1: **adalah**: Attribute Relational Process C2: **tak dapat kembali**: Enhancing Material Process	C1: It **is** a magic scarf C2: without the scarf, the angels **cannot return** to heaven	C1: **is**: Attribute Relational Process C2: **cannot return**: Enhancing Material Process	D	MB
10	C1: Si Molek **ditinggalkan** oleh saudaranya C2: saudaranya **kembali** ke khayangan	C1: **ditinggalkan**: Enhancing Material Process C2: **kembali**: Enhancing Material Process	The Molek **abandoned** by her sisters back to heaven	C1: **abandoned**: Enhancing Material Process	F	FM
12	C1: Simbolon pun **mengubah** wajahnya menjadi tampan C2: lalu **mencoba mendekati** si Molek kembali	C1: **mengubah**: Transformative Elaborating Transitive Material Process C2: **mencoba mendekati**: Enhancing Material Process	C1: Then Simbolon **transform** his face become handsome C2: and then **tried to approach** the Molek again	C1: **transform**: Transformative Elaborating Transitive Material Process C2: **tried to approach**: Material Process	D	MB
14	C1: Mereka pun **menikah**	C1: **menikah**: Extending Material Process	C1: They **got** married	C1: **got**: Extending Material Process	F	FB

	C2: namun Simbolon **memperlakukan** si Molek dengan tidak baik karena dendam	C2: **memperlakukan**: General Creative Transitive Material Process	C2: but Simbolon **treat** the Molek badly	C2: **treat**: General Creative Transitive Material Process		
	C3: sewaktu si Molek **memaki**nya	C3: **memaki**: Transformative Elaborative Transitive Material Process	C3: because revenge when the Molek **scold** him	C3: **scold**: Transformative Elaborative Transitive Material Process		
16	Di desa, si Molek banyak **mengajari** para gadis-gadis menari	**mengajari**: Creative General Transitive Material Process	In the village, the Molek **teach** the girls to dance	**teach**: Creative General Transitive Material Process	D	MB
18	Namun, si Molek **tak dapat menari** tanpa selendangnya	**tak dapat menari**: Creative General Transitive Material Process	However, the Molek **can't dance** without a scarf	**can't dance**: Creative General Transitive Material Process	F	FB
20	C1: Simbolon pun **mengeluarkan** selendang yang dahulu ia curi	C1: **mengeluarkan**: Transformative Elaborating Transitive Material Process	C1: Simbolon **took out** the scarf	C1: **took out**: Transformative Elaborating Transitive Material Process	D	MB
	C2: Si Molek sangat **terkejut**, ternyata Simbolon lah pencurinya	C2: **terkejut**: Perception Mental Process	C2: that he **stole** at the first	C2: **stole**: Creative General Transitive Material Process		

			C3: Si Molek very **surprised** knowing the thief was Simbolon	C3: **surprised**: Perception Mental Process		
22	Tanpa sadar ia **terbang tinggi dan kembali** ke khayangan	**Terbang tinggi dan kembali**: Enhancing Material Process	Unconsciously she **was flying high and back** to heaven	**was flying high and back**: Enhancing Material Process	F	FB

Appendix 4: *Danau Lipan* **'The Centipedes Lake'**

P. No.	Indonesian	Transitivity type	English	Transitivity type	T E	TS
2	C1: Pada zaman dahulu, di sebuah kerajaan di tepi laut **tinggallah** seorang putri	C1: **tinggallah**: Circumstantial Relational Process	C1: Long time ago, in a kingdom by the sea **lived** a princess	C1: **lived**: Circumstantial Relational Process	F	FB
	C2: Seorang putri **bernama** Putri Aji Berdarah Putih	C2: **bernama**: Possessive Relational process	C2: A princess **named** Putri Aji Berdarah Putih	C2: **named**: Possessive Relational process		
4	C1: Sang putri **menguji** raja tersebut	C1: **menguji**: General Transitive Material Process	C1: Princess **tested** the king	C1: **tested**: General Transitive Material Process	F	FB
	C2: Dia **mengajak**nya makan malam bersama	C2: **mengajak**: Verbal Process	C2: She **asks** him to dinner together	C2: **asks**: Verbal Process		
6	**Melihat** itu, Sang Putri merasa sangat jijik dan murka	**Melihat**: Behavioral Process	**Seeing** that, the Princess felt so disgusted and angry	**Seeing**: Behavioral Process	F	FB
8	Sang Putri **menolak**nya mentah-mentah	**menolak**: General Transitive Material Process	The princess **refuses**	**refuses**: General Transitive Material Process	D	M B
10	C1: Sang Raja **merasa** sangat terhina oleh	C1: **merasa**: Mental Process	C1: The king **felt** very	C1: **felt**: Perceptive Mental	D	M B

	Putri Aji Berdarah Putih C2: Ia pun **kembali** ke kapalnya dengan penuh amarah	 C2: **kembali**: Enhancing Material Process	insulted by Putri Aji Berdarah Putih C2: He **went** back to his ship in a rage	Process C2: **went**: Enhancing Material Process		
12	(Raja) Belum sempat **kembali** ke kerajaannya	**kembali**: Enhancing Material Process	(The King) **Have not gotten back** to his kingdom	**Have not gotten back**: Enhancing Material Process	F	FB
14	Terjadilah **perang** yang sangat dahsyat antara Raja tersebut dengan Kerajaan Putri Aji Berdarah Putih	**perang**: General Transitive Material Process	**There was** a very terrible war between the King and the Kingdom of Putri Aji Berdarah Putih.	**There was**: Existential Process	D	M B
16	C1: **Melihat** kerajaannya mulai terancam C2: Putri Aji Berdarah Putih **memakan** sirih dan berkata "lepah - lepah sirihku ini akan menjadi lipan yang besar untuk mengalahkan mereka!	C1: **Melihat**: Mental Process C2: **memakan**: Transitive Material Process	C1: **Seeing** his kingdom in danger C2: Princess White Bloody Aji **consuming** betel and said "my betel's residual will be the big	C1: **Seeing**: Mental Process C2: **consuming**: Transitive Material Process	D	M B

			centipedes to beat them!			
18	Lalu, **disemburkanlah** sirih dari mulutnya	**disemburkanlah**: Enhancing Material Process	Then, betel **was ejected** from his mouth	**was ejected**: Enhancing Material Process	D	M B
20	Tak lama, pasukan Sang Raja tersebut dengan mudah **dimusnahkan**	**dimusnahkan**: Intensive Relational Process	Soon, the King's army **was easily destroyed**	**was easily destroyed**: Intensive Relational Process	D	M B
22	C1: Laut tempat kapal tersebut **karam** C2: Laut **menjadi** dangkal. C3 SL: Laut **berubah menjadi** padang yang luas	C1: **karam**: Circumstantial Relational Process C2: **menjadi**: Elaborating Transformative Material Process C3: **berubah menjadi**: Elaborating Transformative Material Process	C1: Sea where the ship **sank** C2: Sea **became** shallow C3: Sea **turned** into a vast desert	C1: **sank**: Circumstantial Relational Process C2: **became**: Elaborating Transformative Material Process C3: **turned**: Elaborating Transformative Material Process	F	FB

Appendix 5: *Roro Jonggrang*

P. No.	Indonesian	Transitivity type	English	Transitivity type	TE	TS
4	C1: Pada zaman dahulu di Jawa Tengah **ada** sebuah kerajaan bernama Pengging	C1: **ada**: Existential Process	C1: In ancient times In Central Java, **there was** palace a called Pengging	C1: **there was**: Existential Process	F	FB
	C2: sang raja **mempunyai** putera bernama Joko Bandung	C2: **mempunyai**: Possessive Relational Process	C2: the king **had** a son named Joko Bandung	C2: **had**: Possessive Relational Process		
6	Pada saat itu Kerajaan Prambanan **dikuasai** oleh Raja Boko	**dikuasai**: Possessive Relational Process	At that time the kingdom **ruled** by King Boko Prambanan	**ruled**: Possessive Relational Process	F	FB
8	C1: Raja Boko **maju** ke medan perang	C1: **maju**: Enhancing Material Process	C1: King Boko **went** to the battlefield	C1: **went**: Enhancing Material Process	D	MB
	C2: dalam waktu singkat sudah **berada** ditengah-tengah pasukannya	C2: **berada**: Enhancing Material Process	C2: in a short time **was** already in the midst of his troops	C2: **was**: Enhancing Material Process		
10	Sementara itu Joko Bandung **ingin** segera sampai ke medan perang	**ingin**: Desire Mental Process	Meanwhile, Joko Bandung **wanted** to get the battlefield quickly	**wanted**: Desire Mental Process	F	FB

12	Tiba-tiba Joko Bandung **tersungkur** ke tanah karena punggungnya ditendang keras oleh sesuatu	**tersungkur**: Transformative Elaborating Transitive Material Process	Joko Bandung suddenly **fell** to the ground because his back kicked hard by something	**fell**: Transformative Elaborating Transitive Material Process	F	FB
14	Dengan kesaktian yang dimiliki, Bandung Bandawasa **bisa secara cepat menembus hutan menuju** medan perang	**bisa secara cepat menembus hutan menuju**: Enhancing Material Process	C1: With the magic that **was** owned C2: Bandung Bandawasa **could** through the woods toward the battlefield quickly	C1: **was**: Possessive Relational Process C2: **could**: Enhancing Material Process	F	FB
16	Bandung Bandawasa **diantar** ke istana Prambanan	**diantar**: Enhancing Material Process	Bandung Bandawasa **was delivered** to the palace of Prambanan	**was delivered**: Enhancing Material Process	F	FB
18	C1: Karena **yakin** dengan kesaktiannya C2: Bandung Bandawasa **menyanggupi** permintaan Dewi Roro Jonggrang	C1: **yakin**: Cognition Mental Process C2: **menyanggupi**: Desire Mental Process	C1: **Convinced** by his power C2: Bandung Bandawasa **undertook** Jonggrang request	C1: **Convinced**: Cognition Mental Process C2: **undertook**: Creative General Transitive Material	D	MB

				Process		
20	Untuk menggagalkan usaha Bandung Bandawasa, Roro Jonggrang **memanggil dan meminta** saran Kepala dayang istana, Mbok Emban Namanya	**memanggil dan meminta**: Extending Material Process	To flub Bandung Bandawasa effort, Jonggrang **called and asked** advice to Chief of palace ladies, named Mbok Emban	**called and asked**: Extending Material Process	F	FB
22	C1: Benar adanya, akibat bunyi lesung yang **dipukul** berkali-kali membuat ayam jantan di seluruh Prambanan kaget	C1: **dipukul**: Creative General Transitive Material Process	C1: It **was** true	C1: **was**: Attribute Relational Process	D	MB
	C2: Ayam jantan pun **berkokok sahut-sahutan** mendengar suara-suara itu	C2: **berkokok sahut-sahutan**: Creative Specific Material Process	C2: due to the sound of mortar **struck** repeatedly making the roosters around Prambanan shocked	C2: **struck**: Creative General Transitive Material Process		
	C3: jin dan makhluk halus segera **menghentikan** pekerjaannya	C3: **menghentikan**: Transformative Elaborating Material Process	C3: rooster **was** crowing	C3: **was**: Creative General Transitive Material Process		
			C4: **Hearing**	C4: **Hearing**		

			voices, genie and spirits immediately stoped working	**voices**: Perception Mental Process		
24	Bandung Bandawasa **mengerahkan** kesaktiannya	**mengerahkan**: Creative General Transitive Material Process	Bandung Bandawasa **exerted** his power	**exerted**: Creative General Transitive Material Process	F	FB

Abbreviation:

P. No.= Page Number

TE: Translation Equivalence

TS: Translation Strategy

D: Dynamic Equivalence

F: Formal Equivalence

MB: Meaning-based translation strategy

FB: Form-based translation strategy