

Translation of German Relative Clauses in The Fairy Tale *Die Bremer Stadtmusikanten* by Students of the German Department, Faculty of Letters, Malang State University

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Abstract

Relativsatz or German relative clause is a special subordinate clause because of its structure, which often makes it difficult for students to understand, use and translate. The aim of this study is to describe the translation of *Relativsätze* or *Relativpronomen* in the fairy tale *Die Bremer Stadtmusikanten* by German Department students at the Faculty of Letters of Malang State University. The descriptive qualitative method was used. The data are *Relativsätze* and their translation in the data sources, the source text and the target text. The data were collected using documentation techniques and analysed interactively using Miles and Huberman's method. The results show that there are 9 *Relativsätze* with 5 *Relativpronomen* in the fairy tale, namely *welcher*, *der*, *die*, *wo* and *was*. In general, the relative clauses were translated by changing them to *Kalimat Relatif* (Indonesian relative clauses) with different *Pronomina Relatif* (Indonesian relative pronouns) and to non relative clauses.

Keywords: *translation, German relative clause, fairy tale Die Bremer Stadtmusikanten, students of German as a foreign language*

Introduction

Every language in the world, including German, has its own rules and characteristics. The differences in the rules and characteristics of the language cause often difficulties for learners of German in Indonesia in understanding various linguistic aspects. In this context, Rivai et al. (2019) found that the difficulties of foreign language learners usually occur at the level of comprehension and production. This means that their ability to understand and produce language orally and in writing is limited, which often leads to confusion or errors. This difficulty is also obvious in the translation of German relative clauses.

A relative clause is a subordinate clause that refers to an element in the superordinate main clause and usually follows the main clause or is inserted into the main clause (Bryant, 2015). An explanation in German context has also been put forward by Murelli (2021), who stated that relative clause can be defined as an attributive clause to a superordinate noun. It can therefore be said that relative clauses serve to provide additional information. For example, *Sie geht zu dem Arzt, der ihr mal geholfen hat. Der ihr mal geholfen hat is*

a relative clause that explains the noun, *dem Arzt*. The relative pronoun *der* refers to the gender and number as well as the case in the relative clause.

The use of relative clauses or relative pronouns is a great help to learners in understanding a text because it shows the explanation of the noun in the main clause. The relative clause therefore describes the subject/person or provides more detailed information about it without starting a completely new sentence. It is therefore important to use and master this structure.

Due to the typological differences between Indonesian and German, students have so far found it difficult to understand and interpret German relative clauses, and there is still a lot of confusion. In Indonesian, a relative clause serves to transform the core/main noun in a noun phrase (Kröger in Ekaristianto et al., 2019). This is supported by the opinion of Sawardi (in Ekaristianto et al., 2019), namely that Indonesian relative clauses are labelled with the word *yang* and have no specific function other than to explain certain words or phrases, e.g. *Buku yang dia pinjam sudah dikembalikan*.

German learners, in this case students of the German Department at Malang State University, are provided with various grammar materials, including relative clauses. However, there are still many who cannot use relative clauses and therefore avoid this structure, especially in translation course. In fact, there are many relative clauses in texts that need to be translated into Indonesian or German by students and require an understanding of the grammar itself. This is another reason why there are errors or confusions in the meaning of relative clause among students in the German Department.

This study focuses on the translation of relative clauses in the fairy tale *Die Bremer Stadtmusikanten*. This fairy tale is a legend literary work in Germany, collected by the Brothers Grimm in 1819. It was then also made into a film and released in 2009 in the series *Acht auf einen Streich*, which is one of the German film adaptations of fairy tales. The interesting thing about this fairy tale is that the moral message is very representative of society's criticism of the old slavery (Hutagalung, 2007). There are four animal characters in the fairy tale, namely a donkey, a dog, a tomcat/cat and a rooster. As they can no longer work and are not wanted by their owners, they flee to Bremen. When interpreted, the animal figures are a metaphor for old people who can no longer work (Hutagalung, 2007).

Translating this fairy tale as a literary work means translating meaning/message and also the forms or styles as its aesthetic-formal markers, used dominantly in the source language. In this context, it refers to the sentence constructions, the relative clauses which are used quite a lot and varied. Rosyidah (2017) stated, that translators of literary work who only translate meaning or message without considering its aesthetic-formal forms can destroy the literariness of the text because in a literary text, a sentence does not only contain a statement or a question, but it also has any other aim. Therefore, translators should reproduce sentences in source text according to both their surface and underlying/deep structures in target language.

This study has similarities with two earlier studies conducted by Syamsurijal (2020) and Indira (2010). The first one focussed on students' errors in using relative clauses in course *Schreibfertigkeit 1*. The result shows that there are still errors in using relative clauses in students' essays. The errors are in placing verbs, using relative pronouns in the nominative, accusative and dative case and positioning relative clauses. Meanwhile, the second one aimed to find out the forms of relative clauses in German and their equivalence in Indonesian. The result is that relative clauses have the same form in Indonesian and

German, namely part of a subordinative compound sentence. In German, relative pronouns are a statement whose form is influenced by the gender and number of the expanded noun or noun phrase and whose case is determined by the predicate of the embedded clause.

Based on the previous studies described above, it can be concluded that there is a similarity and a difference between this study and the previous ones. The similarity lies in the topic, namely German relative clause, while the data source and the topic of discussion differ. The data source of the first study is the students' essays, which contain elements of relative clauses, while this study uses two data sources, namely the fairy tale *Die Bremer Stadtmusikanten* and its translation by the students.

This study also has a similarity with the second relevant one, namely in the focus of German relative clause, while the difference lies in the topic of discussion. The second relevant research describes German relative clauses and their equivalents in Indonesian, while this study aims to describe the translation of German relative clauses in the fairy tale *Die Bremer Stadtmusikanten* by the students. So far, studies on the translation of German relative clauses in a fairy tale have not been conducted. For this reason, it is important to conduct this study.

Method

This study aims to describe, explain and analyse the translation of the German relative clause form (KR) in the fairy tale *Die Bremer Stadtmusikanten*. Therefore, it is conceptualised as a qualitative descriptive study. According to Moleong (2021), qualitative study aims to holistically describe symptoms such as behaviour, reaction, motivation, action, etc. that subjects experience and it is conducted by describing them in natural situation, in the form of words and language as well as using various natural methods. In addition, Sugiyono (2022) stated that in order to obtain unique data that occur simultaneously or concurrently in qualitative study, various data sources and triangulation techniques are required for data collection. This is a technique that combines multiple data collection techniques (interview, observation and documentation) and existing data sources to ensure the credibility of the data.

The subjects of this study were students of German Department at Malang State University, who had learnt relative clause in the course *Struktur und Wortschatz II*. They were chosen because they dealt with the grammar material during their activities in the translation course.

The data in this study includes sentences in the fairy tale *Die Bremer Stadtmusikanten* that contain relative clauses or relative pronouns and the translation in the target language (Indonesian). This fairy tale can be found on various German-language websites and in fairy tale books. The data source used was the fairy tale published on the website bremen.de entitled "Das Märchen der Bremer Stadtmusikanten", taking into account variations and appropriateness of the relative clauses or relative pronoun data.

The data was collected using the documentation technique. According to Sugiyono (2022), documentation is a technique for collecting data in the form of writings, drawings or people's work. In this case, all data from the students' worksheets were documented and analysed interactively using Miles & Huberman's (1992) model, which includes the following stages: Data Reduction, Data Presentation and Data Review. In the data reduction phase, all sentences with relative clauses in the fairy tale and their translations were sorted out. They were then presented in the form of a documentation table and grouped

by category. Based on the data analysis, the result was described and a conclusion was drawn. To ensure the validity of the results, verification was carried out through researcher triangulation. The researcher who acted as triangulator was Dr. Herri Akhmad Bukhori, M.A., M.Hum., lecturer at the Department of German at Malang State University.

Results and Discussion

This section presents the results of the data analysis and discussion based on relevant theories and previous studies. Based on the stated objectives of this study, the results show that there are 9 relative clauses (RS) with 5 relative pronouns (RP) in the German fairy tale *Die Bremer Stadtmusikanten*. Each RS is translated in different ways by the students. The variants of the translation are presented below.

Relative Clause (RS)1

The data analysis result shows that the students translate RP in RS 1 in such a way that they use *Penanda Relatif* (PR=RP) *yang* and they do not translate the RS into a *Kalimat Relatif* (KR=RS). Instead, they break the sentence so that the RS becomes a new sentence.

Source Sentence: *Es war einmal ein Mann, der hatte einen Esel, **welcher schon lange Jahre unverdrossen die Säcke in die Mühle getragen** hatte.*

Variant 1 : RP *welcher* → PR *yang*
Dahulu kala ada seorang pria yang memiliki seekor keledai yang tanpa lelah membawa karung-karung ke penggilingan selama bertahun-tahun. (PA1)

Variant 2 : RP *welcher* → 0 (RS → HS)
Pada suatu hari, ada seorang pria yang memiliki seekor keledai. Keledai itu sudah lama tanpa lelah mengangkut banyak karung ke penggilingan. (TA1)

The first example shows that RS 1, *welcher schon lange Jahre unverdrossen die Säcke in die Mühle getragen hatte* is translated as *yang tanpa lelah membawa karung-karung ke penggilingan selama bertahun-tahun*. The translation shows that the RP *welcher* describes a donkey and is translated with the word *yang*. This is an acceptable conjunction in Indonesian. Conjunctions (linking pronouns), also known as relative pronouns, are defined by Keraf (1997) as words that link the clause to the noun in the superordinate clause. This pronoun has the function of replacing the noun in the main clause and linking the subordinate clause to the main clause. Based on several theories on relative pronouns, Indira (2010) concludes that *yang* and *tempat* are PR in the standardised Indonesian language rules.

In contrast, the second variant for RS 1 shows a difference. In this case, the word *welcher* is not translated into Indonesian with PR, but it is formed in a new sentence and not in the form of KR. By content, the translation can also be accepted, but not by style, when the form is a literariness feature of the text (Schulte, 2015; Rosyidah, 2017).

Relative Clause (RS) 2

The results of the data analysis show that the nominative form of RP *der* in RS 2 is translated by the students in two ways, namely (1) with the PR *yang* and (2) with the conjunction *sambil*. The translation variants are presented below.

Source Sentence: *Als er schon eine Weile gegangen war, fand er einen Jagdhund am Wege liegen, der jämmerlich heulte.*

Variant 1 : RP *der* → PR *yang*
Beberapa menit saat si keledai berjalan, ia menemukan seekor anjing pemburu yang tergelepar di jalan dan melolong dengan sedih. (TA2)

Variant 2 : RP *der* → Konjunktion *sambil*
Ketika dia telah berjalan beberapa saat, dia menemukan seekor anjing tergeletak di jalan sambil melolong dengan menyedihkan. (CA2)

The subordinate clause *der jämmerlich heulte* is an RS with the RP *der* in the nominative case. *Der* is an RP that describes *einen Jagdhund* in the previous sentence. The first variant shows that the German RS is translated with an Indonesian KR *yang merana dan melolong*. As mentioned in RS 1, the PR *yang* is an acceptable PR in Indonesian. Meanwhile, in the second variant the RP *der* is translated with the conjunction *sambil*. From these variants, it can be seen that the students tried to apply the communicative translation method so that the translations are not rigid and the readability of the sentence is emphasised. As Nida and Taber (in Sugiarto & Rosyidah, 2020) stated, a translator should prioritise the readability of the text for the target readers.

Relative Clause (RS) 3

The results of the data analysis show that RP *wo* in RS 3 is translated by the students in different ways, namely using (1) the preposition *untuk*, (2) the conjunction *di mana*, (3) the PR *tempat*, (4) the PR *tempat* and the conjunction *di mana*, and (5) null translation, thus dividing the RS into two sentences. Here are the translation variants.

Source Sentence: *Sie konnten aber die Stadt Bremen an einem Tag nicht erreichen. So kamen sie abends in einen Wald, wo sie übernachten wollten.*

Variant 1 : RP *wo* → praposition *untuk*
Akan tetapi mereka tidak bisa sampai di kota Bremen dalam satu hari. Oleh karena itu, mereka pergi ke hutan **untuk** bermalam di sana. (ID3)

Variant 2 : RP *wo* → konjunktion *di mana*
Pada malam hari mereka tiba di dalam hutan **di mana** mereka ingin bermalam. (OR3)

The subordinate clause *wo sie übernachten wollten* is an RS with the RP *wo*, which describes a forest. The first variant shows that the RS is translated as "they went into the forest to spend the night". The RP *wo* is not translated with *tempat/di mana*, but with the preposition *untuk*. That means, that the translation is not bound to the German RP

structure. For the RP the students have given an Indonesian equivalent in the form of the preposition *untuk* (for).

From the equivalents used, it can be seen that the students prioritise the function of readability of the target language. Related to this function, Vermeer (1978) introduced a theory called skopos theory, which comes from the Greek and means "purpose". According to this theory, the translation process is determined by the function of the product. The skopos theory focuses on the purpose and function of the translation itself. Based on this theory, the word *untuk* can be used as a translation equivalent in the context of the source sentence, as the translation result is easy for the reader to understand.

According to translation variant 2, the students translated the RP *wo* literally with *di mana* as a link between the main and subordinate clauses. There are several opinions on this. Mees (in Indira, 2010) explained that Indonesian actually has its own PR. But it has experienced interference from Dutch in the past, including the formation of KR, which has a Dutch pattern characterised by the use of interrogative pronouns as PR such as *di mana* (where), *yang mana* (which), *ke mana* (where to) and *dengan siapa* (with whom). In addition, Mees gives an example: *Rumah di mana saya diam* (The house where I live), which does not match the features of the Indonesian language, which already has a more practical KR pattern, namely *Rumah yang saya tinggal* or *Rumah tempat saya tinggal*.

Another opinion expressed by Badudu (in Indira, 2010) is that there are three English RPs whose equivalents in Indonesian are *yang*, *tempat* and *teman*. He also claims that the PR *di mana*, *dari mana*, *yang mana*, *hal mana*, *dengan siapa*, etc. often used by Indonesians originate from English. So far, however, he has not explained whether they are acceptable or not in Indonesian.

Andriyani (2018) also expressed a different opinion that the interrogative word *di mana* should be used as an acceptable PR, because it can be relativised by its role as a locative oblique (place). Oblique is an argument that is neither subject nor object (Kroeger in Andriyani, 2018). According to Andriyani, the PR used in sentences like: *Ini adalah gedung, di mana/tempat pembangunan nasional republik ini direncanakan* (This is the building in which/where the national development of this republic is planned), are interchangeable because of the same function, namely to indicate the place. Based on everyday usage, it is worth noting that KR of Indonesian not only uses PR *yang* and *tempat*, but also *di mana*, *yang mana* and *dalam mana*. However, its acceptability, especially for academic writing, is still questionable. From the three opinions mentioned above, it can be concluded that the PR *di mana* is not standard in Indonesian and there is no expert statement to date which says that the PR is acceptable, although its use is widespread in society.

As mentioned, instead of *di mana*, the use of PR *tempat* is more recommended due to its safe acceptability. The PR occurs in the following translation variant.

Variant 3 : RP *wo* → RP *tempat*

Tetapi mereka tidak dapat mencapai kota Bremen dalam satu hari. Jadi pada malam hari mereka sampai di hutan tempat mereka ingin bermalam. (CA3)

The RS *wo sie übernachten wollten* is translated by students as KR *tempat mereka ingin bermalam*. The PR *tempat* is a standardised PR and is in line with Indonesian language rules (Indira, 2010 and Agustina, 2009). This means that it is the acceptable variant. The following data presentation shows translation of the same RS using 2 PR.

Variant 4 : RP *wo* → PR *tempat* and conjunktion *di mana*
 Jadi pada malam hari mereka tiba di sebuah hutan tempat
 dimana mereka akan bermalam. (PA3)

The RP *wo* is reproduced with 2 PR, namely *tempat* and *di mana*. As mentioned before, according to Andriyani (2018), these 2 PR can be interchanged. That means, the translator should use one of them, not both. This also has a firm connection with word waste avoidance, which Darman (2020) explained as using words or phrases excessively without changing the meaning. In KBBI (online) it is expressed by pleonasm, the phenomenon of word redundancy. In addition, Trismanto (2016) stated that sentences containing redundant words are redundant sentences that become inefficient and meaningless and do not provide any significant benefit. Therefore, the use of RP *tempat* and *di mana* together is considered wasteful.

In addition to the use of PR *untuk*, *di mana* and *tempat*, there is also a variant where the RS 3 is not translated into Indonesian in KR form. This is illustrated by the following example.

Variant 5 : RP *wo* → 0 (RS → changed into main clause)
 Sayangnya mereka tidak bisa mencapai kota Bremen dalam satu
 hari. Oleh karena itu, mereka menginap di hutan. (PN3)

In variant 5, it is noticeable that the students have changed the RS into a main clause by prefixing a linking phrase between the clauses, namely *oleh karena itu* (therefore). The translation is contextually correct. In this case, it is a kind of transposition as one of the translation strategies, in which the sentence structure is changed (Koller, 2011). Thus, in the context of good translation that has the same effect as the original text, translators are advised to use translation strategies so that the translation is not rigid and can be understood and enjoyed by target text readers. This is supported by the results of the research conducted by Prasetyo (2011). Prasetyo stated that changes in translation play a crucial role and are sometimes a necessity to achieve good translation. Transposition can be applied to sentences and small parts of text such as words.

Relative Clause (RS) 4

The results of the data analysis show that RP *wo* in RS 4 is translated by the students in three ways, namely (1) with PR *yang*, (2) with PR *yang* and PR *tempat* and (3) with PR *yang* and the conjunction *di mana*. An example for each of the students' translation variant can be found below.

Source Sentence : *Der Esel und der Hund legten sich unter einen großen Baum, die Katze kletterte auf einen Ast, und der Hahn flog bis in den Wipfel, wo es am sichersten für ihn war.*

Variant 1 : RP *wo* → PR *yang*
 Si Keledai dan Si Anjing berbaring di bawah pohon besar, Si Kucing memanjat sebuah cabang pohon, dan Si Ayam terbang hingga ke pucuk pohon, yang memang itu sudah tentu untuknya. (TA4)

- Variant 2 : RP *wo* → PR *yang* and PR *tempat*
 Keledai dan anjing berbaring di bawah pohon besar, kucing memanjat ke dahan, dan ayam jantan terbang ke puncak pohon di tempat yang paling aman baginya. (PA4)
- Variant 3 : RP *wo* → PR *yang*, *tempat* and connecting word *di mana*
 Sang keledai dan anjing berbaring di bawah pohon besar, kucing memanjat dahan, dan ayam jago terbang ke puncak pohon di mana tempat itu adalah yang paling aman baginya. (NA4)

In the first translation variant, the RP *wo* in RS 4 *wo es am sichersten für ihn war* is translated with the PR *yang*. As already discussed, it is acceptable. Meanwhile the use of *yang* together with another RP, *tempat* can be seen in variant 2. The combination of PR *tempat* and *yang* shows an excessive use of each PR. As mentioned before, such a combination is not necessary and not recommended. When translating, one must therefore also think about sentence effectiveness and avoid wasting words. In variant 3, we can again see a lack of sentence effectiveness due to the excessive use of *yang*, *tempat* and *di mana*.

The use of the words *di mana*, *tempat* and *yang* as translation variant for the PR *wo* is exaggerated and has rendered the translation ineffective. The three words have the function as PR in Indonesian, which can replace each other because they all actually describe the noun in the sentence before, namely *den Wipfel*. Therefore, the translation of this sentence is not considered effective because there are many repetitions of words with the same meaning.

Thus, in translation variants 2 and 3 above, there are redundant words that lead to an ineffective sentence. Sutarma, et.al. (2023) said that in order to increase the effectiveness of language use, in addition to choosing the right words in context, the use of redundant words can also be avoided. They also explained that redundant words are words whose presence is not important, so when they are omitted, they do not reduce the information conveyed. The ineffectiveness of a sentence can be recognised by features, of which word-sparing elements are (Trismanto, 2016). Redundant words that make a sentence ineffective should be avoided by translators so as not to confuse the reader's understanding.

Relative Clause (RS) 5

RP *wo* in RS 5 is translated by the students in two ways, namely (1) they use the preposition *ke* and (2) they do not translate it into the PR form. An example of each translation variant is presented below.

Source sentence: *Also machten sie sich auf den Weg, wo das Licht war.*

- Variant 1 : RP *wo* → preposition *ke*
 Segera mereka menuju jalan ke arah cahaya datang. (TA5)
- Variant 2 : RP *wo* → 0 (RP is not translated into PR)
 Lalu mereka pun berjalan mendekati sumber cahaya. (OR5)

The RS, *wo das Licht war*, is translated by the students by giving the preposition *ke* as an equivalent for the RP *wo*. This finding reinforces and enriches Indira's (2010) that there

are other equivalents besides the PR *yang*, namely in the form of conjunction *dan*, or preposition *untuk* and *ke*, which do not change the meaning contextually.

In relation to context in translation, Rosyidah (2022) claimed that it refers to the conceptual structure used as a reference in creating or understanding a text. Moreover, context is very important for the meaning of a word, phrase or sentence so that the information in the source text can be easily understood in the target text. In order to adapt the context of the RS, students therefore translate the RP *wo* (*tempat, di mana*) with *ke* (to, toward).

The second variant shows a free translation. In this case, the students did not translate the RP 1:1 into the PR form so that the translation is more flexible and easier for the reader to understand. In other words, the students translated the source-language sentence freely. Free translation means that they are not bound by word-for-word and sentence structures, but rather focus on finding the appropriate meaning equivalent in the target language (Nababan, 2003). The information in this translation does not decrease or increase, but merely transfers its meaning to the target language without being bound to the sentence structure of the source language.

Relative Clause (RS) 6

The result of data analysis indicates that the RP *die* in the nominative case in RS 6 is translated differently by the students, namely (1) with the conjunction *dengan*, (2) with the PR *yang*, (3) with the preposition *dari* and (4) RP is not translated into the form of PR. Take a look at each translation variant.

Source Sentence : *Nun setzten sie die vier Gesellen an den Tisch, und jeder aß nach Herzenslust von den Speisen, die ihm am besten schmeckten.*

- | | |
|-----------|---|
| Variant 1 | : RP <i>die</i> → conjunction <i>dengan</i>
Sekarang mereka duduk berempat di tempat para perampok tadi dan memakan hidangan dengan puas dan enak. (TA6) |
| Variant 2 | : RP <i>die</i> → PR <i>yang</i>
Sekarang mereka mendudukkan keempat sahabat itu di meja makan, dan masing-masing makan sepuasnya dari makanan yang paling enak baginya. (AK6) |
| Variant 3 | : RP <i>die</i> → preposition <i>dari</i>
Sekarang keempat hewan itu mendudukkan diri mereka dan masing-masing makan sepuasnya dari hidangan kesukaannya. (PN6) |
| Variant 4 | : RP <i>the</i> → 0 (RP is not translated in the form of PR)
Sekarang keempat hewan tersebut duduk di kursi para perampok dan makan hidangan favouritnya sepuasnya. (ID6) |

The first variant shows that the students translated RS 6, *die ihm am besten schmeckten* (which he liked best) into *dengan puas dan enak* (with satisfaction and pleasure). The use of the conjunction *dengan* as an equivalent for the RP *die* means that the students orientate their translation towards the target language. With regard to the meaning of the translation, Larson (1998) stated that a good translation should focus on the meaning. To achieve this, he also stated that translators should look for equivalents to

express the same message or meaning naturally in the target language. Based on this theory, the use of the subjunctive *dengan* can be understood by the reader and is contextually acceptable.

In the second example, RS 6 is translated as *yang paling enak baginya* (the most delicious for him). So, the RP *die* receives the equivalent PR *yang*. Based on the rules of Indonesian, the use of PR *yang* in this sentence is acceptable and appropriate as it explains the preceding noun, food. Suratidjo (1991) claimed about the relationship between bound clauses and relative clauses, *yang* and *bahwa* are the linking words that can be used as relative clause markers in Indonesian. Regarding the PR *yang*, Samsuri (1985) also confirmed that this word has the function of replacing the subject, since it is identical to noun phrases.

The third variant shows that RS 6 is translated as *dari hidangan kesukaannya* (from his favourite dish). The RP *die* thus receives the equivalent in the form of a preposition, namely *dari*. Such a shift is common in the world of translation in order to achieve an equivalence of meaning with the source text. Shifting or transposition is emphasised by Catford (1965) as a translation technique by changing the grammatical form, for example, clauses are changed to phrases and verbs to no-men.

In the fourth variant, the RP is not translated in the form of an Indonesian PR. As already mentioned in RS 5, regarding free translation, this translation also shows the use of the same method. In order to achieve meaning equivalence in Indonesian, the students were not bound by the German sentence structure, so contextually speaking, this translation is still acceptable in Indonesian. This is in line with Larson's (1998) recommendation for meaning-based translation and Newmark's (1988) recommendation for free translation. Newmark explained that the free translation method is a method that renders the content without being bound to the original form which most resulting in a longer or shorter translation. However, in terms of literary translation, in which translator must reproduce the features of text style, the translation variant is to consider unacceptable (Schulte, 2015; Rosyidah, 2017).

Relative Clause (RS) 7

The results of the data analysis shows that the nominative form of RP *der* in RS 7, *der da lag*, is translated by the students by using the PR *yang* and not translating the RS. Both translation variants are presented below.

Source Sentence : *Da erschrak er gewaltig und wollte zur Hintertür hinauslaufen.*

Aber der Hund, der da lag, sprang auf und bis ihn ins Bein.

Variant 1 : RP of the → PR *yang*

Tetapi anjing yang ada di balik pintu itu melompat dan menggigit kakinya. (TA7)

Variant 2 : RP of → 0 (RS is not translated)

Tetapi si anjing melompat dan menggigit kaki si perampok. (PN7)

The first variant indicates that the RS 7 is translated as KR *yang ada di balik pintu itu*. The RP *der*, which explains the dog, is thus translated as PR *yang*, which is consistent with the current Indonesian language rules. This is in line with the opinions of Indira (2010), Sudarsa and Mees (in Agustina, 2009), who pointed out that in Indonesian, the use of the word *yang* as PR in the translation of the RS is more appropriate and common.

Unlike the first variant, the RS is not translated at all in the second one. The RS, which contains important information about the dog, is simply omitted. Tiwiyanti and Retnomurti (2016) consider this to be a loss of translation due to the translators' incompetence.

Relative Clause (RS) 8

The RS 8, *der von dem Lärm aus dem Schlaf geweckt worden war*, has the RP *der* in nominative form. The students translated it by using PR *yang* and by using no PR.

Source Sentence: *Der Hahn aber, der von dem Lärm aus dem Schlaf geweckt worden war, rief vom Dache herunter: "Kikeriki!"*

- Variant 1 : RP of *der* → PR *yang*
 Namun ayam, yang terbangun dari tidurnya karena suara berisik, memanggil dari atap: "kukuruyuk!" (AK8)
- Variant 2 : RP of *der* → RP is not translated with PR
 Tapi si ayam terbangun dari tidurnya karena suara berisik dan berteriak dari atap: "Kukuruyuk!" (ID8)

The first variant shows that RS 8 was translated by the students with the KR *yang terbangun dari tidurnya karena suara berisik*. The RP *der*, which describes the noun *der Hahn*, is thus translated with the PR *yang*. This translation is acceptable because it uses a PR with the same function, which corresponds to the Indonesian language rules. Meanwhile in the second variant, there is no PR at all. The absence of PR in a KR was mentioned once by Sudarsa (in Agustina, 2009). Sudarsa discussed two forms of relative binding, namely obligatory and non-obligatory binding. In obligatory binding, the PR is absolute in order to avoid ungrammatical sentences, whereas in non-obligatory binding, the omission of the PR has no effect on the sentence. Based on Sudarsa's opinion and the second translation variant, the sentence still has the same meaning. In other words, the omitted PR does not affect or change the meaning of the source sentence. Anyway, as a style marker of the fairy tale, the RS with RP *der* should be retained.

Relative Clause (RS) 9

The results of the data analysis show that the RS 9 with the RP *der* in the nominative form is translated by the students in two ways, by using the adverb *secepat mungkin* as the equivalent of the RP and by not translating the RS into KR. The translation variants are listed below.

Source Sentence: *Da lief der Räuber, was er konnte, zu seinem Hauptmann zurück.*

- Variant 1 : RP *was* → adverb *secepat mungkin*
 Kemudian perampok itu berlari kembali ke kaptennya secepat mungkin. (PA9)
- Variant 2 : RP *was* → 0 (RS is not translated)
 Si perampok pun kembali ke tuannya. (PN9)

The first variant shows that the RS 9, *was er konnte*, which explains the whole main clause, is freely translated by the students with the modal adverb *secepat mungkin* (as quickly as possible). In this case, the adverb answers the question of how the subject, the

robber returned to his captain. It therefore more precisely describes the verb or predicate and the subject, which function as the core of the sentence. Because it has the same function as the RS 9, based on the skopos theory by Vermeer (1989) and Jabir (2006), the adverb *secepat mungkin* is contextually acceptable and applicable.

In the second variant, the students did not translate the RS. The students have simply omitted the RS, without considering the important meaning/information in it and the style form. There is a danger that omitting a part of a sentence will lead to a loss of translation when the omitted part carries an important meaning or a style form. Translators may, of course, freely formulate the meaning in the target language (Newmark, 1988). Alternatively, the form could be translated as *Si perampok pun berlari kembali ke tuannya, dan itulah yang bisa dia lakukan* (The robber returned to his master, and that was all he could do).

Conclusion

Based on the research objectives, the results of the data analysis and the discussion, it can be summarised that the 9 RS with 5 relative pronouns in the German-language fairy tale *Die Bremer Stadtmusikanten* were translated by the students in very varied ways. Translation results can be deduced from the RP.

The relative pronoun *welcher* in nominative form in relative clause 1 was translated in two ways. Some students used the PR *yang* as an equivalent and some did not translate the RS into KR. Instead, they broke the sentence so that the RS becomes a new sentence. Meanwhile, the nominative form of the RP *der* in RS 2 was translated by the students in two ways, namely (1) with the PR *yang* and (2) with the conjunction *sambil, whereas* the RP *der* in the nominative case in RP 7 and 8 was also translated (1) by using the PR *yang* and (2) by not translating the RS.

The RP *wo* occurs in RS 3, 4 and 5. In RS 3, the students translated it in different ways, namely by using (1) the preposition *untuk* (for), (2) the conjunction *di mana* (where), (3) PR *tempat* (place), (4) the combination of PR *tempat* and the conjunction *di mana* (where) and (5) zero translation, so that the translation is divided into two sentences. The same RP in RS 4 was also translated in different ways, namely with PR *yang*, with a combination of PR *yang* and *tempat* and with a combination of PR *yang* and the conjunction *di mana*. In the meantime, the RP *wo* in RS 5 was translated in two other ways, namely (1) the students used the preposition *ke* and (2) they did not translate it into the form of a PR.

The RP *die* in the nominative case in RS 6 was translated differently by the students, namely (1) with the conjunction *dengan*, (2) with the PR *yang*, (3) with the preposition *dari* and (4) without translating the RP into the form of the PR.

Last but not least, the RP *was* in RS 9 was translated quite differently by the students, namely by using the adverb *secepat mungkin* (as quickly as possible) and by omitting the RP, so that the translation is not in form of KR.

It can be seen from the results that the students should deepen their knowledge of translation strategies and methods. Although their translation results are still acceptable in terms of the relative meanings, they must also consider and maintain the dominant use of the RS as a linguistic style in the fairy tale, as it is a literary work.

Acknowledgements or Notes

Thanks to the committee of ICONELS 1 for publishing this article.

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