

The Implementation of Skopos - Vermeer Theory in Translating Moral, Symbolism, and Cultural Messages in the Short Story *Fatima und der Traumdieb* by Rafik Schami

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Abstract

This study aims to describe the application of Skopos Theory by Vermeer Theory in translating elements of moral messages, symbolism, and culture in the short story *Fatima und der Traumdieb* by Rafik Schami. This research is a descriptive qualitative study involving 9 students of the *Einführung in die Übersetzungswissenschaft* course at the UM German Language Education Study Program as research subjects. The primary instruments were obtained through student translation tasks and analyzed using an interactive model, with the researcher serving as the main instrument and utilizing a documentation table. Findings indicate that while Skopos Theory facilitates more target-oriented and acceptable translations, 91 out of 162 translated items were found to be inappropriate. These inaccuracies stem primarily from students' limited understanding of contextual meaning, pragmatic nuances, and grammatical structures. The study concludes that although Skopos Theory is effective in guiding the translation of literary texts, mastery of contextual and cultural understanding is essential to ensure accurate message delivery. It is recommended that additional translation training be provided, particularly in dealing with complex moral, symbolic, and cultural content.

Keywords: *Skopos, translation, moral message, symbolism, culture, literary works.*

Introduction

Literary works in today's modern era can be enjoyed by almost all fans in various parts of the world. According to Rahmah (2018), a literary work is in demand due to various factors in it. This is due to interesting themes, easy-to-understand storylines, and settings that are considered to represent a certain group of people. In addition, Wulansari et al. (2019) explained that literary works have elements of beauty in the language used and these elements can entertain readers through the emotions created. The beauty of language is usually reflected in the right choice of words, beautiful language style, harmonious rhythm, and the use of rich metaphors or symbolism. These aspects make writing not only more interesting, but also have the power to touch the feelings of readers (Adnan, 2021). As a literary work in written form, the elements of an interesting work will appear if the reader understands the text well. However, it is a different story if the reader does not understand the text of the literary work, especially if the literary work is written in a foreign language. To overcome this problem, translation is needed.

Translation is not only a process of translating one language into another, but also a complex act of communication (Rosyidah et al., 2017). According to Yuliani et al. (2013), an

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act of communication is a concept in pragmatics that refers to an action performed by a person through language. Translation is also essentially a transformational activity, which is a process that allows the translator to make changes or transformations to the source text to make it more appropriate or acceptable in the cultural context and target language (Muam & Nugraha, 2021). In addition, Sutopo (2017) explains that translation is the process of transferring or conveying meaning, message, or mandate from a text in the source language (SL) into the target language (TL). In this process, the translator is faced with the challenge of maintaining the original meaning of the SL while ensuring that the message can be understood and accepted by the TL reader. Husna, A. S., et al. (2025) state the translator must know what they have to say and can't just translate.

In translating literary works, the transfer of message or meaning from SL to TL must be precise and flexible, considering that literary works have their own aesthetic functions. Therefore, the translator must have a broad and deep knowledge of the relevant sociocultural background (Suryawinata & Hariyanto, 2003). Therefore, a translator is not only required to translate meaning, but also to incorporate literary values, such as moral and cultural values, into the translation. This aims to make the translation quality and acceptable in TL.

One theory that offers a comprehensive view of the above processes and issues is the Skopos theory. This theory was introduced by Vermeer (1970) who proposed that translation should adapt the translated text to the needs of the TL readers' expectations, rather than just following the SL text literally. Skopos comes from the Greek word meaning purpose. According to Skopostheorie (a theory that applies the idea of Skopos to translation), the main principle that determines the translation process is the goal (Skopos) of the whole translation action (Nord, 2014). In the translation of literary works, Skopos theory offers a flexible and contextualized approach than other translation theories. Therefore, this theory is chosen as it is more suitable for translating short story texts, especially texts that have elements of moral messages, symbolism, and cultural nuances.

According to Keegan (in Nuroh, 2011), short stories are stories that tell events that can leave an immediate impression on the reader. Therefore, in short stories there is generally only one plot, one main character (with the possibility of several additional minor characters), and one main theme. Short stories often use unique styles to create a certain effect. In literary studies, short stories are often used as a medium rich in symbolism and a reflection of a society's culture (Endraswara, 2013). Through the use of in-depth narrative, authors can convey cultural values as well as deep symbolic meanings, as seen in the short story *Fatima und der Traumdieb* by Rafik Schami.

Schami, an author of Syrian descent who writes in German, is known for his rich depictions of Middle Eastern culture, as well as narratives full of symbolism and moral values. Rafik Schami wrote this short story based on how Germans behaved towards immigrants from Turkey in the 1960s and wrote it as well as possible into a short story that implies many events. *Fatima und der Traumdieb* is a short story that tells the adventures of a girl named Fatima who lives in a village. One day, all the villagers, including Fatima, are in trouble because their dreams are stolen by a dream thief. The brave Fatima decides to search for the thief and faces various challenges on her journey. The story is full of fantasy elements and also conveys messages about courage, perseverance and the importance of dreams in life.

The work combines Middle Eastern cultural themes with magical nuances, as often found in traditional stories. Symbolism is also present to deepen the meaning of the story. The stolen dream in the story can be regarded as a symbol of hope, identity, and aspiration threatened by external forces, while Fatima, as a courageous character, symbolizes the strength of the individual to face challenges and maintain identity. Schami uses this approach to give the story a deeper layer of meaning, making it not only a fantasy adventure, but also a reflection on human experience and rich cultural traditions. Compared to Schami's other works, this short story is shorter but still complex, and has not been studied much, thus opening up opportunities for new academic contributions, especially in translation using

Skopos theory (Setia, 2007). Its relevance to social issues, such as immigrant integration and discrimination, makes it important to analyze in order to understand how meaning and cultural context can be translated without losing the essence of the original.

Fatima und der Traumdieb has been the subject of analysis assignments for 4th semester students of the German Language Education Study Program. In the process of analyzing the short story, students have to translate and often experience difficulties in understanding the meanings from SL to TL, because translation courses have not been taught and students only get a superficial overview of the short story, not to the implied cultural and moral meanings / messages. In translating all the meanings contained in the SL, students need to master and understand the linguistic and non-linguistic elements of SL so that the translation is of high quality, and in accordance with the main purpose of the short story. In addition, Skopos theory is believed to be able to overcome these problems, especially in overcoming the obstacles of understanding cross-cultural aspects between east and west as reflected in Rafik Schami's culture. Therefore, it is important to teach the Skopos theory to students taking translation courses. In addition, it is important to study the translation results using the Skopos theory approach.

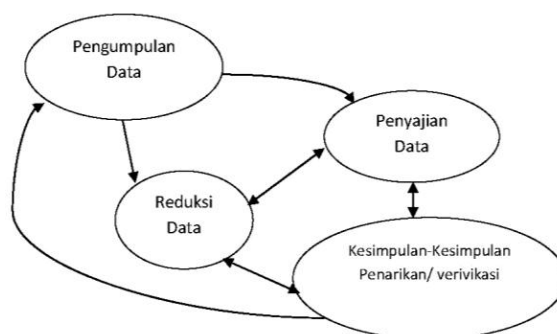
Search results on Google Scholar with the keyword "*Fatima und der Traumdieb* " on Thursday, February 13, 2025 only showed the results of *Die Liebe zu den drei Orangen* and Rafik Schami *und drei Welten in seinen Werken*. These results show that research with the object of *Fatima und der Traumdieb* has never been done before, but there are some similar studies. A similar study focusing on translation using the Skopos theory approach was previously conducted by Supriyadi (2019). This study aims to determine the quality of the translation of the textbook *Approaches to Discourse* from English into Indonesian by UNM graduate students. The results showed that the evaluation of the quality of the textbook translation from SL to TL resulted in a comprehensive translation assessment, but overall, the quality of the translation still did not meet the expected standards. In other words, the translation was not sufficient in terms of accuracy, acceptability, and reading fluency.

Another similar study was conducted by Lawalata & Rosyidah (2022) focusing on the translation of cultural perspectives in the Indonesian folklore *Nyai Anteh the Moon Waiter*. The results of this study revealed that the translation of cultural elements in folklore can be classified into five cultural categories that correspond to the cultural elements in the SL text. Some of the cultural elements have been translated well by the students, while some others are still not fully acceptable. In the process of translating these five cultural categories, students adopt the ideologies of foreignization and domestication, referring to the need for borrowing as well as literal translation techniques, although the translations are not always fully acceptable.

Research focusing on the translation of moral message elements, symbolism, and culture has never been conducted before. A search through Google Scholar with the keywords "moral message elements, symbolism, and culture" on Thursday, February 13, 2025 shows no research that contains the three elements at once. Therefore, it can be concluded that this kind of study is an area that has not been explored much in literary studies, especially in literary works in the form of short stories. Moral messages in literary works refer to values or life lessons that the author wants to convey to readers with the stories presented (Dianti, 2022). Symbolism, as explained by Wajiran (2024), aims to enable readers to interpret the meaning of literary works in a broader and more complex way, using story elements with various cultural meanings. The cultural elements in literary works include the norms, values, and habits of the characters that make up the story (Setiani & Arifin, 2021). All three work together to give readers a deeper understanding.

Based on the explanation above, the difference between this research and previous research is in the object of research, namely the short story *Fatima und der Traumdieb* which has never been studied before. In addition, there are also differences in research objectives. Previous studies focused on evaluating the quality of translation and cultural aspects, while this study focuses more on several aspects, namely moral message, symbolism, and culture contained in the short story. Therefore, a study with the aim of

applying Skopos theory in the translation of the short story *Fatima und der Traumdieb*, with a focus on the translation of moral message, symbolism, and cultural elements contained therein, needs to be conducted. The stages of the data analysis process can be seen in the following chart.



Gambar 1. Interactive Analysis Technique by Miles & Huberman

Method

The research method is descriptive qualitative due to its naturalistic nature and is not conducted in a laboratory but directly in the field, as stated by Abdussamad (2021). Based on this, this research focuses on textual analysis involving the SL text in German and the TL text in Indonesian, with an emphasis on the application of one of the translation theories, namely Skopos theory.

The data in this study are in the form of German words, phrases, and sentences that contain elements of moral messages, symbolism, and culture. The data sources are the SL short story *Fatima und der Traumdieb* by Rafik Schami (1996) and the translation of the elements of moral message, symbolism, and culture by the students of German Language Education Study Program who took *Einführung in die Übersetzungswissenschaft* course.

The data collection technique used is the reading and note-taking method, which is appropriate for written data (Mahsun, 2005). The reading technique functions as the foundation for the documentation process, involving an attentive reading of the text, while the note-taking technique is used to record elements deemed relevant, such as cultural references or moral nuances (Maghfiroh et al., 2021).

To systematize the data collection, a research instrument in the form of a documentation table was employed. While the researcher serves as the primary instrument in qualitative research (Yusanto, 2020), supporting tools are essential for ensuring consistency and traceability (Makbul, 2021). The documentation table used in this study is structured as follows.

Table 1. Dokumentation Table

Code	SL	TL	Type of Meaning		
			Moral Messages	Symbolism	Culture

The code column includes a structured identifier using the format FT (*Fatima und der Traumdieb*), D (data number), H (page number), and B (line number). The SL column presents the original German text, while the TL column contains the Indonesian translation by the students. The Type of Meaning identifies whether the data represents moral messages, symbolism, or culture. Lastly, the Function/Purpose Description column is used to interpret the communicative intent in accordance with Skopos Theory.

Data analysis was conducted by applying the interactive analysis model proposed by Miles & Huberman (in Mulya et al., 2023). According to Miles & Huberman, there are 3 components or stages in the interactive technique, namely data reduction, data presentation, and finally data validation. The first stage is done by reducing the data. In this case, the data was selected and grouped into several elements. The elements of the data are elements of moral messages, symbolism, and culture in the short story *Fatima und der Traumdieb* which is then translated by students of the *Einführung in die Übersetzungswissenschaft* course. The second stage is data presentation. The data that has been collected is then entered into the documentation table to be analyzed and temporary conclusions are drawn first. The data presentation stage will continue to interact with conclusions and data reduction (Rijali, 2018). The third stage is drawing conclusions based on the data collected and the results of the analysis to further examine the translation of the function of moral message elements, symbolism, and culture.

The last step in this research is to test the validity of the results of data analysis to ensure that the results obtained are valid. The validity test in this study was tested using researcher triangulation technique. Triangulation is a data analysis technique that combines data from various sources, such as external data to compare and verify current data (Susanto et al., 2023). In this study, the triangulator was Dr. Dudy Syafruddin, S.S., M.A., a lecturer at the Department of German Literature, State University of Malang who has expertise in German literature.

Results

The analysis of the translation of the elements of moral message, symbolism, and culture resulted in 18 data in the form of sentences consisting of words, phrases, or the sentences themselves containing the above elements. Furthermore, the sentences were grouped into several categories. Related to the moral message element, the results of data analysis were grouped based on 3 categories in accordance with the opinion of Nurgiyantoro (2018), namely the category of human relationships with themselves, the category of human relationships with other humans, and the category of human relationships with God. Meanwhile, the elements of symbolism are grouped based on 2 categories, discursive symbolism & presentational symbolism in accordance with Susanne K. Langer's theory (in Ekosiwi, 1989). A combination of Newmark's (1988) and Espindola & Vasconcellos' (2006) theories was used to categorize the cultural aspects in this study so as to cover all the data. These categories include anthroponyms that include names, ecology, material culture, social culture, aspects of social organization consisting of traditions, activities, procedures, and concepts, and aspects of gestures or habits (Lawalata & Rosyidah, 2022). The detailed results of the data analysis are presented in the table as follows.

Table 2. Data analysis results

Elements	Quantity
Moral Messages	
Category: Relationship between humans and themselves	1
Category: Relationships between humans and other humans	4
Category: Relationship between humans and their God	-
Symbolism	
Category: Discursive symbolism	3

Category: Presentational symbolism	7
Culture	
Category: Anthroponyms (names)	1
Category: Ecology	-
Category: Material culture	2
Category: Social culture	-
Category: Organization (traditions, activities, procedures, and concepts)	-
Category: Gestures or habits	-
Total	18 data

The table above shows that there are several categories missing in the short story *Fatima und der Traumdieb*. The missing categories are moral message elements which include the relationship between man and his God; and cultural elements which include the categories of ecology, organization, social culture, and gestures or habits. The 18 sentences above have been translated by 9 students and produced 162 translations. The results of student translation have characteristics and differences in understanding the context in translating SL text to TL. These differences also produce different translations. A total of 71 translation results in the form of sentences have been translated well by students, but there are 91 translation results that are still lacking and even not in accordance with their functions. The following is a description of the translation of the elements of moral message, symbolism, and culture by students in the short story *Fatima und der Traumdieb*.

Moral Messages: Relationship between humans and themselves

Nurgiyantoro (2018) explains that moral messages related to the relationship between humans and themselves are messages that focus on how a person views, understands, and manages himself. He explained that moral messages often describe the struggle or regret of individuals in understanding and improving their personal qualities. The following are examples of moral messages in the category of relationships between humans and themselves in the short story *Fatima und der Traumdieb*.

Table 3. Moral Messages: Relationship between humans and themselves

Code	FT/D10/H15/B1	Description
SL	Hassan: "Wenn ich etwas klüger gewesen wäre, so hätte ich den Schloßherrn noch die paar Stunden ertragen. Ich bin dumm."	Original version
TL	Hassan: "Jika aku sedikit lebih pintar, aku akan bertahan dengan perlakuan penguasa kastil selama beberapa jam lagi. Aku memang bodoh."	Researcher version

Appropriate translation		
1.	Hassan: “Jika saya lebih pintar, pasti saya bisa bertahan selama beberapa jam. Namun, kenyataannya saya bodoh.”	Student version
Inappropriate translation		
1.	Hassan: “Jika aku lebih pintar, aku akan bertahan untuk beberapa jam lagi bersama raja. Aku sangat bodoh.”	Student version
2.	Hassan: “Ketika aku lebih pintar aku akan menjadi penjaga kastil dan bisa bertahan beberapa jam terhadap apa yang dilakukan pria itu. Saya bodoh.	

The SL sentence in the table above shows the moral message shown directly by the character Hassan in his conversation. The content of the moral message above is a form of introspection and self-reflection carried out by Hassan because he could not hold back his angry emotions while working. This is shown by the sentence “*Wenn ich etwas klüger gewesen wäre... Ich bin dumm.*” In this sentence, there are only a small number of students who can translate correctly and according to its function. Most of the other students had difficulty because there was a Konjunktiv II form in the sentence. In addition, the word “noch” which means “masih” is not translated well by the students, causing a change in the function of the sentence. It can be seen in the Inappropriate translation column 1 the word “noch” is translated into “bersama”. When there is one word that is not translated according to its function, the sentence has the potential to change the entire meaning and function of the main sentence (Hariyanto, 2016).

Moral Messages: Relationships between humans and other humans

Moral messages related to human relationships with other humans focus on social interactions, human values, and relationships between individuals in social life (Nurgiyantoro, 2018). Below is a description of examples of moral messages in the category of relationships between humans and other humans.

Table 4 Moral Messages: Relationships between humans and other humans

Code	FT/D11/H15/B3	Description
SL	Fatima: "Nein, Bruder, du bist nicht dumm. Warte hier bei der Mutter. Ich will mein Glück versuchen und dir deine Träume zurückholen."	Original version
TL	Fatima: “Tidak, kak, kamu tidak bodoh. Tunggulah di sini bersama ibumu. Aku akan mencoba peruntungan dan mendapatkan impianmu kembali.”	Researcher version
Appropriate translation		
1.	Fatima: “Tidak, saudaraku, kamu tidak bodoh. Tetaplah disini dengan ibu. Aku akan berusaha untuk mengembalikan mimpi-mimpimu.”	Student version

2.	Fatima: “Tidak saudaraku, kau tidaklah bodoh. Tunggulah disini bersama ibu. Aku akan mencoba untuk merebut kembali mimpimu.”	
Inappropriate translation		
1.	Fatima: “Tidak kaka, kamu tidak bodoh, tunggu di sini bersama ibu. Aku ingin mencoba keberuntungan.”	Student version
2.	Fatima: “Tidak kak, kamu tidak bodoh. Tunggulah disini bersama ibu. Saya akan mencoba keberuntungan dan mimpi saya.”	
3.	Fatima: “Tidak, bro, km tidak bodoh. Tunggu disini bersama ibu. Aku akan mencari keberuntunganku dan merebut ketakutanmu.”	
4.	Fatima: “Tidak saudaraku, kau tidak bodoh. Aku akan mencari kebahagiaan dan mengambil mimpimu.”	

The SL sentence “*Ich will mein Glück versuchen und dir deine Träume zurückholen*” in the table above displays the moral message content of Fatima who intends to help her brother by taking back her dreams that have been taken away by *Schloßherr* or *Traumdieb*. The students' translation results show that almost all words are translated correctly, except for the phrase “*Glück versuchen*” which actually refers to “mencoba peruntungan”, but some students translated it into “mencari kebahagiaan”. The error occurred because the students did a literal translation without knowing the context of the phrase. Literal translation is a translation method that follows the structure, grammar and wording of the text directly. The disadvantage of this translation is that the results often look unnatural and not on target (Hidayat, 2020). This is the cause of the change in function in most sentences, especially in the sentence “*ich will mein Glück versuchen*.”

Symbolism: Discursive

Discursive symbolism is the use of symbols that convey meaning in an explicit, logical, structured, and linear manner (Rorong, 2024). Usually, the words, phrases, or sentences of discursive symbolism are straightforward and can be analyzed easily. The following are examples of sentence fragments that contain discursive symbolism in the short story *Fatima und der Traumdieb*.

Table 5 Symbolism: Discursive

Code	FT/D4/H4/B20	Description
SL	Schlossherr: “Wenn du bei mir arbeitest und dich nicht ärgerst, bekommst du in der Woche ein Goldstück. Wenn du dich aber ärgerst, so bekommst du keinen Groschen und verlierst für immer deine Träume“	Original version
TL	Penguasa kastil: “Jika Anda bekerja untuk saya dan tidak marah, Anda akan mendapatkan koin emas seminggu. Tapi jika kamu marah, kamu tidak akan mendapatkan	Researcher version

	sepeserpun dan kamu akan kehilangan mimpimu selamanya”	
Appropriate translation		
1.	Raja: “Jika kau bekerja padaku tanpa amarah, kamu akan mendapat sebuah emas dalam seminggu kai bekerja, namun jika kau marah kamu tak akan mendapat sepeserpun emas dan akan kehilangan mimpimu selamanya.”	Student version
2.	Raja: “Jika kau bekerja denganku dan tidak bersungut, kamu mendapatkan sebuah potongan emas dalam 1 minggu. Namun, jika kamu bersungut, maka kamu tidak mendapatkan sepeser apapun dan akan kehilangan mimpimu selamanya.”	
Inappropriate translation		
1.	Montir: “Kamu tidak perlu khawatir, ketika bekerja dengan aku. Setiap minggu kamu akan koin emas. Tetapi, ketika kamu takut kamu tidak akan mendapatkan uang dan kamu akan kehilangan mimpimu.”	Student version
2.	Schlosser: Bila kamu ingin bekerja dengan saya dan jika kamu tidak yakini kamu mendapatkan tumpukan koin emas pada akhir pekan, tapi jika kamu masih ragu maka kamu tidak mendapatkan penghargaan apapun.”	
3.	Raja: “Saat kamu bekerja dengan saya dan tidak marah maka kamu akan kaya dalam seminggu saat kamu bekerja tapi dengan marah maka kamu tidak akan menjadi sukses dan kaya.”	

The SL sentence in the table above shows discursive symbolism in the words “*ärgerst*” [infinitive: *sich ärgern*] and “*Träume*” [singular: *der Traum*]. According to the KBBI, both words mean “marah” and “mimpi”. The word “*ärgern*” symbolizes the character’s “expression of protest” against Schloßherr’s humiliation and cruel treatment during his work. “*Träume*” is a description of the “hopes, desires, and ideals” of the characters in the story. In relation to the history of Turkish immigrants in Germany in 1960, the passage “*Wenn du dich aber ärgerst, so bekommst du keinen Groschen und verlierst für immer deine Träume.*” can be interpreted as a reflection of the injustice experienced by many Turkish immigrants in Germany at that time. Although they worked hard, many felt that they were not rewarded or given the same opportunities as German citizens. The phrase “*verlierst für immer deine Träume*” can also be linked to the feelings of many immigrants who felt trapped in a life of hard and limited work, losing the opportunity to achieve their bigger dreams, be it in terms of social status, education, or a better life (Göktürk et al., 2007). In addition, Molnar (2021) explains that negative stereotypes and discrimination often arise, especially regarding the assumption that immigrants are difficult to integrate. Although the second and third generations are beginning to be recognized for their contributions, tensions over integration,

cultural identity, and immigration policy persist. In the translations of some students, there are errors and inaccuracies in sentence structure and meaning function. In addition, inappropriate sentence structure and the addition of words such as “kaya dalam seminggu” and “tumpukan koin emas” change the feel of the story and cause differences in function.

Symbolism: Presentational

According to Safira et al. (2024), presentational symbolism is a type of symbolism that conveys meaning or ideas through visual, emotional, or imaginative forms. The use of this symbolism is used to convey complex and emotional ideas that are difficult to explain with just ordinary words. The following are examples of sentence fragments containing presentational symbolism in the short story *Fatima und der Traumdieb*.

Table 6 Symbolism: Presentational

Code	FT/D16/H24/B17	Description
SL	Fatima: "Geh in den Wald, dort ist das Leben gefährlich, aber doch lebenswert."	Original version
TL	Fatima: "Pergilah ke hutan, hidup di sana berbahaya, tapi tetap layak untuk dijalani."	Researcher version
Appropriate translation		
1.	Fatima: "Pergilah ke hutan, disana berbahaya tapi layak untuk dihidupi."	Student version
2.	Fatima: "Pergi ke alam liar, tinggal disana sangat berbahaya, tapi layak untuk dihuni."	
Inappropriate translation		
1.	Fatima: "Pergi ke hutan, jauh tinggal disana tapi layak untuk ditempati."	Student version
2.	Fatima: "Pergi ke hutan, lalu apakah hidup di sana berbahaya, tapi tidak layak huni."	

The SL sentence in the table above shows the element of symbolism that appears in the entire sentence. The context in the sentence is Fatima speaking to a cow and telling it to go to the forest contains a symbolic interpretation of the courage to face risks in order to achieve a meaningful life. The word “*der Wald*”, which means “hutan”, can be interpreted as a world full of challenges and uncertainties. Some students did not translate the SL sentence according to its function. As shown in the table of inappropriate translation results above. From these results, there are inaccurate placement of words and grammatical discrepancies in TL. Inappropriate word choice also causes translation errors, such as the addition of the word “lalu apakah” which does not exist in the SL sentence. This creates ambiguity in the meaning and function of the sentence. According to Gozali and Haryanti (2024), word choice in translation is very important because it can affect the cultural context that is conveyed from SL to TL, as well as the accuracy of meaning.

Culture: Anthroponyms

The category of anthroponyms includes the names of individuals, both common and famous, including nicknames and names that reflect regional backgrounds (Azizah, 2019). The following are examples of cultural elements of anthroponyms in the short story *Fatima und der Traumdieb*.

Table 7 Culture: Anthroponyms

Code	FT/D2/H1/B2	Description
SL	“Vor langer, langer Zeit lebte eine Witwe mit ihren beiden Kindern, Hassan und Fatima“	Original version
TL	“Dahulu kala hiduplah seorang janda dengan dua orang anaknya, Hassan dan Fatima”	Researcher version
Appropriate translation		
1.	“Pada zaman dahulu, hiduplah seorang janda bersama kedua anaknya Hassan dan Fatima.”	Student version
2.	“Dahulu kala hiduplah seorang janda dengan dua anaknya, Hassan dan Fatima.”	
Inappropriate translation		
1.	“Pada zaman dahulu hidup sepasang suami dan istri dan juga kedua anaknya, Hassan dan Fatima.”	Student version

In the SL sentence in the table above, there is a cultural element located in the names Fatima and Hassan. These names are very common names for the Middle East, especially Muslim-majority countries. Thus, this sentence fragment shows the use of names related to a particular culture. The majority of the translations have shown appropriate translations, but there is still one student's translation that is not appropriate. This mistranslation changes the family structure significantly, replacing the single mother with a married couple, potentially changing the function and context of the story.

Culture: Material Culture

Material culture points more to concrete forms or tangible objects (Pratama, 2019). The following are presented excerpts of text containing cultural elements categorized as material culture in the short story *Fatima und der Traumdieb*.

Table 8 Culture: Material Culture

Code	FT/D5/H5/B2	Description
SL	“Am Nachmittag den Petserteppich säubern und weichte Kissen darauf legen“	Original version
TL	“Membersihkan karpet Persia saat sore hari dan meletakkan bantal-bantal lembut di atasnya”	Researcher version

Appropriate translation		
1.	Pada sore hari, ia membersihkan karpet Perser dan meletakkan bantal yang empuk.”	Student version
2.	Pada sore hari membersihkan karpet Perser dan meletakkan bantal yang empuk di atasnya.”	
Inappropriate translation		
1.	“Pada siang hari, karpet dan bantal.”	Student version
2.	Pada tengah hari karpet itu dibersihkan dan digelar di lantai.”	
3.	Sore hari membersihkan karpet petser dan meletakkan...”	

The SL sentence in the table above shows the element of material culture in the word “*Petserteppich*” which means “Karpets Persia”. According to Hanifah (2016), Persian carpets are one of the most distinctive cultural symbols of Iranian culture, known for their beauty and quality of craftsmanship. The work of caring for Persian carpets can reflect the values of tradition, artistry, and attention to detail in the culture. In the students' translations, there are some errors, such as the inaccuracy of translating time information. This can be seen from the students who translated the word “*Nachmittag*” into “Pada siang hari” or “Pada tengah hari”. In addition, there are missing cultural details and changed description details. The missing detail is the loss of the word “Petser” or “Persian” in TL. While the changed description detail is the phrase “bantal-bantal lembut” mentioned in the previous translation is replaced by only mentioning “meletakkan...” or not mentioned at all in the translation.

Conclusion

This study emphasizes the importance of applying the skopos theory in the translation of Rafik Schami's short story *Fatima und der Traumdieb*, which focuses on the elements of moral message, symbolism, and culture. The research shows that translation is not just about translating words, but also involves a deep understanding of the SL to TL context. Skopos theory emphasizes that translation should be adapted to the needs and expectations of target language readers, not just following the SL text literally.

Based on the results of the data analysis and discussion, it can be concluded that the translation of the elements of moral message, symbolism, and culture by the students shows that most of the students' translations are not appropriate. The majority of translation errors are caused by the lack of understanding of the context, inappropriate word selection, and accuracy of word placement, resulting in TL sentences that have different functions from SL sentences. This shows that understanding the context and function of the SL text is very important for translators to produce quality translations. Therefore, it is very important to teach skopos theory to students taking *Einführung in die Übersetzungswissenschaft* so that they can overcome the obstacles of understanding the context of the SL text.

This study has the advantage of applying Skopos theory in terms of analyzing the translation of moral message, symbolism, and cultural elements, which provides an

in-depth understanding of translation strategies that are appropriate to the target language context. In addition, research with the object of the short story *Fatima und der Traumdieb* has never been done before. However, this study also has some limitations, such as the limited number of research subjects, so the results cannot be widely generalized. Therefore, further research with a wider scope is needed to obtain more comprehensive results.

This study opens up opportunities for future research to further explore the application of Skopos theory in various types of literary and non-literary texts. Therefore, future research is suggested to involve more participants with more diverse backgrounds to obtain more representative results. Future research should also compare the effectiveness of the Skopos theory with other translation theories to find the most optimal strategy in translating texts with complex cultural elements and symbolism. Thus, research in the field of translation can continue to grow and make a greater contribution to understanding the relationship between language, culture and meaning in a text.

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