# MACHINE TRANSLATION SHIFTS ON THE MEANING EQUIVALENCE OF CULTURE SENTENCE AND ILLOCUTIONARY SPEECH ACTS: BACK-TRANSLATION

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## ABSTRAK

Penerjemahan mesin, sebagai salah satu sarana penting dalam bidang kecerdasan buatan, telah mengalami kemajuan yang signifikan dalam beberapa tahun terakhir. Salah satu tantangan terbesar dalam penerjemahan mesin adalah menangkap nuansa budaya dan makna dalam sebuah tindak tutur ilokusi. Antologi cerpen Indonesia menjadi contoh yang menarik dalam hal ini, karena mengandung kalimat dengan istilah budaya yang khas dan kaya makna. Penelitian ini bertujuan untuk menggali kesepadanan dinamis dalam pergeseran penerjemahan mesin pada kalimat yang mengandung istilah budaya dan tindak tutur dalam antologi cerpen Indonesia, serta mengevaluasi kesepadanan terjemahan dan keberhasilan dalam mentransfer makna budaya. Penelitian ini menggunakan desain penelitian deskriptif kualitatif dengan pendekatan analisis konten. Hasil analisis menunjukkan bahwa kalimat-kalimat dalam antologi cerpen yang mengandung istilah budaya dan tindak tutur ilokusi mengalami pergeseran penerjemahan sebanyak 83 data berupa pergeseran level dan kategori yang berdampak pada kesepadanan terjemahan. Google Translate mampu menangkap sebagian besar makna budaya, namun masih terdapat ketidaksepadanan terjemahan. Meskipun teknologi penerjemahan mesin seperti Google Translate terus berkembang, upaya lebih lanjut diperlukan untuk menangkap nuansa budaya dan kemampuan Google Translate untuk membedakan kata-kata bahasa Arab tanpa harakat. Keterlibatan manusia masih diperlukan untuk memastikan keakuratan hasil terjemahan khususnya dalam konteks budaya dan makna tindak tutur ilokusi.

**Kata kunci:** Penerjemahan Mesin, Istilah Budaya, Antologi Cerpen, Pergeseran Penerjemahan, Kesepadanan Dinamis

## *ABSTRACT*

*Machine translation, as an important tool in the field of artificial intelligence, has made significant progress in recent years. One of the most difficult aspects of machine translation is capturing the cultural nuances and meanings in illocutionary speech acts. Indonesian short story anthologies are an interesting*

*example in this regard, as they contain distinctive and meaning-rich cultural terms. This study aims to explore the dynamic equivalence in machine translation shifts of sentences containing cultural terms and speech acts in Indonesian short story anthologies, as well as to evaluate the translation equivalence and success in transferring the cultural meaning. This study uses a descriptive qualitative research design with a content analysis approach. The analysis shows that the sentences in the short story anthology containing cultural terms and illocutionary speech acts experience translation shifts up to 83 data in the form of level and category shifts, which have an impact on the dynamic equivalence of translation. Google Translate can capture most of the cultural meanings, but there are still translation inequalities. Although machine translation technology such as Google Translate continues to evolve, further efforts are needed to capture cultural nuances and the ability to distinguish Arabic words without harakat (diacritical marks). Human involvement is still needed to ensure the accuracy of the translation results, especially in the cultural context and meaning of illocutionary speech acts.*

*Keywords: Machine Translation, Cultural Terms, Short Story Anthology, Translation Shift, Dynamic Equivalence*

## A.    INTRODUCTION

With the translator serving as the primary actor, translation is a multilingual communication including the source language (SL) and target language (TL) (Farisi, 2023). As technology advances, translation tasks are no longer limited to the expertise of translators but can be done by a machine translation that provides convenience for its users (Yasin, 2022; Suryawinata & Hariyanto, 2016).

The popular machine translation program Google Translate (GT) is an example of one that is capable of translating text in 133 languages to aid cross-language communication (Hidayat & Anam, 2023). However, machine translations often contain lexical and syntactic errors in the target language (Mintowati, 2020; Andriani et al., 2023). This is due to the challenge of finding the right word and meaning equivalents between different languages (Mahdani & Soepardjo, 2022). In the translation process, there are often additions, omissions, or word changes that make the translation not always identical to the original text (Nurmala & Purba, 2017).

Semantic considerations and equivalency between the source and target texts must be taken into account when translating (Faqih, 2018). It is important to ensure consistency of message content between the original and target content despite changes in form and meaning (Aisah & Sari, 2022). With the findings of the problem, the researcher will conduct a study on the results of the GT machine translation of the short story anthology highlighting shifts in form, especially in sentences with cultural nuances based on Catford's (1965) and Newmark's (1988) theories. It is important to evaluate its impact on translation equivalence based on the theory of Nida & Taber (1969).

Recent research in the past 10 years highlights the work of machine translation, with the results of 133 studies from Google Scholar and Publish or

Perish then reinforced through Bibliometric Vosviewer to find out the history of similar research that has been done over the past 10 years. These studies explored the equivalence of Indonesian words containing Japanese culture (Puspitasari et al., 2014), the kinds of shift that occur while translating sports articles (Zakrimal, 2019), the quality of translation between iTranslate and GT (Angi, 2019), translation quality of gastronomic nomenclature of languages (Zhang & Torres-ho stench, 2019), translation shift by Instagram machine translation (Antika, 2022), GT's ability to translate cultural terms (Putra, 2022), GT's ability to translate texts and the quality of translation results which concluded that GT could not translate words that were not shared by the two languages (Sibuea et al., 2023), analyzing the performance of 6 translation engines in three categories: cultural words, mechanical writing, and grammatical structure (sentence composition writing) (Ismailia, 2023).

The above studies have provided important insights related to translation, but based on the explanation above and referring to the results of previous studies through Google Scholar, Publish or Perish, and Bibliometric Vosviewer, it is found that further research is still needed, especially in the cultural context in the illocutionary speech act sentences that have the meaning of advisories in short story anthologies and the Indo-Arabic, Arabic-Indo back-translation translation method to determine how translation shifts affect the equivalentity of translated texts (Jumatulaini, 2020).

This research needs to be conducted because there is a gap in the problem, namely the translation shift that occurs in GT's translation when translating sentences containing cultural terms of speech acts. The focus of this research is sentences that contain cultural terms of illocutionary speech acts in the short story anthology book entitled "Antologi Cerita Anak Indonesia" or "An Anthology of Indonesian Children's Stories" (English), the work of the Language Development and Guidance Agency published in 2022.

## B.    THEORETICAL FRAMEWORK

The theories used in this study are based on Newmark (1988) to explain the categories of cultural terms in the sentences that are the source of research data, the exposure of cultural terms translation techniques based on Molina & Albir (2002), the explanation of translation shifts in GT based on Catford (1965) supported by Sima The theories used in this study are based on the opinions of several leading experts in the fields of translation and linguistics. First, this study refers to Newmark (1988) to explain the categories of cultural terms in the sentences that are the source of the research data. Newmark identifies various types of cultural terms that often pose challenges in translation due to cultural differences between the source language and the target language. These terms can include aspects such as food, clothing, customs, and social systems specific to a particular culture. By understanding these categories, translators can be better prepared to handle these cultural terms appropriately.

Next, the translation techniques for cultural terms are analyzed based on Molina & Albir (2002). They propose various techniques that can be used by

translators to handle cultural terms, such as cultural adaptation, explanation, and the use of equivalent terms in the target language. These techniques help translators achieve translations that are more natural and easily understood by readers in the target language. By applying these techniques, this study can identify how cultural terms are translated and evaluate the effectiveness of the techniques used.

The explanation of translation shifts in Google Translate (GT) is based on the theory of Catford (1965) supported by Simatupang (2000). Catford classifies translation shifts into several categories, such as level shifts and category shifts which include structure, unit, class, and intra-system. Simatupang (2000) supports this concept by providing further explanation regarding the phenomenon of shifts in the context of Indonesian language translation.

The explanation of dynamic equivalence in translation is based on the theory of Nida & Taber (1969). They emphasize the importance of achieving dynamic equivalence, which is a translation that produces the same impact on the reader in the target language as experienced by the reader in the source language. Dynamic equivalence focuses on meaning and effect rather than rigid linguistic structure. By applying this principle, this study aims to evaluate the extent to which translations produced by Google Translate maintain the meaning and effect of the source text.

Finally, this study also explores illocutionary speech acts in the anthology of short stories entitled "An Anthology of Indonesian Children's Stories" based on Searle's (1976) theory supported by Bach & Harnish (1979). Illocutionary speech acts encompass various forms of communicative actions, such as commands, requests, promises, and statements. Understanding these speech acts is crucial to capture the implicit meaning and communicative context in the text. By analyzing the speech acts in the short stories, this study can identify how the author's meaning and intent are preserved or altered in the translation process.tupang (2000), the explanation of dynamic equivalence of translation based on Nida & Taber (1969), and illocutionary speech acts in the short story anthology book entitled "An Anthology of Indonesian Children's Stories" based on Searle (1976) supported by Bach & Harnish (1979).

## C. RESEARCH METHOD

This study used a descriptive qualitative research design with a content analysis approach (Elo et al., 2014; Vaismoradi et al., 2016; Kibiswa, 2019; Schreier et al., 2020; Shorey et al., 2020; Hall & Steiner, 2020) to analyze the machine translation shift of cultural terms and illocutionary speech acts in the "An Anthology of Indonesian Children's Stories" book. The data source for this research is the children's storybook which contains many cultural terms and illocutionary speech acts, translated from GT.

Several research samples were selected using purposive sampling techniques (Knotters & Brus, 2012; Bhardwaj, 2019; Campbell et al., 2020; Andrade, 2021; Obilor, 2023) and translated using GT after the sample has been translated by Human Translation (Carl et al., 2011: Halimah, 2018; Xiu & Xeauyin, 2018; Kunilovskaya & Lapshinova-koltunski, 2019; Wanyu, 2024). The translations are then analyzed in depth to identify shifts, changes, or loss of cultural meaning.

Data analysis activities were carried out using a content analysis approach (Krippendorff, 2013; Einspänner et al., 2014; Assarroudi et al., 2018; Serafini & Reid, 2019) to evaluate the translation results of GT with a focus on dynamic equivalence which includes content and meaning as well as functional equivalence of the message conveyed as well as cultural understanding to find out whether the machine translator can handle the translation of texts containing cultural context in sentences undergoing translation shifts.

## D. FINDING AND DISCUSSION

According to Catford's (1965) opinion on translation shifts, this study found a total of 83 data points, covering level shifts (1.2%) and category shifts, namely structure (7.2%), unit (50.6%), class (32.5%), and intra-system (8.4%). Unit shifts were found to be the most dominant because expressing a single word in one language often requires a phrase or clause in another language. The details of these findings are explained in Table 1 below.

Table 1. Types of Translation Shifts

| No. | Types of Translation Shifts | | Total | Percent |
|-----|-----------------------------|---|-------|---------|
| 1. | Level Shift | | 1 | 1.2% |
| 2. | Category Shift | Structure Shift | 6 | 7.2% |
| 3. | | Class Shift | 27 | 32.5% |
| 4. | | Unit Shift | 42 | 50.6% |
| 5. | | Intra-System Shift | 7 | 8.4% |
| Total Translation Shifts | | | 83 | 100% |

Based on the findings in Table 1, the researcher will provide an explanation of the translation shift in GT based on Catford theory (1965) will be developed according to the researcher's knowledge, an explanation of the equivalence of translation meaning in illocutionary speech act sentences based on the theory of Nida & Taber (1969) and Searle (1979) supported by the theory of Bach & Harnish, (1979).

Table 2. Tsu, HT, and Back Translation by GT (BTGT)

| | | |
|---|---|---|
| Tsu | : | Jika Tuhan telah berkehendak, kita tidak bisa melawannya (If God has willed, we cannot fight it). |
| HT | : | إذا شاء الله، لا يمكننا محاربته |
| BTGT | : | Jika Tuhan berkehendak, kita tidak bisa melawannya (If God is willing, we can't fight it). |

In Table 2 above, the word "Tuhan" or "God" (English) belongs to a cultural term with the category of social organization in the form of a term in religion (Newmark, 1988). The word "Tuhan" has a complex meaning, and even linguistic analysts are skeptical whether the word "Tuhan" has a meaning that can be truly specified (Kaufman, 2011). When we talk about "Tuhan" it covers the whole of religion and is an important discussion in theology (White, 2021). As part of the term religion, the word "Tuhan" relates to a set of beliefs, rituals, symbols, values, religious moods, and motivations that refer to the drives or reasons that move a person to act or believe in something religious (Roberts & Yamane, 2016).

There are 6 structural shifts in this study. One of them is found in the sentence above, namely in the word شاء الله (HT) which is translated by GT as "Tuhan berkehendak" (God wills). The word order in HT has a predicate-subject (P-S) pattern while in BTGT the pattern changes to subject-predicate (S-P). Thus, based on Catford's theory (1965), the sentence contains a structural shift from P-S to S-P pattern.

The speech acts in the Tsu, HT, and BTGT sentences in Table 2 as described by Searle (1976) include representative illocution because they express beliefs about man's inability to resist God's will. Both sentences also have the same meaning and moral value which is admonishing (Bach & Harnish, 1979) in the form of a warning to submit to God's will. So it can be said that the two texts have dynamic equivalence (Nida & Taber, 1969).

Table 3. Tsu, HT, and Back Translation by GT (BTGT)

| Tsu | : | Jangan khawatir. Aku punya banyak kardus bekas. Kita bisa minta tolong ayahmu dan pak guru untuk membantu menggambar dan membuat tokoh-tokoh wayang yang sulit (Don't worry. I have lots of old cardboard boxes. We can ask your father and the teacher to help us draw and make the difficult puppet characters). |
|-----|---|---|
| HT | : | لا تقلق. لدي الكثير من الكرتونة المستعملة. يمكننا أن نطلب من والدك والمعلم في مساعدة رسم وإنشاء شخصيات الدمية الصعبة |
| BTGT | : | Jangan khawatir. Saya punya banyak karton bekas. Kami dapat meminta orang tua dan guru Anda untuk membantu Anda menggambar dan membuat karakter boneka yang sulit (Don't worry. I have plenty of used cardboard. We can ask your parents and teachers to help you draw and create difficult doll characters). |

In Table 3 above, there are two cultural terms, namely the words "Pak Guru" or "Teacher" (English) and "wayang" or "puppet" (English). The word "Pak Guru" is included in the social culture category based on Newmark because the word is commonly used as a form of respectful greeting to a male teacher in the Indonesian cultural context (Kusumastuti, 2018; Utsumi, 2020; Tere, 2021). Meanwhile, the word "wayang" belongs to the category of material culture (Cohen, 2014; Panfili, 2020) and social culture (Islamy et al., 2021). As material culture, "wayang" physically refers to the various types of puppets used in wayang performances, such as wayang kulit, wayang golek, or wayang krucil (Cohen, 2023). As a social culture, "wayang" is a performance art performed by puppeteers accompanied by music called gamelan, which presents stories that contain the norms and values of life (Halbertsma et al., 2011).

This study found a class shift in the form of verbs to adjectives as much as 3 data, namely in the word *taqlaqu* تقلق (HT) which is a word in the form of fi'il or verb (Sharia, n.d.), but when translated using GT becomes "khawatir" (worried in English) which is an adjective (Badan Pengembangan dan Pembinaan Bahasa, 2023). So in this sentence, there is a class shift from verb to adjective.

Based on Searle's (1976) speech act function, the sentences in Tsu, HT, and BTGT in Table 3 above belong to the directive illocution type because the sentences offer suggestions. Based on the theory of Bach & Harnish (1979), both sentences

have the meaning of suggesting which is suggesting to ask for help from others when experiencing difficulties. The moral values of the two sentences are cooperation and solidarity which is shown in the sentence suggesting to ask for help from the father and teacher, the sentence emphasizes the importance of working together and relying on the closest people in overcoming challenges. So from this explanation, based on Nida and Taber (1969) it can be said that the two texts have dynamic equivalence.

Table 4. Tsu, HT, and Back Translation by GT (BTGT)

| | | |
|---|---|---|
| Tsu | : | Klepon adalah simbol jalan keluar atas permasalahan, bertahan pada sabar, dan gigih belajar (Klepon is a symbol of solving problems, enduring patience, and persistent learning). |
| HT | : | كليبون هو رمز لحل المشاكل. المثابرة على الصبر والمثابرة في جهد التعلم. |
| BTGT | : | Klipon adalah simbol penyelesaian masalah. Tekun dalam kesabaran dan kegigihan dalam usaha belajar (Klipon is a symbol of problem solving. Perseverance in patience and persistence in learning endeavors). |

In the sentence above, the word "Klepon" in Table 4 is included in the cultural term with the category of material culture in the form of food. Klepon is a traditional food from Indonesia, more precisely from the Java region made from small round glutinous rice, filled with brown sugar, then boiled in boiling water, and finally rolled in grated coconut so that it has a unique taste and chewy on the outside, with the sweet taste of brown sugar melting inside (Suwitri, 2014; Ardriyati & Wiwaha, 2016). As a traditional food, klepon falls into the category of material culture terms in the form of food based on Newmark's theory.

Based on Catford (1965), translation activities can change singular words into plural or vice versa and this is called intra-system shift. In this study, 7 data were obtained, one of which is in the sentence above in the form of the word *masyaakil* المشاكلwhich is a plural word from the wordمشكلة and means "problems" (Sharia, n.d.), but in BTGT the word is translated into a singular word in the form of "problem". From this finding, it can be seen that the word experienced an intra-system shift from plural to singular.

The sentences in Tsu, HT and BTGT in Table 4, based on Searle's theory of speech acts (1976) are included in illocutionary speech acts that have a representative function. This is because the sentences in Tsu, HT, and BTGT contain information that states the teachings or values contained in klepon. Although the sentences in Tsu, HT, and BTGT have the same function, the context of the sentence is different because the word "klepon" found in Antologi Cerita Anak Indonesia book and "klipon" in the BTGT results have different meanings.

The word "klepon" in the short story anthology refers to a traditional Javanese snack made from glutinous rice filled with sugar and served with grated coconut (Wijaya & Derlina, 2020). While "klipon" based on search results using Google Scholar (14/04/2024) refers to a company that provides Vine Ties from Mount Maunganui, New Zealand (Cowan et al., 2014; Batty, 2020). The moral value contained in the sentence is patience and not giving up when facing problems. Although the sentences in Tsu and BTGT in Table 4 have the same function and

contain the same moral value, the context of the sentences is different as explained above, so based on Nida and Taber (1969) the two sentences do not achieve dynamic equivalence.

Table 5. Tsu, HT, and Back Translation by GT (BTGT)

| Tsu | : | Setengah matang, mendo, artinya akan matang. Nasihat lama agar tidak boleh menyerah meski gagal (Half-baked, mendo, means it will ripen. The old advice to never give up even if you fail). |
|---|---|---|
| HT | : | إنه نصف ناضجة (ميندو) تعني أنها ستكون ناضجة تماما. هذه النصيحة القدمية وهي ألا تستسلم حتى لو فشلت |
| BTGT | : | Sudah setengah matang (mindu) artinya sudah matang sempurna. Nasihat lama ini adalah jangan menyerah meskipun Anda gagal (Half-baked (mindu) means perfectly ripe. This old advice is not to give up even if you fail). |

The word "mendo" in Table 5 above, refers to the process of cooking food, especially in the context of Javanese cuisine. The term "Mendo" is derived from the Banyumas specialty food "mendoan", which refers to the process of frying tempeh wrapped in wheat flour in a lot of hot oil quickly until half-cooked or mushy so that the resulting fried food has a soft texture (Winarno et al., 2017; Lusiana et al., 2020; Fajarini & Suharto, 2022). Based on this explanation, the term "mendo" is included in the category of social culture in the form of a word term according to Newmark's theory.

In this study, 27 class shifts were found, one of which is found in the sentence in Table 12 above, namely the word fasyala فشل in HT which is back-translated by GT into "failed". The word fasyala is a verb or verb. Whereas in BTGT it is translated as "suitable" which is an adjective. So in the sentence above there is a class shift from verb to adjective form. The sentences contained in the Tsu, HT, and BTGT in Table 5 are illocutionary speech acts that have a representative function because they contain statements about the meaning of the term mendo. Based on the results of the researcher's analysis, the statements of the two sentences both contain moral values about persistent and unyielding attitudes despite experiencing failure, but the sentences have not reached dynamic equivalence as explained by Nida and Taber (1969), because the terms "mendo" and "mindo" when associated with terms in Javanese have different meanings.

In Table 5, the term "mendo" in the Tsu refers to the process of cooking food that is incomplete or half-cooked (Winarno et al., 2017; Romulo & Surya, 2021), While the term "mindu" in BTGT is used to describe the level of maturity that is fully cooked, the term "mindo" when associated with the Javanese language as the word "mendo", has two meanings, namely thinking about something that has happened and wondering (Bratakesawa & Hadisoeprapta, 1980). Therefore, based on this explanation, the sentences in Tsu and BTGT have not achieved dynamic equivalence as described by Nida and Taber (1969).

Table 6. Tsu, HT, and Back Translation by GT (BTGT)

| Tsu | : | Jangan pohon pelindung yang Kalian potong, tak keluar getah haminjon nanti kalau kena sinar matahari! Jangan asal tebang, ambil seperlunya, susut nanti air Danau Toba gara-gara kalian!" perintah |
|---|---|---|

|     |     |     |
| --- | --- | --- |
|     |     | kakek (Don't cut the shade trees, the haminjon sap won't come out when exposed to sunlight! Don't just cut, take as much as you need, the water of Lake Toba will shrink because of you!" ordered Grandfather). |
| HT | : | انتهوا، لا تقطعوا الشجرة الواقية، لأنه لن تخرج عصارة هامنجون عندما تتعرض لأشعة الشمس مباشرة. قال جدي، ''لا تقطعها متكاثرا، بل خذها مقتضى الحاجة، ستتقلص مياه بحيرة توبا بسببك.'' |
| BTGT | : | Jangan menebang pohon pelindungnya, karena getah hamingon tidak akan keluar jika terkena sinar matahari langsung. Kakekku berkata, "Jangan dipotong terlalu banyak, tapi ambillah seperlunya saja. Air Danau Toba akan menyusut gara-gara kamu." (Don't cut down the shade tree, because the hamingon sap won't come out in direct sunlight. My grandfather said, "Don't cut too much, but take only what you need. Lake Toba will shrink because of you."). |

In Table 6 above, there are 2 cultural terms, namely "haminjon" and "Danau Toba" or "lake toba" (English). Lake Toba in North Sumatra is an example of a volcanic caldera known as the deepest and largest crater lake in the world formed by a giant volcanic eruption about 74,000 years ago with an area of 1,130 km2. (Saragih & Sunito, 2001; Bespalaya et al., 2021). Haminjon is a term used by Sumatrans to refer to one type of plant or plant that produces sap, namely frankincense (Lopez & Shanley, 2004; Petersen, 2014; Manalu, 2024). So from this explanation, Lake Toba is a geographical term and is included in the category of ecological cultural terms, while haminjon is included in the ecological category in the form of plants or flora.

Unit shifts in this study were found as much as 42 data, unit shifts that have not been explained by Catford, one of which is in the form of shifting bound to free morphemes found in this study as much as 12 data, one of which is in the sentence above, namely in the word سببك which is a combination of the word سبب and dhomir muttashil or dhomir which appears and connects with other words, either with nouns, verbs, or with letters (Mohammed et al., 2021), the letter kaf, ك which is a dhomir muttashil, is a bound morpheme (Salimova, 2020), but it is translated as "gara-gara kamu" which is a free morpheme (Chaer, 2014; Peters, 2017; Badan Pengembangan dan Pembinaan Bahasa, 2023), so there is a shift in the morpheme level from bound morphemes to free morphemes.

In this study, there is also a level shift found in the word ستتقلص (HT) which is translated by GT as "akan menyusut" (will shrink in English). ستتقلص grammatically a fi'il mudhari (Sharia, n.d.) characterized by the letter shin which expresses a work that will be/is being done (Ishaq, 2019) and lexically the fi'il mudhari is interpreted by adding the word "akan" or "will" in English before the verb as contained in Table 6 above.

The types of speech acts in Table 6 contained in the Tsu, HT, and BTGT sentences based on Searle (1976) are included in illocutionary speech acts that have a directive function because both sentences contain instructions or orders not to cut down trees carelessly. Based on the variation of directive illocution described by Bach & Harnish (1979), both sentences are admonishing in the form of a warning

not to cut down trees carelessly followed by an order to take only what is necessary. The moral value of the Tsu and BTGT sentences is the responsibility to the environment for the sustainability of natural resources for future generations, this moral value refers to the directive speech acts in the explanation above.

Although the sentences in Tsu and BTGT have the same type and function of speech acts and moral values, they have different sentence contexts in the form of differences in speech partners who become the object of speech. In Tsu in Table 6, the speech partner who becomes the object of speech refers to the plural pronomina in the form of "kalian" (you guys) while in BTGT the object of speech refers to the singular pronomina in the form of "kamu" (you), so based on the theory of dynamic equivalence described by Nida and Taber (1969), the two sentences have not reached dynamic equivalence.

The analysis of an anthology of Indonesian short stories entitled " An Anthology of Indonesian Children's Stories" found 83 data on translation shifts in cultural terms and illocutionary speech acts. The findings reflect the complexity of translating content related to culture and illocutionary intent. Although machine translation technology has advanced, human involvement is still required to ensure accuracy and conformity to the right cultural context. Further efforts are needed to improve the machine's ability to capture cultural nuances in sentences that undergo translation shifts.

## E.    CONCLUSION

The result of the analysis conducted by the researcher shows that there is a translation shift in sentences containing cultural terms and illocutionary speech acts in the Indonesian short story anthology and it affects the dynamic equivalence of the translation. There are 83 machine translation shifts on cultural terms of speech acts in Indonesian short story anthologies which include level and category shifts. Machine translation can capture most of the cultural meanings in the form of social, material, and ecological culture, but there are still translation inequalities. Although developments in machine translation technology have been significant, further efforts are still needed to improve the machine's ability to capture cultural nuances in sentences that experience translation shifts, especially in the GT machine translation because it was found that GT was not able to distinguish Arabic words that do not use harakat in translation. Human involvement in the translation process remains important to ensure accuracy and conformity with the cultural context and appropriate illocutionary speech acts.

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