



Translation Strategies of Idiomatic Expressions in An Abundance of Katherines

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Purpose

This study aims to examine the translation strategies and the equivalence of idiomatic expressions in the An Abundance of Katherines.

Method

The study employs a descriptive qualitative approach and adopts Baker's (2018) idiom translation strategies to see the translation equivalence. The data source of the study was gathered from the novel "An Abundance of Katherines" and its translation. The data were collected randomly from the source text (ST) and target text (TT). The collected data were analysed qualitatively based on idiomatic translation strategies, for instance paraphrasing the idiomatic expressions that maintain similar meanings through dissimilar styles or forms as the most frequently strategy employed by the translator.

Results/findings

The results of this study indicate that the idiom translation strategy applied by the translator more often uses the idiom translation strategy with paraphrasing. This seems to be based on the idea that the translator tends to preserve the equivalence in meaning between the source and target languages, for example idioms are translated into non-idioms, idioms with idioms, etc.

Conclusion

In summary, this research concludes that the translator seems to apply her own strategies by paraphrasing the source text idioms more often into non-idioms in the target text in order to obtain equivalence in meaning and culture. In general, the strategies of translation carried out by the translator can be categorized as acceptance translation and equivalence in terms of meaning and culture. Therefore, this study suggests for translators who wish to translate idioms from English into Indonesian should not be restricted on one theory of translation but must be more flexible by considering the contextual and cultural factors.

Keywords

Translation strategy, Idiomatic expressions, contextual factors, and equivalence

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Abstrak

Tujuan

Penelitian ini bertujuan untuk mengetahui strategi penerjemahan idiom dan kesepadannya dalam novel *An Abundance of Katherines*.

Metode

Penelitian ini menggunakan pendekatan deskriptif kualitatif dan mengadopsi strategi penerjemahan idiom menurut Baker (2018) guna mengetahui kesepadanan dalam terjemahan. Data penelitian bersumber dari novel *"An Abundance of Katherines"* beserta terjemahannya. Data tersebut dikumpulkan secara acak yang diperoleh dari teks sumber (ST) dan teks sasaran (TT). Data yang terkumpul dianalisis secara kualitatif berdasarkan strategi penerjemahan idiom, misalnya idiom bahasa sumber diterjemahkan dengan idiom yang sama atau dengan idiom yang berbeda. Strategi ini paling sering digunakan oleh si penerjemah.

Hasil/temuan

Hasil dari penelitian ini menunjukkan bahwa strategi penerjemahan idiom yang diterapkan oleh penerjemah lebih sering menggunakan strategi penerjemahan idiom dengan parafrase. Hal ini tampaknya untuk mencapai kesepadanan makna antara bahasa sumber dan sasaran, misalnya idiom diterjemahkan dengan non-idiom, idiom dengan idiom.

Kesimpulan

Penelitian ini menyimpulkan bahwa si penerjemah tampaknya lebih sering memparafrase idiom bahasa sumber menjadi non-idiom dalam bahasa sasarnya guna memperoleh kesepadanan makna dan konteks budaya bahasa sasaran. Hasil terjemahan yang dilakukan berterima dan sepadan baik dalam hal makna dan budaya.

Kata kunci

strategi penerjemahan, ungkapan idiom, faktor kontekstual, dan kesepadanan.

المخلص

الهدف

و تهدف هذه الدراسة إلى تحديد استراتيجيات ترجمة التعبيرات الاصطلاحية ومكافئاتها في رواية *An Abundance of Katherines*.

الطريقة

تستخدم هذه الدراسة نهجاً وصفيّاً نوعياً وتعتمد استراتيجيات ترجمة التعبيرات الاصطلاحية التي وضعها بيكر (2018) لتحديد المكافئات في الترجمة. تم الحصول على بيانات البحث من رواية *An Abundance of Katherines* وترجمتها. تم جمع البيانات عشوائياً من النص المصدر والنص الهدف. تم تحليل البيانات المجمعة تحليلاً نوعياً بناءً على استراتيجيات ترجمة العبارات الاصطلاحية، على سبيل المثال، ما إذا كانت العبارة الاصطلاحية في اللغة المصدر قد تُرجمت بنفس العبارة الاصطلاحية أو بعبارة اصطلاحية مختلفة. كانت هذه الاستراتيجيات هي الأكثر استخداماً من قبل المترجم.

النتائج

تظهر نتائج هذه الدراسة أن استراتيجيات ترجمة العبارات الاصطلاحية التي طبقها المترجم استخدمت في الغالب استراتيجيات إعادة الصياغة. ويبدو أن ذلك كان من أجل تحقيق التكافؤ في المعنى بين اللغتين المصدر والهدف، على سبيل المثال، تُرجمت العبارات الاصطلاحية بعبارات غير اصطلاحية، والعبارات الاصطلاحية بعبارات اصطلاحية.

الخلاصة

تخلص هذه الدراسة إلى أن المترجمين يبدو أنهم يعيدون صياغة التعبيرات الاصطلاحية في اللغة المصدر إلى تعبيرات غير اصطلاحية في اللغة الهدف في أغلب الأحيان من أجل تحقيق التكافؤ في المعنى والسياق الثقافي للغة الهدف. نتائج الترجمة مقبولة ومكافئة من حيث المعنى والثقافة.

الكلمات الرئيسية

استراتيجية الترجمة، التعبيرات الاصطلاحية، العوامل السياقية، التكافؤ

INTRODUCTION

Communication among native English speakers often uses idiomatic expressions whose meanings cannot be understood literally (Rakhmita and Rusmiati, 2020). Such expressions can be categorized as indirect communication strategy, in which the meaning cannot be comprehended explicitly word by word (Tannen, 1995). Native English speakers usually convey implied messages through the use of figurative language, established patterns, that lead to a new form of expression called idioms (Efendi and Hardjanto, 2023).

Idioms, a subset of figurative language, pose serious challenges for translators (Abdullahsain, 2021). As noted by Adelnia and Dastjerdi (2011), idiomatic expressions often become problems for many translators, particularly when cultural differences happen between source and target texts. Successful translation must have a good understanding of both texts' cultural differences. Thyab (2016) further suggests the rational basis of idioms, which may begin from shared general experiences or empiric cultural contexts. Therefore, translators should be equipped with comprehensive cultural understanding to indicate idiomatic expressions faithfully.

The need for idiomatic equivalents in the target text can be shifty (Baker, 2018). Cultural differences in representing different meanings entangle the quirky, often produce in non-equivalent translations. Baker (2018) offers strategies to solve this problem to elevate translation reliability. Accordingly, the best strategy to translate idioms are to find the strategies and their equivalent idiom in the target texts. The author of the source text probably uses idioms for a reason, and therefore, it is reasonable to examine the translation strategies and their equivalence by combining appropriate theories as the base to analyse and to interpret the idiomatic expressions between the source text and the target text.

The above notion become the ground for this study to examine the translation strategies of idiomatic expressions and its translation in "An Abundance of Katherines," as the issue to be addressed by this study.

The art of translating idioms presents a multifaceted challenge, requiring a good knowledge in order to produce equivalent result or translation or cultural nuance (Oualif, 2017). In the context of John Green's novel, "An Abundance of Katherines," this translation strategy takes on a pivotal role in preserving the essence and humor of the narrative. This study therefore considers important to examine the strategies of translating idiomatic expressions within the novel. By examining the strategies, this study may bridge the gap between source text and target text which can be accepted by the target readers' culture or target audience. In addition to this, analyzing the strategies and the equivalent novel's tone and meaning, this study may bring the light on the dynamic interplay between contextual factors and cultural adaptation. Through an examination of the reception and perception of these translated idioms, this study can provide solution to which the translation strategy contributes to an enriched understanding of "An Abundance of Katherines" for non-native readers.

In the context of literary translation, the art of expressing idioms from one language to another therefore become interesting challenge for this study to examine the strategies and equivalence. Idioms in its basic nature is rooted by cultural phrases, often bring cultural nuances and meanings that can be problematic to translate while maintaining the meaning of the original text. Therefore, the problems that may rise from this study can be represented by the following questions: What translation strategy employed by the translator to translate idiomatic expressions from the source text to target text? And how is the equivalent meaning resulted by the translator in translating idiomatic expressions?

The questions above become the reasons for this study to provide the answers by showing the findings and discussion. By examining these facets, we may obtain deeper understanding into the problematic process of bridging linguistic and cultural gaps in translating literary works and to shed light on the translation problem that can contribute

to the development strategies of translating idiomatic expressions from English to Indonesian.

METHOD

This study employs a qualitative descriptive method to analyze idiom translation strategies and their equivalence between the source text and target text. Qualitative research attempts to uncover insights beyond quantitative measurements (Creswell, 2014). Data collection involves identifying idiomatic expressions in the original and translated novels. Definitions and concepts of idioms also adopt Hornby's (1995) criteria, as well as O'dell & McCarthy's (2017) to determine the idioms and their typology. Idioms are then tabulated for comparative analysis between the source text and target text.

Data analysis employs various tools, such as idiom dictionaries and online resources are consulted to understand the original meanings. A comparison between the original and translated versions help to guide the strategy identification by utilizing Baker's (2018) idiom translation strategies.

This descriptive qualitative method may help to understand strategies used by the translator. The data of this study are in the form of words and the analysis is conducted by descriptions method. During this process, there happen data collecting, rewriting, classifying, analyzing and concluding. According to Vanderstoep and Johnston (2009) as quoted from Lincoln and Guba that human is the best instrument for qualitative naturalistic inquiry. In addition, qualitative research may include several ways to collect the data, such as library research, in-depth interviews, observation, field notes, and open-ended. In this study, the data were collected through library research and the researchers become the key instruments of collecting, measuring, and analyzing the data.

The source of data is taken from the original novel "An Abundance of Katherines" and its translated version in Bahasa Indonesia. The unit analysis of this research is the idioms contained in An Abundance of Katherines (2006) novel written by John Green, and its Indonesian version, Tentang Katherine (2014) which is translated by Poppy Chusfani. The original novel is published under Speak of Penguin Group, while the translated version is published under PT Gramedia Pustaka Utama.

In collecting the data, the procedures are conducted as follows. First, reading the source text and its translation carefully. Second, marking idiomatic expressions between the source text and target text. Third, sorting out the data according to the theory and concept of idiomatic translation. Fourth, determining the strategies of idiomatic translation to understand and to interpret the data.

In the data analysis process, the data are interpreted as follows: First, the idiomatic expressions of the source text and target text are analysed based on the criteria of idiomatic expressions concept. Second, the idiomatic expressions between the source text and target text are compared in terms of their forms and meanings. Third, the result of translation is analysed based on the strategies of idiomatic expressions developed by Baker (2018). Fourth, the analysed data are interpreted based on subjective or qualitative descriptive method. Last, the findings and discussion are summarized subjectively.

FINDINGS AND DISCUSSION

In this section, the findings and discussion are presented together to preserve the comprehensive understanding between the source text and target text. The findings and discussion of the study is presented as the following: The study finds 374 idioms from the An Abundance of Katherines Novel. From the 374 idioms in total, there are 15 idioms chosen as the examples to be analyzed. From the 15 idioms, the translator mostly applies three strategies: 1) idiom with dissimilar form, but similar meaning; 2) paraphrase strategy; and 3) source text's idiom. Therefore, the most applied strategy by the translator between the 15 idioms in the An Abundance of Katherines Indonesian version novel is the paraphrase strategy. The possible reason why Poppy Chusfani as the translator paraphrase idioms in the target text is because she probably finds idioms with the same meaning as

those in the source language. Consequently, she uses another way so that the meaning of the idiom can be rendered to cope with the target reader culture, namely by paraphrasing strategy or using idioms that have different styles, but have similar meanings. The discussions is presented as the following:

Unveiling Nuances in Idiomatic Expressions

The intricate task of translating idioms necessitates a keen comprehension of both linguistic and contextual intricacies. In the translation of the novel "An Abundance of Katherines," several idiomatic expressions were expertly rendered into Indonesian by Poppy Chusfana. However, a comprehensive analysis reveals nuances and potential alternative translations that could further elevate the overall impact of the translated text.

In the first instance, the idiom "Not to look for silver linings, but it seems like you'll now have some free time this summer" was adroitly transformed into "Bukannya mencari sisi baik dari musibah, tapi sekarang kau jadi punya waktu luang di musim panas ini." Chusfana's approach captured the essence of seeking positive aspects in unfavorable situations. Nonetheless, an even more harmonious translation might be "Bukan untuk mencari hal-hal positif, tapi sepertinya kau akan memiliki waktu luang musim panas ini." This alternative maintains the notion of seeking positives while conveying it more idiomatically in Indonesian.

The meaning of the silver lining idiom cannot be understood if it is only seen from the words before and after it. As mentioned before, the words that come before and after the silver lining idiom is, 'not to look for silver linings, but it seems like you'll now have some free time this summer,' which the meaning of the silver lining idiom is incomprehensible. Meanwhile, the whole paragraph portrayed that the silver lining idiom here is said by one of the characters, Colin's father, who is talking about Colin's slump, which has just been dumped by his girlfriend, and thinks that maybe if Colin goes on a trip with Hassan, he can relieve his tiredness and sadness. According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the silver lining idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)'s context theory and it can be considered equivalent to target audience culture.

According to Idioms by The Free Dictionary (n.d.), the meaning of silver linings is the useful or positive potential from a negative condition. Then, there is also Judith Siefring (2004), who argued in their book, Oxford Dictionary of Idioms, that silver linings are a bright and positive aspect in a bad condition, even though usually not apparent instantly. The silver lining idiom here in the translated version novel by Poppy Chusfani is sisi baik dari musibah (the good side of calamity). *Sisi baik dari musibah* cannot be interpreted literally. Therefore, it means that the translation is also an idiom in the target language. If we used (Baker, 2018)'s theory of idiom translation strategy, the translator here used the idiom with dissimilar style or form, but similar meaning.

Navigating Contextual Depths

The idiom "But to malign the good name of America's greatest television judge—that's below the belt" was skillfully transformed into "Tapi memfitnah hakim serial televisi Amerika terhebat—itu sudah keterlaluan." Chusfana adeptly grasped the idiom's sentiment, emphasizing an unfair attack. However, an alternative rendering could be "Tapi memburuk-burukkan nama hakim terhebat Amerika—itu sungguh tak pantas." This translation delves deeper into the notion of unjustly tarnishing reputation.

The meaning of the below the belt idiom cannot be understood if it is only seen from the words before and after it. The words before and after the below the belt idiom is 'But to malign the good name of America's greatest television judge—that's below the belt', the meaning of the below the belt idiom cannot be seen. Meanwhile, if seen from the whole

paragraph, 'It's one thing to accuse me of laziness. But to malign the good name of America's greatest television judge-that's below the belt'. The idiom is said by one of the characters, Hassan, who does not accept Mr. Harbish who is talking badly about an American television series. He considered that Mr. Harbish is going too far and that he has improper behavior. Therefore, the reader can get the meaning of the below the belt idiom based on the whole paragraph.

According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the below the belt idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)'s context theory.

Siefring (2004) mentioned that below the belt means not according to the rules. Idioms by The Free Dictionary (n.d.) mentioned that the meaning of below the belt idiom is improper behavior. This term showed up the first time from boxing, in 1865, which means that the player prohibited to hit the opponent on certain part. The term then used figuratively in the late nineteenth century.

The meaning of below the belt in this *Tentang Katherine* novel is sudah keterlaluan (too much). This might be because the translator can't find any idiom that fits with the meaning of the idiom in the source language. Thus, with Baker (2018) strategy of idiom translation theory, the translator used a paraphrase strategy to interpret the idiom.

Crafting Equivalents with Cultural Sensitivity

The idiom "Colin proved that his sociological well-being by (briefly) winning the heart of the prettiest eight-year-old girl in all Chicago" was deftly transformed into "Colin membuktikan kesehatan sosiologisnya dengan (secara singkat) menawan hati gadis delapan tahun paling cantik di Chicago." Chusfana's translation adeptly captured the sentiment. Yet, a potential alternative could be "Colin membuktikan kesehatan sosialnya dengan (sejenak) memikat hati gadis delapan tahun tercantik di Chicago." This rendition emphasizes social health and enhances cultural relevance.

The winning the heart of idiom here is mentioned by the narrator where Colin just started dating one of the prettiest girls in Chicago. The meaning of winning the heart of idiom here can be seen from the words in the sentence. According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the winning the heart of idiom in this sentence is included as a linguistic context based on Chi & Hao (2013)'s context theory.

According to Idioms by The Free Dictionary (n.d.), the meaning of winning the heart of (someone) is to obtain affection or love from someone. The translation of winning the heart by the translator in this novel is menawan hati (captivate). Winning the heart of here are the words of the narrator who is telling the character of Colin, who in a short time can win the heart of the most beautiful eight-year-old girl in Chicago. Because there is no literal meaning of menawan hati (captivate) in Bahasa, thus, the menawan hati (captivate) is included as an idiom. Hence, the strategy used for translate this idiom using Baker (2018)'s theory is using idiom with dissimilar style or form but similar meaning strategy.

According to Kamus Besar Bahasa Indonesia (KBBI) Online (n.d.), the meaning of menawan is "menangkap (catch) or merampas (snatch)". The researcher found it quite acceptable because catching or snatching the heart is rarely used in the target language. It would be better, if using "memenangkan hati (winning the heart)", because the meaning of the phrase "memenangkan hati (winning the heart)" in the target language, has the same meaning as idiom winning the heart in the source language, and frequently used by the target language speakers. Hence, the target readers can still understand the meaning of the context intended by the translator, even though they only take the idiom literally.

Illuminating Expressions of Difficulty

The idiom "Dude, if Kentucky is going to remind you of Paris, we're in a hell of a pickle" was masterfully transformed into "Dude, kalau Kentucky bisa mengingatkanmu pada Paris, kita berada dalam masalah besar." Chusfana's translation maintained the core meaning skillfully. However, an alternative rendering might be "Dude, kalau Kentucky bisa mengingatkanmu pada Paris, kita benar-benar dalam masalah." This version emphasizes the gravity of the situation while preserving colloquialism.

The meaning of in a pickle idiom cannot be understood if it is only seen from the words before and after it, as mentioned before, the words before and after the in a pickle idiom is 'Dude, if Kentucky is going to remind you of Paris, we're in a hell of a pickle,' so it can only be understood when seen from the whole paragraph. The whole paragraph portrayed that in a hell of a pickle idiom is used by a character named Hassan, who is tired of his friend, Colin, who still can't move on. In fact, Colin thought that Kentucky reminded him of his dream with his ex-girlfriend going to Paris. Therefore, Hassan said that they were in a hell of a pickle. According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the in a pickle idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)'s context theory.

Spears, (2005) in his book mentioned that in a pickle idiom means in chaos, in difficulty. Spears (2007) then brought up again about in a pickle idiom in his second edition American Idioms Dictionary, that being in a pickle is considered as displeasing or irritating. Nevertheless, in Idioms by The Free Dictionary (n.d.) the meaning of in a pickle idiom is in a vexatious or hard situation.

Poppy Chusfana in the translated version novel, interpreted in a pickle idiom as berada dalam masalah besar. Berada dalam masalah besar in English means in "big trouble". The meaning of berada dalam masalah besar (in a big trouble) cannot be interpreted literally. Consequently, the berada dalam masalah besar (in a big trouble) is included as an idiom in the target language. The strategy used by the translator in translating the idiom using Baker (2018) theory, then, is idiom with dissimilar form or style, but similar meaning.

The researcher found this idiom translation as an acceptable translation. As according to Nababan & Nuraeni (2012) that acceptable level is a natural translation with no grammatical errors in the target language. This is because the meaning of in a pickle idiom, as mentioned by Spears and The Farlex Dictionary of Idioms (2015), is in difficulty or in a hard situation, is suitable with berada dalam masalah besar (in a big trouble). The target reader can easily grasp the whole context in this part, because the berada dalam masalah besar (in a big trouble) idiom is frequently used in between the target language speakers.

Adapting Figurative Language

The idiom "Jesus, Colin, it's not the end of the world" was effectively transformed into "Astaga, Colin, ini bukan akhir masa." Chusfana's translation accurately captured the essence of reassurance. A potential alternative could be "Astaga, Colin, ini bukan akhir dunia." This adaptation maintains the metaphor while subtly adjusting for cultural nuance.

The meaning of the end of the world idiom cannot be understood if it is only seen from the words before and after it. As mentioned before, the words after and before the idiom is 'Jesus, Colin, it's not the end of the world,' so it can only be understood when seen from the whole paragraph. In the whole paragraph, it is depicted that the end of the world idiom here is said by Katherine, Colin's girlfriend, who is surprised at Colin who thinks his world is over. The world that has ended here is because they just celebrated graduation.

According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal compo-

nents of the context in which a word used. Therefore, the end of the world idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)'s context theory.

According to Siefiring (2004), the meaning of the end of the world idiom is a total calamity. This expression originally came from an idea such as the Day of Judgment or that it was a catastrophe that occurred on the last day of this world. This idiom is also often used in the negative way as a guarantee of setbacks or mistakes that occur of minor importance.

The translator of *Tentang Katherine* novel, translated the end of the world as *akhir masa* (end of time). The researcher, then, using Baker (2018) theory, and found that the translator here used the paraphrase strategy to translate the idiom. This is because there is no similar idiom in the target language, and *akhir masa* can describe the meaning of the end of the world idiom.

Because the *akhir masa* can be understood easily by the target reader, and it is fit with the meaning of the end of the world idiom meaning. Acceptable level is a natural translation with no grammatical errors in the target language (Nababan, 2012).

Embracing Natural Translations

The idiom "I get the picture" was seamlessly transformed into "Aku mengerti." Chusfana's translation conveyed the sentiment effortlessly. An alternative adaptation could be "Aku paham." This version succinctly captures the essence while enhancing naturalness.

The meaning of get the picture idiom cannot be understood if it is only seen from the words before and after it. As mentioned before, the words after and before the idiom is 'I get the picture' so it can only be understood when seen from two paragraphs before the get the picture idiom. In the two paragraphs before the idiom is located, it is portrayed that Colin explained the languages he was proficient in speaking. After that, Lindsey told him that she gets the picture.

According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the get the picture idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)'s context theory.

I get the picture here is an idiom that Lindsey said after Colin explained the languages, he was proficient in speaking. The meaning of I get the picture by Spears (2005), is a condition where someone tell the others if they are understanding or able to comprehend something. Idioms by The Free Dictionary (n.d.) stated that I get the picture idiom means that even though without further explanation, someone can grasp the whole meaning of a condition.

In *Tentang Katherine* novel, the I get the picture idiom is become *aku mengerti*. *Aku mengerti* in English is "I understand". Thus, with Baker (2018) strategy of idiom translation, the translator used the paraphrase strategy. By choosing the paraphrase strategy, the reader can grasp the meaning of the idiom well.

The researcher found this idiom translation as an acceptable translation. The researcher found it acceptable because the target reader can understand the context well with *aku mengerti* translation.

Amplifying Expressions of Disappointment

The idiom "The kid I played against—she took it kind of hard" was adroitly transformed into "Anak yang menjadi lawanku—dia sangat kecewa." Chusfana's translation effectively conveyed the idea. An alternative translation might be "Anak yang aku lawan—dia tampak sangat kecewa." This version maintains the core notion while enhancing fluidity.

The meaning of took it kind of hard idiom cannot be understood if it is only seen from the words before and after it. As mentioned before, the words after and before the idiom is 'The kid I played against--she took it kind of hard,' so it can only be understood when seen from the whole paragraph. In the whole paragraph, she took it kind of hard was said by Colin, who was telling Hollis, that his opponent's feelings when she lost the race against him.

According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the took it hard idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)'s context theory.

According to Idioms by The Free Dictionary (n.d.) the meaning of take it hard idiom is someone who affected by something, but in a negative form. He also mentioned that the person that takes it hard is disappointed by certain thing. This means that take it hard is somebody who is being upset by something.

The translator of the *An Abundance of Katherines* novel, interpreted took it hard as *sangat kecewa*. *Sangat kecewa* in English is "very upset". Hence, the translator used paraphrase translation strategy to translate this idiom. This is due to the meaning of the take it too hard idiom meaning by Idioms by The Free Dictionary, (n.d.), which is someone who is disappointed by certain thing, and the *sangat kecewa* (very upset) suit the interpretation well.

To acknowledge the acceptability of the idiom, the researcher is using the Nababan's theory of acceptability translation. The researcher then found the idiom translation here, *sangat kecewa* (very upset), as acceptable translations. This is because the translation can be understood by the target reader, the translation of the idiom here is acceptable. According to (Nababan & Nuraeni, 2012) theory, acceptable is a natural translation with no grammatical errors in the target language.

Crafting Smooth Interruptions

The idiom "I'm very honest," Lindsey explained, cutting off her mom" was masterfully transformed into "Aku sangat jujur," Lindsey menjelaskan, memotong ibunya." Chusfana's translation adeptly captured the abrupt interruption. An alternative adaptation could be "Aku sangat jujur," kata Lindsey sambil menyelang ibunya." This version subtly enhances the fluidity of the interruption.

The meaning of cutting off idiom cannot be understood if it is only seen from the words before and after it. As mentioned before, the words after and before the idiom is "I'm very honest," Lindsey explained, cutting off her mom,' so it can only be understood when seen from the whole paragraph. In the whole paragraph, it is explained that the cutting off idiom was told by the narrator, because Lindsey interrupted her mother. Her mother was explaining Lindsey's nature to Colin and Hassan.

According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the cutting off idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)'s context theory.

Idioms by The Free Dictionary (n.d.) mentioned that the meaning of cutting off is to interject someone and make them stop talking. The translator of this *An Abundance of Katherines* novel, translated the cutting off idiom into *memotong ibunya* (cutting her mom).

The strategy used by the translator to translate the idiom here, using Baker (2018) theory is paraphrase strategy. This is because the meaning of the cutting off idiom by Idioms by The Free Dictionary (n.d.) is to make someone stop talking, and the context in the

novel here is Lindsey stopped her mother from talking by saying something abruptly.

The acceptability of the translation of cutting off her mother, become memotong ibunya (cutting her mother), is unacceptable. This is because according to Nababan & Nuraeni (2012), the unacceptable level is where the translation does not use natural language or used terms that are usually used by the target language speakers. As the meaning of memotong (cutting) in Kamus Besar Bahasa Indonesia (KBBI) Online (n.d.) is “memutuskan dengan barang tajam (cut off with sharps), mengiris (slicing), menyembelih (slaughtering), etc.”. According to Kamus Besar Bahasa Indonesia (KBBI) Online (n.d.), “menyelang (interrupt)” is “memotong perkataan (cut someone’s words)”. Therefore, the better translation probably is “menyelang ibunya (interrupting her mother)”. Hence, the translation of this idiom is unacceptable, because it does not use natural language or usually used by the target reader, and can make the reader misunderstood the context of the story.

Navigating the Fantasy Realm

The idiom "Oh, you're out of the Twilight Zone" was skillfully transformed into "Oh kau sudah keluar dari Twilight Zone," kata Lindsey." Chusfana's translation effectively conveyed the sentiment. An alternative rendition might be "Oh, kau sudah keluar dari dunia fantasi," ujar Lindsey." This alternative maintains the metaphor while adapting for cultural nuance.

The meaning of twilight zone idiom cannot be understood if it is only seen from the words before and after it. As mentioned before, the words after and before the idiom is ‘Oh, you’re out of the Twilight Zone,’ so it can only be understood when seen from the two paragraphs before the idiom. In the two paragraphs before where the idiom is located, this twilight zone is said by Lindsey, who realized that Colin, who had been engrossed in his own theory and thoughts, had returned to the real world and was able to chat with her again.

According to Chi & Hao (2013), the linguistic context is limited to what comes before and after the word. Meanwhile, the extra-linguistic context may include the whole paragraph, the whole book, the whole cultural or social context, also the non-verbal components of the context in which a word used. Therefore, the twilight zone idiom in this sentence is included as an extra-linguistic context based on Chi & Hao (2013)’s context theory.

According to Idioms by The Free Dictionary (n.d.), the meaning of twilight zone is an indefinite area between two conditions or places. Poppy Chusfana, the translator of the Tentang Katherine Indonesian version, translated twilight zone into the twilight zone.

The strategy that the translator used here, with the Baker, (2018) strategy idiom translation, is using the source text’s idiom strategy. This is because the translator did not change or find the meaning of the idiom in the source language first, but then just applied it right away on the target text.

Accordingly, this translation is quite acceptable. This is because it would confuse the target reader, as twilight zone is not a regular term in the target language. Therefore, the target readers have to find the meaning of the twilight zone first to understand the context of this part of the story. The researcher found it would be better to use “Dunia fantasi (fantasy world)”, so the target reader can easily grasp the context there.

According to Kamus Besar Bahasa Indonesia (KBBI) Online (n.d.), “fantasi (fantasy)” is “gambar dalam angan-angan atau khayalan (image in wishful thinking or fantasy)”. Therefore, “Oh, kau sudah keluar dari dunia fantasimu (Oh, you're out of your fantasy world)” could be a better translation because if looking at the context, this is what Lindsey said to Colin earlier, who was long lost in his own thoughts and busy thinking about theories of life in his head.

More Evidences from The Idiomatic Translation

The phrase "I just want to fly under the radar" poses a challenge due to its idiomatic nature. This expression, articulated by Lindsey, conveys her desire to avoid attention. The idiom is not readily comprehensible when considering only its immediate context. It necessitates a broader view encompassing the paragraph's entirety. The translator aptly employs an extra-linguistic context approach, aligning with Chi & Hao's context theory (2013).

Various sources expound on the meaning of "fly under the radar." EA Learning English defines it as avoiding attention, akin to military aircraft avoiding enemy detection. The translated version, "Aku justru kepingin tidak dikenal" (I actually want to be unknown), aligns with this notion. The translator skillfully employs a paraphrase strategy as advocated by Baker (2018).

The acceptability of this translation is demonstrated by its linguistic harmony, devoid of grammatical discrepancies in the target language. It aptly captures the essence of the idiom, receiving validation as a natural and accurate rendition (Nababan & Nuraeni, 2012).

The phrase "When you start to make yourself a big deal" is spoken by Lindsey, signifying her aversion to fame. The idiom, referencing importance or prominence, demands a nuanced translation. The selected strategy, dissimilar style with a similar meaning, enables the translation "Kalau kau mulai menarik perhatian" (When you start to attract attention). The target idiom resonates with the source, while its distinct form adheres to Baker's approach (2018).

Multiple references align with the interpretation of "big deal" as something significant or famous. The chosen translation, "menarik perhatian" (attract attention), encompasses this meaning seamlessly. The translation's fidelity to the source, coupled with its linguistic correctness, positions it as an acceptable and natural rendition (Nababan & Nuraeni, 2012).

The phrase "his eureka moment had been a false alarm" symbolizes Colin's disillusionment. This idiomatic expression, denoting a mistaken belief, is aptly transformed into "momen Eureka-nya hanyalah khayalan" (his Eureka moment was merely a delusion). The translator's choice to employ the paraphrase strategy aligns with Baker's principles (2018).

Various sources concur on the meaning of "false alarm" as a situation misconstrued as an emergency. The translation "khayalan" (delusional) harmonizes with this understanding, demonstrating an accurate and contextualized transformation. In terms of acceptability, this translation achieves a natural correspondence in the target language, devoid of grammatical errors (Nababan & Nuraeni, 2012).

The phrase "out of breath" portrays Colin's exhaustion from uphill exertion. The idiom signifies panting or gasping for air. The translator aptly paraphrases this expression into "tersengal-sengal" (panting), aligning with Spears (2005) and Essential English Idioms and Phrases (2021).

The translation retains the idiomatic essence while adhering to linguistic integrity. Its coherence and absence of grammatical inaccuracies render it an acceptable rendition (Nababan & Nuraeni, 2012).

The phrase "shy away from the human voice" highlights the feral hog's avoidance of human presence. This idiom necessitates a comprehensive context to grasp its meaning. The translator employs an extra-linguistic approach, as prescribed by Chi & Hao (2013).

"Shy away" denotes avoiding or withdrawing from something, aligning with the translation "menghindari" (avoiding). The chosen paraphrase strategy maintains semantic fidelity while ensuring linguistic coherence. The translation's conformity to the source and linguistic accuracy affirms its acceptability (Nababan & Nuraeni, 2012).

To sum up from the discussion is that while Chusfana's translations of the idioms were skillful and effective in conveying the core meanings, there were nuances and potential alternative translations that could further enhance the impact and cultural relevance of the

translated text.

Throughout the discussion, it was emphasized that understanding idiomatic expressions requires considering both linguistic and contextual intricacies. The analysis of specific idioms highlighted the importance of extra-linguistic context, such as the surrounding paragraphs, the characters' personalities, and the cultural setting, in fully comprehending the meaning of idioms. It was also noted that some idioms may require adaptation or paraphrasing to ensure their meaningful and natural translation in the target language.

The analysis of each idiom provided insights into different translation strategies employed by Chusfana. These strategies included using similar idioms with dissimilar form or style but similar meaning, paraphrasing, and maintaining the source text's idiomatic expressions. The acceptance of the translations was discussed in terms of naturalness, grammatical correctness, and alignment with the target language speakers' usage.

In some cases, alternative translations were suggested that aimed to enhance the cultural relevance, idiomatic expression, or fluidity of the translation. These alternatives were proposed based on the original context, the idiomatic meaning, and the idiomatic expressions commonly used in the target language.

CONCLUSION

From the discussion, the study highlighted the complexities of translating idiomatic expressions and the importance of considering various contextual elements for accurate and effective translation. Chusfana's translations were generally can be considered equivalence by mostly applying paraphrase translation strategy of idiomatic expressions. The result of her presentation shows several choices in translation that could provide solution and contribution for translation strategies and equivalence. She seems to be confidence by rendering the idiom from the source text to target text even though sometimes she preserves idiomatic expression from the source text to target text. This seems to be based on the idea that she wants to maintain cultural nuance, and naturalness between the source text and the target language.

The study concludes the strategy applied by the translator as the progressive or dynamic strategies since she very often alters the idiom from the source text into non idiom. She even often paraphrases the idiomatic expressions of the source text in order to convey the and to preserve the understanding and cultural nuances of the target text readers' culture. This seems to based on the idea that translation by paraphrase is by far the most common way of translating idioms when a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and target languages. Even though translating should preserve the idiom with the same words and meaning but she often modifies the idiom to different idiom. This is probably the ideal solution, but also the most challenging. If there is a parallel idiom in the target language that utilizes the same words, structures, and meaning, then use this idiom as the new translation.

The study concludes the equivalence of the translation can be considered acceptance and natural by changing the form and the style of the source text idiom which is not exist in the target text. This seems to be based on the idea that translation equivalence conveys the same meaning and tone between the source text and target text. This is likely because every language has different ways how to express idea through language, such as idiomatic expressions. When a translator wants to preserve all idioms of the soource text to target text, an equivalent translation often reads very stiffly, because not all idioms are equal in terms of meaning, culture, and style. Therefore, this study suggests that for those who want to translate idioms from the source text to target text should consider the cultural factor and contextual meaning. The reason is because "idioms can be hard for non-native speakers to understand and because the meanings are usually symbolic. Each language has its own expressions that are used without conscious thought but may not be obvious for non-native speakers to understand".

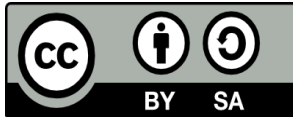
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Received (07-08-2023)

Accepted (26-12-2025)

Published (30-12-2025)