

TRANSLATION STRATEGIES OF IDIOMATIC EXPRESSIONS IN "AN ABUNDANCE OF KATHERINES"

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Abstract

This study aims at investigating the translation strategies and the equivalence of idiomatic expressions in the "An Abundance of Katherines". The study employs a descriptive qualitative approach. The data source of the study was gathered from the source text (ST) and target text (TT). The collected data were analyzed 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. The results of this study indicate that the idiom translation strategy applied by the translator 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. 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*

1. 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 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, which lead to a new form of expression

called idioms (Efendi and Hardjanto, 2023).

Idioms, a subset of figurative language, pose serious challenges for translators (Abdulhussain, 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 empirical 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 query, often produced 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 analyze 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 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.

2. LITERATURE REVIEW

There are some studies relating to the topic of the research, for instance, “An Analysis of the Translation of the Idioms in Agata Christie ‘s Mrs. McGinty’s Dead” by Suwardi (2013) and “Translating Idiomatic Expressions from English into Arabic: Difficulties and Strategies”. Both of the research discussed the difficulties that exist in translating idioms, and also to recommend some academic strategies to get over difficulties in translating idioms. The studies showed there are two interrelated troubles that usually a translator faces in translating idiomatic expressions, such as, the ability to identify and interpret idioms correctly, and the skill to get and find the suitable phrase in the target language. Accordingly, to translate idioms correctly, there are several factors that translators should be considered, for instance, stylistic and linguistic considerations, cultural aspects, and sociolinguistics factors.

As has been known, the idiom is very commonly used by English native speakers, which is employed in a range of situations, ranging from casual discussions to more official dialogues and textual contexts. In order to make an idiom, people combine existed words rather than to create a new word, then that become a new meaning. Newmark (1988), in his book, ‘Approaches to Translation’, stated that there are three meanings of the idiom. First, is a group of words, which by only paying attention to the meaning of the constituent words, it is impossible to predict the meaning of the group of words. Second, it is considered a style of language that is normal for native speakers of a language. Third, the use of this vocabulary or idiom that has been used by everyone (English native speakers). As for Hornby (1995), idioms are phrases or group of words that contain words that cannot be

easily understood if only in individual form, so they must be studied as a unit. One of the examples is, spill the beans, which means revealing confidential information. Moreover, Hurford et al. (2007) argued that idiom is a phrase that contains several individual words, each of which has a literal meaning. The meaning of the whole words does not depend on the literal meaning of each word, because they have no related meanings. Whereas the context of the text is a place depending on the meaning of an idiom. Therefore, idiomatic expression expresses an insight, viewpoint, or emotion whose meaning is dependent on the context in which it is used.

On the other hand, Vinay & Darbelnet (1995) conferred that the depiction of the same circumstance in two different languages, using different arrangements or styles is called equivalence. Equivalence is a technique where the same circumstance is reconstructed as in the source, but with a different language. Thus, a similarity and resemblance between two languages that have the same meaning is equivalence. In addition, Baker (2018) constituted that if there are words or sentences that are not equivalence it can create a problem and add to the difficulty in the translation process. Baker stated that the absence of a direct equivalent of the source language in the target language is called non-equivalence at the word level and provides two cases where idiom can be easily misinterpreted. First, some idioms are ‘misleading’; they actually have a literal meaning, but the real meaning is different from the literal meaning. If the literal meaning is used, then the result of the interpretation of the idiom is not in accordance with the whole text. For instance, is the idiom ‘cat is out of the bag,’ which means the secret has been revealed. Second, an idiom in

the source language, may have the same literal meaning as the idiom in the target language, but actually the meaning of each idiom is different. Therefore, Baker (2018) proposed some strategies in translating idioms:

- 1) Using idiom with a similar style or form and meaning.
- 2) Using idiom with dissimilar style or form, but similar meaning.
- 3) Translation by using paraphrase.
- 4) Translation by omitting the play on the idiom.
- 5) Translation by omitting the whole idiom.

Besides the equivalence of the translation, acceptability is also an important aspect in the process of translation. According to Larson (1998), acceptable translation is using normal forms of language in the target text, which must have the same meaning between what is understood by the reader in the original version, and the target reader in the target text, and maintain the dynamics of the language in the original version to the target text. Nababan (2012) proposed translation acceptability to measure the result of translation, such as, first, translation is considered acceptable and natural translation when the result of translation can be understood by the target readers culture and norms. Second Quite acceptable translation when there are still grammatical errors in the translation if it is referring to the rules of the target language, even though the meaning feels quite natural. Third, unacceptable translation when translation does not sound natural and does not follow the language norms of the target language. Therefore, translations that are not in accordance with the culture, norms, and rules that exist in the target language, cannot be accepted by the target reader.

3. 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 Katherine's* (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. Forth, 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 analyzed 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 analyzed based on the strategies of idiomatic expressions developed by Baker (2018). Fourth, the analyzed data are interpreted based on subjective or qualitative descriptive method. Last, the findings and discussion are summarized subjectively.

4. RESULT 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*

Katherine's 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 Katherine's* 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:

4.1 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 Katherine's*," several idiomatic expressions were expertly rendered into Indonesian by Poppy Chusfana. However, 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.

4.2 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 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 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.

4.3 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, 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.

4.4 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.

4.5 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 components 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 Siefring (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).

4.6 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.

4.7 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 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.

4.8 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.

5. CONCLUSION

The study concludes 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 be 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 does 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 source 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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