



## Indonesian-English Translation Strategies of Idiomatic Expressions within A Bilingual Indonesian Folklore

Yohanes Maria Restu Dian Raharjo

Universitas Bunda Mulia

[yraharjo@bundamulia.ac.id](mailto:yraharjo@bundamulia.ac.id)

Corresponding email: [yraharjo@bundamulia.ac.id](mailto:yraharjo@bundamulia.ac.id)

### Abstract

Indonesian folklore or traditional stories are an integral part of language learning for both Indonesian and English subjects, especially if presented in a bilingual format. These literary works frequently include idiomatic expressions to add nuance and aesthetics within them. This research aims to identify the translation strategies of idiomatic expressions from Indonesian to English within traditional stories or folklore. The study employed a descriptive qualitative research method. The data were gathered from a book entitled "Indonesian Stories for Language Learners" containing Indonesian folklore having idiomatic expressions within the text. The data were analyzed using the content analysis technique by referring to the six strategies of idiomatic translation. As a result, correctly translating the idiomatic expressions is necessary. Translating Indonesian idiomatic expressions into English requires a particular strategy because of their unique connotational nature as expressions. The study employed a descriptive qualitative research method. The data were gathered from a book entitled "Indonesian Stories for Language Learners" containing Indonesian folklore having idiomatic expressions within the text. The data were analyzed using the content analysis technique by referring to the six strategies of idiomatic translation. The analysis result showed five translation strategies employed by the translator to translate Indonesian idiomatic translation. Those strategies are namely (1) using an idiomatic expression of similar meaning and form, (2) the omission of a play on an idiomatic expression, (3) paraphrasing, (4) using an idiomatic expression of similar meaning but dissimilar form, and (5) the omission of an entire idiomatic expression. The most frequently used strategy is an idiomatic expression of similar meaning and form.

**Keywords:** *Translation Strategy, Idiomatic Expression, Indonesian-English Translation*

### Introduction

Indonesian folklore or traditional stories have played essential roles in language learning. These literary works are proven to possess educational values for both teachers and students. For language teachers, folklore has served as both written and spoken learning materials like reading text, short movies, and animation videos (Amin & Hidayat, 2023;

Mutiarani & Rahman, 2019; Tanihardjo, 2018; Wijayanti et al., 2022). In addition, these materials can be utilized for various teaching and learning purposes, such as improving reading comprehension, learning vocabularies, developing analytical and critical thinking skills, increasing motivation and participation, fostering appreciation of cultural heritages, increasing learning autonomy, and even supporting students' character education (Ernawati & Retnowati, 2016; Fadhli, 2020; Raharjo et al., 2024; Ramli, 2024; Yoedo & Mustofa, 2022). Therefore, Indonesian folklore is an inseparable literary work within language learning, especially in Indonesian schools and education.

The literary works of Indonesia often emphasize the use of idiomatic expressions. These expressions consist of one or several words that carry connotational meaning or cannot be understood literally (Cooper, 1999; Redman, 1997). The first reason for this emphasis is that the use of idiomatic expressions is considered important to show the writing style and aesthetic aspects of a literary work (Dewi & Wahyu, 2021). Then, using idiomatic expressions also allows the authors to express their creativity by conveying messages implicitly, inciting emotions, and depicting the story instead of merely telling what happened (Amanda, 2024). In addition, the use of idiomatic expressions in literary works (e.g. novels, short stories, poems, etc.) can enhance the storytelling process by adding nuance and color that cannot be conveyed through literal means (Sari, 2015). Therefore, idiomatic expressions are common in Indonesian literary works, including folklore or traditional stories.

Presenting Indonesian folklore or traditional stories in a bilingual (Indonesian and English) format, the folklore can provide students with unique learning opportunities (Syafutri & Sujarwati, 2021). First, it allows students to engage with cultural richness while improving their language mastery. Through this, students can enrich their knowledge of Indonesian culture, while simultaneously learning English (vocabulary, grammar, tenses, etc.) and developing an awareness of English-Indonesian translation. Then, since folklore is rich with idiomatic expressions, this also presents an opportunity for students to learn idiomatic expressions from both languages and to understand their contextual usage. When students encounter an idiomatic expression within the Indonesian version of the folklore, they can check how the expression is translated to English from the English version. So, students may become more aware of how Indonesian idiomatic expressions are most likely translated into English. In addition, those opportunities align with the principle of Content-Based Instruction and Grammar Translation Method (Richards & Rodgers, 2014), in which students learn language by acquiring and understanding content and approaching the grammatical structure of two languages, in this case, English and Indonesian. Hence, presenting a bilingual (Indonesian-English) version of Indonesian folklore is deemed beneficial for supporting the language learning process.

However, the nature of the idiomatic expressions used in literary works, including Indonesian folklore, could cause challenges to the translation process. According to Baker (2018), translators may encounter several problems while translating idiomatic expressions. First, idiomatic expressions do not have equal expressions in the target language (TL). Since idiomatic expressions are unique to a particular culture and language, expecting equivalent idiomatic expressions in the TL is unrealistic (Baker, 2018; Hashemian & Arezi, 2017). As a result, the translator not only must re-create the source language (SL) message but also must

find the equal message from TL that does not exist in SL (Newmark, 1998). Second, idiomatic expressions may have a similar counterpart in the language in terms of form but have different context (Baker, 2018). In other words, the idiomatic expressions and their counterparts may have a similar meaning, but the context in which they are used can be different. Third, in its SL, idiomatic expressions may be interpreted in a literal way aside from idiomatically (Baker, 2018). This may cause a phenomenon called wordplay among SL speakers. However, a similar phenomenon may not be recreated when the idiomatic expressions are translated from SL to TL. As a result, the translation process may not be practical. This aligns with the argument that translation is frequently highlighted on its practical aspect (Halim, 2022). Lastly, the way and how often idiomatic expressions are used may be different in the SL and the TL (Baker, 2018). For example, particular idioms may be suitable for daily conversation but not for formal conversation. In addition, although some languages may have similar idiomatic expressions that are recognizable and accurately translatable, those languages may have more idiomatic expressions than other languages or use them more frequently (Baker, 2018; Hanim & Hardjanto, 2021). Therefore, it is necessary to employ particular strategies to deal with the translation of idiomatic expressions.

According to Baker (2018), there are six strategies for translating idiomatic expressions. First, the translator can use an idiomatic expression of similar meaning and form. In this strategy, the process involves finding an idiomatic expression in the TL that is similar in terms of meaning and lexical items to the SL one. Second, it is possible to translate by using an idiomatic expression of similar meaning but dissimilar form. This strategy involves seeking a TL idiomatic expression that has a similar meaning to the SL one although it is different from the SL one in terms of form or lexical aspects. Third, the translator can also translate by borrowing an idiomatic expression of the SL. This strategy is employed to deal with culture-specific items and has a similar procedure to using loan words in the TL. Fourth, paraphrasing the translation of an idiomatic expression is also one of the available options. This process involves conveying or elaborating the intended/contextual meaning of the idiomatic expression using a regular language style. Fifth, the translator may omit the playful or figurative aspects of an idiomatic expression. In this process, only the literal or non-contextual meaning of the idiomatic expression is being transferred. Sixth, the translator can omit the entire idiomatic expression to translate it due to having no equivalence, being difficult to paraphrase, or being stylistically inappropriate.

This research aims to identify the translation strategies of idiomatic expressions from Indonesian to English within Indonesian folklore presented in a bilingual format. The subject of analysis is an Indonesian folklore text provided for language learners. By analyzing the identified strategy, the research attempts to elaborate on the possible translation process conducted by the translator.

## **Research Methodology**

This research aimed to (1) identify the translation strategies of idiomatic expressions from Indonesian to English within Indonesian traditional stories or folklore and (2) elaborate on the possible translation process by referring to the theory of translation strategies. To achieve these objectives, the researcher employed descriptive qualitative research. This

research method aimed to describe and understand a phenomenon within its natural setting. In this case, the phenomenon here was the translation strategy within the setting of bilingually-presented texts.

The research object was taken from the book entitled “Indonesian Stories for Language Learners” written by Katherine Davidson & Yusep Cuandani and published by TUTTLE Publishing. This book aimed to introduce Indonesian Traditional Stories to language learners. The stories within this book were written as text types similar to texts studied in upper secondary courses of Indonesian as a foreign language (Davidson & Yusep Cuandani, 2021). Every story text in this book was presented in an English-Indonesian bilingual format. The odd pages of each story text presented the English version, while the even pages presented the Indonesian version. In the Indonesian version of the story, some expressions, phrases, and words were written and printed in bold. It was done to emphasize that those expressions, phrases, and words could be a culturally specific term, an idiomatic expression, or even a proverb. Meanwhile, the English version of the story did not have any words printed in bold. However, the book also provided a glossary containing a list of the Indonesian words previously printed in bold along with the English translations. This was done probably because the author wanted the English version to be enjoyed as it is, while they still wanted to teach the specific words, phrases, or expressions through a glossary. Nevertheless, this feature helped the researcher in sorting out and specifying the data from the data source.

In order to sort out the data, the researcher used idiomatic expressions (Baker, 2018; Cooper, 1999; Redman, 1997), namely (1) consisting of one to several words and (2) not being able to be interpreted literally in Indonesian or based on the context of its use within the sentence. After that, the researcher analyzed the idiomatic expression within each of the sentences by comparing the idiomatic expression of the source language and the translation. To analyze the data, the research employed content analysis. Content analysis allows the researcher to identify, quantify, and describe the phenomenon within a document or a text (Robson & McCartan, 2016). Since this research focused on analyzing a text, content analysis was deemed suitable for the data analysis technique for this research. In order to analyze the data, the researcher employed the theory of translation strategies for idiomatic expressions by Baker (2018), namely (1) using an idiomatic expression of similar meaning and form, (2) using an idiomatic expression of similar meaning but dissimilar form, (3) borrowing the source language of an idiomatic expression, (4) translating by paraphrasing, (5) translation by the omission of a play on an idiomatic expression, and (6) translation by the omission of entire idiomatic expressions.

## **Findings**

This section elaborates the findings of this research, namely (1) Indonesian idiomatic expressions, found the book entitled “Indonesian Stories for Language Learners”, and (2) translation strategies used to translate each idiomatic expression to English.

### **1. *Idiomatic Expression***

Based on the criteria of idiomatic expressions (Baker, 2018; Cooper, 1999; Redman, 1997) the researcher identified twelve Indonesian idiomatic expressions after analyzing every Indonesian word and phrase printed in bold used in each of the stories within the book. The list of Indonesian Idiomatic Expressions is presented in the following table.

**Table 1**  
*Indonesian Idiomatic Expression*

No	Indonesian Idiomatic Expression\("..."")	Lexical Category
1	<i>Ada “kabar burung”, kalian itu mandal, atau saudara sepupu.</i>	Noun
2	<i>Suaminya jadi “patah semangat”, dan tidak mau lagi bekerja, hanya mengurung diri di rumah.</i>	Noun
3	<i>Putri Mandalika mempunyai hak yang penuh untuk memilih siapa yang akan menjadi “pendamping hidup” nya.</i>	Noun
4	<i>Setiap hari banting tulang keluar masuk “bibir pantai” untuk bekerja sebagai kuli angkut.</i>	Noun
5	<i>Suaminya jadi patah semangat, dan tidak mau lagi bekerja, hanya “mengurung diri” di rumah.</i>	Verb
6	<i>Mungkin, harta yang berlimpah dan perlakuan orang-orang di sekeliling yang sedikit mendewakanku lambat laun telah membuatku “lupa diri”.</i>	Verb
7	<i>Setiap hari “banting tulang” keluar masuk bibir pantai untuk bekerja sebagai kuli angkut.</i>	Verb
8	<i>Bertahun-tahun menanti dan berdoa untuk bisa bertemu dengan Malin “berbuah pahit”</i>	Verb
9	<i>Sudah seratus hari tidak “datang bulan”.</i>	Verb
10	<i>Di satu sisi sangat sedih meninggalkan saya, orang tuanya yang “sebatang kara”, namun di sisi lain dia sudah sangat bosan hidup dalam kesengsaraan.</i>	Adjective
11	<i>Ketika melangkah keluar kapal dan berjalan melalui jembatan yang menghubungkan kapalku dengan darmaga, kali ini aku terkejut “bukan kepalang”.</i>	Adverb
12	<i>Semoga Siti bisa membesarinya “menjadi orang” nanti.</i>	Adverb

Based on the data presented in the table, it was found that most identified Indonesian idiomatic expressions are made up of two words. In addition, the lexical analysis of each sentence showed that each idiomatic expression fell into various lexical categories, namely noun, verb, adjective, and adverb. The idiomatic expressions categorized as nouns functioned either as the subject of a sentence or an object of a verb. An example was the expression “bibir pantai” which was the object of the verb “masuk” (Sentence 2, Table 1). Then, the ones categorized as verbs served as the verb of a sentence. The example was the verb “banting tulang” in sentence number 7 in Table 1. Meanwhile, some idiomatic expressions were also categorized as adverbs since they modified the verb of a sentence. An example could be found in Sentence 11 on Table 1 shown by the expression “bukan kepalang” which modified the verb “terkejut”. Regarding the one falling into the category of an adjective, there was only one idiomatic expression that modified nouns. The example was in Sentence 10 on Table 1 in which the expression “sebatang kara” functioned as an adjective modifying the noun “orang tuanya”.

## 2. Translation Strategies

The analysis result of each Indonesian idiomatic expression and its translation showed that there were five translation strategies employed by the translators (authors) to transfer the idiomatic expression from Indonesian to English. These strategies included (1) using an idiomatic expression of similar meaning and form, (2) the omission of a play on an idiomatic

expression, (3) paraphrasing, (4) using an idiomatic expression of similar meaning but dissimilar form, and (5) the omission of an entire idiomatic expression. Based on the data shown in Table 2 below, it was found that the strategy of translation by using an idiomatic expression of similar meaning and form was the most frequently employed one. Meanwhile, the least frequent one is the strategy of translation by the omission of an entire idiomatic expression.

**Table 2***Indonesian-English Translation Strategies of Idiomatic Expression*

No.	Indonesian Idiomatic Expressions	English Translation	Strategy
1	<i>Ada kabar burung, kalian itu mandal, atau saudara sepupu.</i>	There's gossip that you are first cousins.	Using an idiomatic expression of similar meaning and form.
2	<i>Sudah seratus hari tidak datang bulan.</i>	I haven't had my period for a hundred days.	Using an idiomatic expression of similar meaning and form.
3	<i>Putri Mandalika mempunyai hak yang penuh untuk memilih siapa yang akan menjadi pendamping hidupnya.</i>	Princess Mandalika has the right to choose who will become her life partner.	Using an idiomatic expression of similar meaning and form.
4	<i>Setiap hari banting tulang keluar masuk bibir pantai untuk bekerja sebagai kuli angkut.</i>	Every day, he worked his fingers to the bone going to and from the water's edge to work as a dockside laborer carrying goods.	Using an idiomatic expression of similar meaning and form.
5	<i>Mungkin, harta yang berlimpah dan perlakuan orang-orang di sekeliling yang sedikit mendewakanku lambat laun telah membuatku lupa diri.</i>	Perhaps, abundant riches and the actions of those around me who somewhat deified me slowly made me forget myself.	Using an idiomatic expression of similar meaning and form.
6	<i>Setiap hari banting tulang keluar masuk bibir pantai untuk bekerja sebagai kuli angkut.</i>	Every day, he worked his fingers to the bone going to and from the water's edge to work as a dockside laborer carrying goods.	Using an idiomatic expression of similar meaning and form.
7	<i>Suaminya jadi patah semangat, dan tidak mau lagi bekerja, hanya mengurung diri di rumah.</i>	Her husband's spirit was broken, and he did not want to work anymore, instead staying inside the house all day.	The omission of a play on an idiomatic expression
8	<i>Semoga Siti bisa membesarkannya menjadi orang nanti.</i>	I hope Siti can bring him up to be a good person.	The omission of a play on an idiomatic expression
9	<i>Di satu sisi sangat sedih meninggalkan saya, orang tuanya yang sebatang kara, namun di sisi lain dia sudah sangat bosan hidup dalam kesengsaraan.</i>	On the one hand, he was very sad to leave me, his only remaining parent, but on the other hand, he was very tired of living in misery.	Paraphrasing
10	<i>Suaminya jadi patah semangat, dan tidak mau lagi bekerja, hanya mengurung diri di rumah.</i>	Her husband's spirit was broken, and he did not want to work anymore, instead staying inside the house all day.	Paraphrasing
11	<i>Bertahun-tahun menanti dan berdoa untuk bisa bertemu dengan Malin berbuah pahit.</i>	Years of waiting and praying to be able to meet him had sown bitter fruit.	Using an idiomatic expression of similar meaning but dissimilar form.

No.	Indonesian Idiomatic Expressions	English Translation	Strategy
12	<i>Ketika melangkah keluar kapal dan berjalan melalui jembatan yang menghubungkan kapalku dengan darmaga, kali ini aku terkejut bukan kepalang.</i>	This time, when stepping off the boat, walking across the gangway connecting the boat to the wharf, I was stunned.	The omission of an entire idiomatic expression

## Discussion

This section elaborates the discussion on how each of the identified translation strategies is implemented to translate Indonesian Idiomatic Expressions into English. The discussion is organized from the most identified translation strategy to the least identified one.

### 1. Using An Idiomatic Expression of Similar Meaning and Form

This strategy involves finding a TL idiomatic expression that has a similar meaning and form to the SL one (Baker, 2018). The similarity in meaning refers to a condition where the idiomatic expressions of both SL and TL have the same contextual and connotative meanings. In addition, both should also share the same lexical features, such as the same word class or the same part of speech. As a result, both SL and TL idiomatic expressions can provide the same impact and nuance for each of the users of both languages.

**Indonesian:** *Sudah seratus hari tidak datang bulan.*

**English:** I haven't **had my period** for a hundred days. (Excerpt 1)

One of the examples is the translation of “*datang bulan*” to “*had my period*” in Excerpt 1 above. In Indonesian, the idiomatic expression “*datang bulan*” is frequently used to describe that a woman is in the middle of her menstrual cycle. Also, this expression is lexically categorized as a verb since the head word of the phrase itself is the word “*datang* (v.)” meaning to arrive in a particular place or situation. Observing the sentence from Excerpt 1 above, it is shown that the expression also serves as the verb of that sentence. In this context, the expression becomes the verb of an unwritten first-person or third-person subject. Due to that, it is not possible to translate the expression in a literal sense or word by word. If it was translated in a literal sense, the translation would have nothing to do with the intended or contextual meaning of the idiomatic expression.

To negate this translation challenge, the translator seems to have tried finding a TL idiomatic expression that is similar to the SL one. The translator chose the expression “*had my period*” (or *have my period*) as the English translation of the idiomatic expression “*datang bulan*”. In English, this expression is also categorized as an idiomatic expression because its meaning is not based on its constituent words. The meaning of “*had my period*” does not refer to owning a certain degree of time. However, this expression is frequently used to describe that a woman is within her menstrual cycle. Also, by observing the expression from the lexical perspective, the expression can be categorized as a verb since the head word is the word “*had* (v.)” meaning “*to own something*”. In addition, this aligns with the use of that expression in the translated sentence from Excerpt 1 above, where the expression serves

as the verb of the subject (*subject "I"*). As a result, the TL idiomatic expression “*had my period*” is deemed similar to the SL one “*datang bulan*” in terms of its meaning, contextual use, and lexical aspect.

## 2. The Omission of a Play on An Idiomatic Expression

This strategy involves omitting the playful or figurative aspects of an idiomatic expression, leaving its literal meaning transferred from SL to TL. According to Baker (2018), this strategy is implemented when the figurative aspects such as tone or nuance are difficult to reproduce in the TL, although the literal meaning of the idiomatic expression itself can be delivered.

**Indonesian:** *Suaminya jadi patah semangat, dan tidak mau lagi bekerja, hanya mengurung diri di rumah.*

**English:** Her husband's spirit was broken, and he did not want to work anymore, instead **staying inside** the house **all day**. (Excerpt 2)

One of the examples of the implementation of this strategy is the translation of “*mengurung diri*” to “*staying inside...all day*” shown in Excerpt 2. The phrase “*mengurung diri*” can be interpreted literally as staying inside a particular room for some time (e.g. inside the house). However, in the Indonesian context, this expression is considered idiomatic because it is frequently associated with its connotational meaning which is an act of self-isolation due to overwhelming emotion or condition. In other words, someone is usually described as “*mengurung diri*” when he has a particular overwhelming emotion and decides to intentionally distance himself (self-isolation) from other people or society by staying in a particular place. Then, from the lexical perspective of the SL sentence from Excerpt 2, the expression indeed serves as the verb of the sentence and the subject “*suaminya*”. Also, it describes what happened to the subject and what it is doing based on the context of the sentence.

In translating this idiomatic expression, the translation appears to employ the translation by omitting a play on the idiomatic expression. The chosen translation, which is “*staying inside...all day*”, has been able to capture the sense of keeping or maintaining distance from other people or society within a time constraint. In addition, the translation also successfully maintains the lexical features of the SL within the TL text because both the original and the translation serve as the verb of the sentence. However, it does not seem to successfully capture the sense of overwhelming emotion causing the person to do the act of keeping distance or self-isolation. Instead, it only captures the literal meaning of that idiomatic expression. As a result, the playful or figurative aspects of the idiomatic expression are not reproduced within the TL.

## 3. Paraphrasing

The strategy of paraphrasing in the idiomatic translation involves the process of translating the intended/contextual meaning of the SL idiomatic expression (Baker, 2018). In other words, the translator does not translate the SL idiom to the TL idiom, but translate the meaning of the SL idiom to the TL. As a result, the translated version can deliver the meaning but may lose its aesthetic aspects.

*Di satu sisi sangat sedih meninggalkan saya, orang tuanya yang sebatang kara, namun di sisi lain dia sudah sangat bosan hidup dalam kesengsaraan.*

On the one hand, he was very sad to leave me, his **only remaining** parent, but on the other hand, he was very tired of living in misery. (Excerpt 3)

One of the examples in which the translator implemented paraphrasing strategy can be seen from the sentence in Excerpt 3. The case here is about the translation of the phrase “*sebatang kara*”. In Indonesian, this phrase comes from two words, namely “*sebatang*” which literally means “*one trunk*” and “*kara*” which literally refers to “*a type of bean*”. However, this phrase is often used in a connotative way to describe that someone is alone and has no family members or relatives. Then, by observing the use of “*sebatang kara*” in the sentence within Excerpt 3, it can be seen that the phrase is used connotatively to describe someone’s condition, specifically “*orang tuanya*”. As a result, translating it literally may not be suitable.

In order to deal with this translation challenge, the translator seems to have employed a paraphrasing strategy. Instead of using an idiomatic expression from the TL, the translator chose to translate the connotative or intended meaning of the SL idiomatic expression “*sebatang kara*” to the TL phrase “*only remaining*”. This translation fits the description of the SL idiomatic expression which is the condition of being alone with no family members or relatives. In addition, the phrase also serves as an adjective modifying the noun “*parent*”, just like the SL expression “*sebatang kara*” which describes or modifies the noun “*orang tua*”. As a result, the meaning of idiomatic expression “*sebatang kara*” is successfully delivered into English although the idiomatic form totally disappears.

Despite the disappearance of the idiomatic form caused by the translation, the translator has a unique way in attempting to preserve the SL style. It can be seen in how the word “*sebatang kara*” is translated to “*only remaining*”. Referring to the meaning of “*sebatang kara*”, if the translator only aims to transfer the intended meaning of the expression from SL to TL, using either “*only*” or “*remaining*” can be considered as sufficient. Instead, the translator uses both words. Therefore, it can be concluded that the translator may have an attempt to put an emphasis that “*sebatang kara*” is more than just either “*only*” or “*remaining*”.

#### 4. Using An Idiomatic Expression of Similar Meaning but Dissimilar Form

In this strategy, the translation process involves using a TL idiomatic expression containing similar meaning to the SL on but being different in terms of form or lexical aspects (Baker, 2018). In this case, both SL and TL idiomatic expressions share similar contextual and connotative meanings. However, each expression belongs to a different lexical category than the other. As a result, the translation to can successfully retain the message although the form does not stay faithfully to the SL.

*Bertahun-tahun menanti dan berdoa untuk bisa bertemu dengan Malin berbuah pahit.*

Years of waiting and praying to be able to meet him had sown **bitter fruit**. (Excerpt 4)

The example is shown in Excerpt 4 above. In Indonesian, the idiomatic phrase “*berbuah pahit*” is frequently used to describe that someone is having a very bad experience. Specifically, this bad experience refers to a result coming from a long hopeful effort. In other words, this phrase is also used to describe a condition when someone’s efforts or hard works do not give him something good in return. In addition, this idiomatic expression is lexically categorized as verb since the head word is the word “*berbuah*” meaning “*to produce something (fruit; in literal context)*” after being nurtured for a certain period of time. Also, the phrase serves as the verb of noun phrase “*Bertahun-tahun...Malin*” in the sentence within Excerpt 4 above. In literal context, the verb “*berbuah*” is usually paired with the subject “*tanaman*” (plant). Since the subject of the verb in the Excerpt 4 is not a plant, the literal translation would not produce a sensible result and accurate meaning.

To deal with this translation challenge, the translator seems to have used a TL idiomatic expression that contains similar contextual meaning to the SL one. The translator chose the phrase “*bitter fruit*” as the English translation of the “*berbuah pahit*”. In English, this expression is identified as an idiomatic expression because it can be interpreted both denotatively and connotatively. Denotatively, this expression is often used to describe one of the characteristics of fruits when it is being eaten. Meanwhile, in its connotative uses, this expression is frequently used to describe a bad result of a particular experience. These connotative uses are similar to the one from the SL idiomatic expression “*berbuah pahit*”.

However, observing the expression from its lexical aspect, the phrase “*bitter fruit*” can be categorized as a noun because it has the word “*fruit (n.)*” as its head word. In addition, the phrase also serves as the object of the verb “*had sown*” meaning “*to get/receive something*” as seen in the Excerpt 4. As a result, the idiomatic expression “*bitter fruit*” can be considered as the equivalence of the Indonesian one “*berbuah pahit*” in terms of its contextual or connotative meaning, although each expression belongs to a different lexical category than the other one.

## 5. The Omission of An Entire Idiomatic Expression

In this strategy, the translator can omit the entire idiomatic expression because it does not have any equivalence, cannot be paraphrased, or is stylistically inappropriate (Baker, 2018). The implementation of this strategy may be used to improve the readability of the whole TL sentence/text translated from the SL sentence/text where the idiomatic expression exists. However, it removes the both the idiomatic expression and its message entirely from the sentence.

*Ketika melangkah keluar kapal dan berjalan melalui jembatan yang menghubungkan kapalku dengan darmaga, kali ini aku terkejut **bukan kepalang**.*

This time, when stepping off the boat, walking across the gangway connecting the boat to the wharf, I was **stunned**. (Excerpt 5)

The sentence and its translation in Excerpt 5 are the implementation example of this strategy. In this context, the phrase “*bukan kepalang*” is being omitted from the translated sentence. In Indonesian, this phrase comes from two words, namely “*bukan*” meaning “*not*” and “*kepalang*” meaning “*not enough*”. However, when becoming a phrase, it has a closer meaning with the word “*sangat*” (“*extremely*”) and is used to describe the action of

someone, or in a lexical manner, it functions as an adverb of a verb in a sentence. In the case of the SL in Excerpt 5, the phrase is function as the verb “*terkejut*”. In other words, this “*bukan kepalang*” is an idiomatic expression because it does not represent the meaning of each individual word that makes it up. As a result, one of possible way to translate this is by either using similar idioms or paraphrasing.

Based on the data from Excerpt 5, it seems that the translator does not employ either the strategy of using similar idioms or paraphrasing. Instead, the translator chose to omit the idiom entirely. As it is presented, the idiomatic expression and the verb being modified “*terkejut bukan kepalang*” are translated to “*stunned*”. In this case, only the word “*terkejut*” is being translated to the TL into “*stunned*”. Although the word “*stunned*” can represent the sense of “*very surprised*” (*surprised* = *terkerjut*), it does not represent the degree of extremity contained by the word “*extremely*”. As a result, this case can be considered as the omission of the entire idiomatic expression because the translation does not transfer either the idiomatic expression or its intended/connotative meaning.

## Conclusion and Suggestion

The research findings and discussion provide three major conclusions. First, there are five idiomatic translation strategies identified within the bilingual story texts, namely (1) using an idiomatic expression of similar meaning and form, (2) the omission of a play on an idiomatic expression, (3) paraphrasing, (4) using an idiomatic expression of similar meaning but dissimilar form, and (5) the omission of an entire idiomatic expression. Second, since the major identified strategy is using an idiomatic expression of similar meaning and form, the translator (author) may have the intention to introduce Indonesian idiomatic expressions to the language learners using the book. Third, because most SL idiomatic expressions are found to be translatable to the TL idiomatic expression, each of the Indonesian and English languages may have shared similar idiomatic expressions. For further studies in idiomatic translation strategies, it is suggested that the future researcher may investigate the strategies used by Indonesian EFL students to translate Indonesian Idiomatic Expressions.

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