

THE STRATEGIES APPLIED IN THE TRANSLATION OF INDONESIAN IDIOMS INTO ENGLISH IN NOVEL *ZIARAH*

Habizar

Universitas Jambi

E-mail: habizar@unja.ac.id

Abstract

The objectives of this research is to investigate the strategies applied by the translator in translating the Indonesian idioms in novel “*Ziarah*” into its English target language text “The Pilgrim” and how effectively the meaning of the ST idioms conveyed to TT using the strategies identified. In this study, the researcher employs Baker’s (2011) proposed strategies of translating idioms and Nida’s (1964) notion of equivalence in translation as the theoretical foundation for achieving the objectives of this study. Based on the results of this study, it was found that from the 28 Indonesian idioms contained in the SL text, 14 idioms were translated into English using the paraphrase strategy, 8 idioms were translated into English by using idioms of similar meaning but dissimilar form, 5 idioms translated by using idiom of similar meaning and form, and 1 Indonesian idiom translated to English by using omission strategy. Moreover, the findings of this study also reveal that the most appropriate strategy to be used for translating Indonesian idioms into English is Baker’s (2011) strategy of translating idiom by paraphrase.

Keywords: *Indonesian Idioms, Translation Strategies, Translation Quality*

INTRODUCTION

Translation plays an important role in the process of human communication. In this regard, Catford (1965, as cited in Lafta, 2015, p.1) states that “with the advance of an information society and the development made in the area of data processing and communication, the importance of translation has become greater than before as it is significant not only to those in the field of language learning or teaching, linguists and professional translators, but also to those in the field of engineering and mathematics”.

According to Larson (1984, p.3), translation is a process of transferring the meaning of the source language into the receptor language. Meanwhile, Newmark (1988, p.26) also adds that “translation is a process of transferring the meaning of a source text into a target text in a way that the writer intends the text to be understood”.

Although the essence of the translation activity is transferring the meaning of the source language into the target language text by maintaining the ST author’s intention, as mentioned by Larson and Newmark above, but in practice, to produce a high quality of translation text is not an easy task. This is because every language has its own structure and the culture-specific linguistic concepts that differ from one to another. In this regard, Culler (1976, as cited in Ordudari, 2007) states that “one of the main problems of transferring texts

from the source language into the target language is the differences in structure and the culture between the two languages; the greater the disparity between the two languages, the more problematic is transferring messages from the original text to the target text”.

One of the most challenging in the translation activity is the translation of literary works such as novels. This is because the novels contain various types of figurative language such as metaphors, similes, hyperboles and idioms that are difficult to be understood and also difficult to be translated. Among the figurative languages, the translation of idiomatic expressions is one of the most problematic. According to Steel (2006, p.421), idioms are an expression whose meaning is different from the meaning of its constituents. To translate the idioms, a translator is not only required to know the meaning of each SL word but also needs to know about the culture of the source language, so that the idioms related to the cultural language expressions contained in the SL text can be translated into the TL text effectively.

In relation to the novel *Ziarah* (1970), this novel is one of the Indonesian novels that contain various types of idiomatic expressions. Based on the researcher’s analysis of this novel, the novel contains many cultural language expressions such as, *membesarkan hati* (literally: *membesarkan*=enlarge *hati*=heart), *berfikiran setan* (literally: *berfikiran*=to think/minded *setan*=devil), *menarik urat leher* (literally: *menarik*=to pull *urat*=vein *leher*=neck), etc. in which these expressions are hard to be understood even on the condition that they are native speakers. Therefore, considering that this Indonesian novel has been translated into English by a foreign translator, there is a need to investigate the translation quality by investigating the strategies used by the translator in translating Indonesian idioms into English in Novel *Ziarah* (1970) and how effectively the meaning of the idioms conveyed to TT using the strategies identified.

METHOD

This study used a descriptive qualitative method to describe the finding of this study. Qualitative is an appropriate method to be used for investigating a problem in order to get clear understanding of certain phenomenon (Cresswell, 2012). In this study, the researcher tried to investigate the phenomenon of Indonesian idiomatic expressions that have been translated into English by foreigner. The data of this study is the Indonesian idiomatic expressions contained in the novel “*Ziarah*” (1970) written by *Iwan Simatupang* and its English version “the pilgrim” (1975) that was translated to English by an Australian translator named Harry Aveling. Some procedures used in analysing the data were: first, the researcher read carefully to the SL text and identifying the Indonesian idioms contained in each

paragraph and then underlined the identified idioms. After that, the researcher read the TL text for investigating the strategies applied by the translator in translating Indonesian idioms into English and examining the effectiveness of the meaning conveyed. In this study, the researcher used *Kamus Ungkapan Bahasa Indonesia* (Dictionary of Indonesian Idioms) and Oxford English Dictionary (OED) to know the exact meaning the idiomatic expressions.

RESULTS AND DISCUSSION

In this study, the researcher borrowed Baker's (2011) proposed strategies, to classify the translation strategies applied by the translator in translating the Indonesian idioms into English in Novel *Ziarah*. The strategies are: 1) translating an idiom by using an idiom of similar meaning and form, 2) translating an idiom by using an idiom of similar meaning but dissimilar form, 3) the translation of idioms by paraphrasing, 4) translating an idiom by omission, 5) translating an idiom by omission of a play on idiom, 6) translating an idiom by borrowing the SL idiom, and 7) translating an idiom by compensation were not applied in this study. Based on the detail analysis to both SL text (*Ziarah*) and TL text (*The Pilgrim*), it was found that there are 28 (twenty eight) Indonesian idioms have been translated to English by using the following strategies:

1. Translating Idioms by using an Idiom of Similar Meaning and Form

According to Baker (2011), similar meaning means that the idiom should convey a similar or almost similar meaning of the idiom used in the SL text, while the same form means using similar or almost similar lexically equivalent items. In the translation of novel *Ziarah*, there are five Indonesian idioms were translated into English by using this strategy. They are:

No	Indonesian Idioms	Source Language Text	Target Language Text
1.	<i>Buah Fikiran</i>	<i>Setiap apapun yang dilukisnya merupakan buah fikirannya yang gilang gemilang.</i>	Everything he would paint would be the fruit of a bright mind.
2.	<i>Keras Kepala</i>	<i>Dia tentu tahu bahwa isterinya dikubur di perkuburan yang justru dipagari tembok-tembok itu, tetapi opseter itu memang keras kepala luar biasa.</i>	He would know his wife was buried in the cemetery behind those very walls, but the overseer was extraordinarily hard-headed
3.	<i>Berfikiran Setan</i>	<i>Dia, opseter berfikiran</i>	He, the devilishly - minded

	<i>setan, ingin menikmati siksaan serupa ini diderita bekas pelukis.</i>	overseer, wanted to enjoy the tortures the former painter would suffer
4. <i>Nabi Seni Lukis</i>	Tuan adalah nabi seni lukis masa hadapan.	You are a prophet of modern art's future.
5. <i>Bahasa Isyarat</i>	Usaha untuk menggunakan bahasa isyarat segera mereka hentikan,.	They stopped using sign language .

2. Translating an Idiom by using an Idiom of Similar Meaning but Dissimilar Form

This strategy includes using an idiom in the target language that is similar in meaning to the SL idiom, but differs in form (Baker, 2011). Based on the statment, in this study the researcher found that there are 8 Indonesian idioms have been translated into English using this strategy. they are:

No	Indonesian Idioms	Source Language Text	Target Language Text
1.	Memperkosakan Logika	<i>Tapi saudara tidak hanya ingin memperkosakan logika sampai di sini saja.</i>	And you violated logic even further,
2.	Pasar Gelap	<i>Kartu nama bertinta emas itu dirobeknya, wang asingnya ditukarnya di pasar gelap dengan kurs gelap pula.</i>	He tore up the gold-inked card and changed the money on the black market . He received a lot of rupiah for it.
3.	Memecahkan Masalah	<i>Agaknya tak seorang mereka itu tahu, bagaimana memecahkan masalah persoalan yang dimajukan walikota itu kepada mereka.</i>	None of them seemed to know how to deal with the problem .
4.	Kesadaran Putih	<i>Usaha menggunakan bahasa isyarat segera mereka hentikan, karena tiba-tiba sekali menyusup kesadaran putih dalam daging mereka.</i>	They stopped using sign language. Bone understanding entered their flesh;
5.	Centeng Malam	<i>Sudah setahun ia bekerja disini, saya juga datang dengan ikut bekerja disini, sebagai centeng malam perkuburan – tanpa setahunya!</i>	After a year I joined as a night-watch man , without his knowing about it.

6.	Menjilat Atasan	..oleh praktek-praktek menjilat atasan dan menindas bawahannya.	.. the playing up to superiors and beating his subordinates down.
7.	Tekanan Batin	..." kata bekas pelukis itu. Suaranya terdengar sangat berat, layaknya seorang yang sedang tertekan batinnya" said the former painter. His voice was grave, normal for someone with a sinking heart .
8.	Mulut Pintu	Sudah tiga hari dia mengapur tembok perkuburan itu. Tiga hari pula lamanya sang opseter terus mengamatinya dari mulut pintu rumah dinasny.	It was the third day. For three days the overseer had continuously watched him from the doorway of his government house.

3. Translating an Idiom by paraphrasing

According to Baker (2011), the strategy of translating idioms by paraphrasing is the process of restating the meaning of idioms by changing the form of the SL idioms into nonidiomatic expressions in the TL text. The examples of Indonesian idioms in novel *Ziarah* (1970) that were translated into English by using this strategy can be seen in the following table.

No	Indonesian Idioms	Source Language Text	Target Language Text
1.	Hati Nurani	<i>Seperti tiba-tiba saja dia menemukan satu garis merah jambu dalam gumpalan kusut yang merentang pada langit-langit hati nuraninya.</i>	It was as if she had suddenly found a dark-red strand in the knotted ball and it led to a corner of her conscience .
2.	Uap Remang	<i>Tempat ketiga ini mengakhiri segala uap remang dalam dirinya.</i>	The third place ended his turmoil .
3.	Membanting Langkah	<i>Setelah tempat ketiga itu menyuruk kedalam tubuhnya, dia bersiul dengan rasa yang girang sekali membanting langkahnya ke jurusan kiri.</i>	After the third place pierced his body, he whistled and happily forced his body to the left.
4.	Menghening Cipta	<i>mengheningkan cipta sebentar dan bertekad</i>	to be silent and firmly resolved to go right.

- agar arah yang ditempuh nantinya hendaklah ke kanan.*
5. **Menarik Urat Leher** *Fraksi-fraksi pro dan kontra sama-sama menarik urat lehernya.* The factions and against **yelled** at each other **angrily**.
 6. **Lintang Pukang** *Dan si pelukis itu lari lintang pukang meninggalkan tamu bangsa asingnya itu sendiri di sana.* He ran **as fast as he could** from his studio and left her there.
 7. **Banting Tulang** *Biar begitu miskinnya, katanya, tapi lebih baik banting tulang,....* She might be poor, but she would rather **struggle,.....**
 8. **Biang Keladi** *Kepala negara terbang dengan pesawat pribadinya ke kota kecil tempat tinggal opseter per kuburan muda yang telah menjadi **biang keladi** dari seluruh malapetaka yang enimpa negeri.* The head of state climbed into his private aircraft and flew to the small town where the young cemetery overseer, who was **the source of** the uproar and disaster threatening the county he ruled over
 9. **Sari Pati** *Inilah justru sari pati ajaran almarhum gurunya itu.* This was **the essence** of his master's message.
 10. **Membesarkan Hati** *Orang tua itu menepuk-nepuk bahunya untuk **membesarkan hatinya**.* The old man patted him on the back to **console** him.
 11. **Membunuh Bingung** *Mari sayang! katanya, **membunuh bingung** suaminya.* "Come, my love" she said, **ending** his **amazement**.
 12. **Daun Pintu** *Kemudian disusul oleh bantingan **daun pintu** sekeras kerasnya.* and then badged on the **front door** as hard as he could.
 13. **Memecah Kesunyian** *Satu-satunya yang **memecah kesunyian** di situ adalah suara dari satu pernafasan yang berangsur kembali teratur.....* The only thing which could **pierce the night**, however, was the sound of a
 14. **Buka Mulut** *Pastilah tamu-tamu itu akan **buka mulut** nanti di negara mereka...* They would return home and **talk about...**

4. Translating an Idiom by Omission of Entire Idiom

According to Baker (2011, as cited in Lafta, 2015, p.97), there are three reasons for the translator to use the omission strategy in translating idiomatic expressions:

- 1). if no apparent equivalent exists in the TL text,
- 2). if the idiom is hard to paraphrase, and
- 3) the idiom is omitted for style-related reasons.

In this study, it seems that there is only one Indonesian idiom translated to English by using this omission strategy.

No	Indonesian Idioms	Source Language Text	Target Language Text
1.	Kaki Lima	<i>Selesai mandi dan berpakaian, dia lari ke <u>jalan raya</u> dan berhenti di kaki lima untuk menentukan arah mana yang bakal ditempuhnya.</i>	After washing and dressing he ran out on to <u>the road</u> and stood there deciding in which direction to go.

As seen in the table above, the Indonesian idiom “*kaki lima*” is not translated into English by the translator. The omission of the SL words *kaki lima* in the English TL text, according to the researcher, has resulted in the ineffectiveness of the intended meaning of the SL text conveyed to TL text. According to the Kamus Besar Bahasa Indonesia (KBBI), the Indonesian word “*kaki lima*” means “*tratoar*” which in English means “footpath”. Therefore, in order to convey the intended meaning of the SL idiom to the TL text, according to the researcher, the translator can use the word “footpath” in the TL text, instead of omitting the Indonesian idiom *kaki lima*, for examples:

SL Text	TL Text
<i>Selesai mandi dan berpakaian, dia lari ke <u>jalan raya</u> dan berhenti di kaki lima untuk menentukan arah mana yang bakal ditempuhnya.</i>	After washing and dressing he ran out on to <u>the road</u> and stood at the footpath for deciding in which direction to go.

5. Baker (2011) non-applicable strategies.

Based on the above analysis, it was found that from the seven strategies in translating idiomatic expressions as proposed by Baker (2011), only four strategies have been used by the translator in translating the Indonesian idioms in novel *Ziarah* (1970) into its English TL text *The Pilgrim* (1975), while the other strategies such as: translating an idiom by omission of a play on idiom, translating an idiom by borrowing the SL idiom, and translating an idiom by compensation were not applied in this study.

CONCLUSION

Translating an idiom from the source language into the the target language is not an easy task. It's because an idiom is a type of figurative language that have a different meaning from its literal meaning. To translate the idioms, we need a specific strategies in order to be able to convey the intendend meaning of the SL Idioms into the TL text effectively. Therefore, the main purpose of this study is to analyze the strategies applied by the translator in translating the Indonesian idioms in “*Ziarah*” (1970) into its English translation text “*The Pilgrim*” (1975) and how effectively the meaning of the ST idioms were conveyed to the TT using the strategies identified. Based on the findings of this study, the researcher can conclude that eventhough there is one indentified strategy that is considered as less effectively conveyed the meaning of the SL text to the TL text as stated in point 4, page 7 above, but in n general, this study has revealed that the translator has succesfully translated the Indonesian idioms into English in the TL text “the pilgrim” using Baker’s (2011) proposed strategy of translaing idioms. This study also shows that the most preferred strategy applied by the translator in translating the idioms from Indonesian into English in the novel *Ziarah*” is Baker’s (2011) strategy of translating an idiom by paraphrasing; in which from the twenty eight Indonesian idioms contained in the TL text, fourteen idioms have been translated effectively by the translator into its English by using this paraphrasing strategy.

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