

**TRANSLATION STRATEGIES OF IDIOMATIC EXPRESSIONS IN
TERE LIYE'S *BUMI* NOVEL INTO EARTH BY GILL WESTAWAY**

THESIS

**Submitted in Partial Fulfilment of the Requirements
for the Degree of *Sarjana Humaniora***



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Thank you for the attention.

Wassalamu'alaikum wa rahmatullahi wa barakatuh

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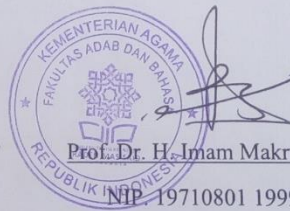
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DEDICATION

This thesis is dedicated to:

My Beloved Husband

My Beloved Parents

My Lecturers in UIN Raden Mas Said Surakarta

My Beloved Friends

My Almamater UIN Raden Mas Said Surakarta

MOTTO

“That ye grieve not for the sake of that which hath escaped you, nor yet
exult because of that which hath been given. Allah loveth not all prideful
boasters”

- (Q.S Al Hadid : 23) -

PRONOUNCEMENT

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I hereby sincerely state that the thesis entitled *Translation Strategies of Idiomatic Expressions in the Tere Liye's Bumi Novel into Earth by Gill Westaway* is my own original work. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due references are made.

If later proven that my thesis has discrepancies, I am willing to take the academic sanctions in the form of repealing my thesis and academic degree.

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Finally, the researcher found that this study was far from perfect. Therefore, suggestions and criticisms are very welcome. In conclusion, the researcher hopes that this study will be useful for students of English Literature.

Surakarta, December 13th 2023

Sincerely, The Researcher

Afifa Okta Rohmatin

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ABSTRACT

Afifa Okta Rohmatin. 2023. *Translation Strategies of Idiomatic Expressions in the Tere Liye's Bumi Novel into Earth by Gill Westaway*. Thesis. English Letters, Faculty of cultures and languages, UIN Raden Mas Said Surakarta.

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Understanding Idiomatic expressions is very important for professional native speakers and translators. A particularly idiomatic expressions that found in some novels. Novelist have the freedom to write covering the global format of youth adventure novels and language, such as idiomatic expressions, figurative language, slang, and others. The purpose of this study is to identify: (1) the idiomatic expressions found in the Tere Liye's *Bumi* novel and (2) translation strategies used by the translator to translate the Tere Liye's *Bumi* novel into *Earth* by Gill Westaway.

In analysis the data, the researcher classifies two types of idiomatic expressions based on Abdul Chaer's Theory (1984), they are Pure idiom and semi-idiom. and categorizing the translation strategies based on Mona Baker's theory (1992), they are translation using similar meaning and for, translation using similar meaning but dissimilar form, translation by paraphrase, translation by omission.

This study uses a descriptive qualitative method. The researcher use documentation to collection the data technique. The source data of this research is a novel with the title *Bumi* by Tere Liye. The research reads the novels both of Indonesia and English version, collecting and compare the data, write the data into table and give code in each data.

The result of this study, the researcher finds out 71 data of idiomatic expressions in the Tere Liye's *Bumi* novel. The most dominant frequency of type idiomatic expressions found in this study are semi-idiom with 56 data and then pure idiom with 15 data. In analysis the strategies, the research found three translation strategies, translation by paraphrase is highest frequency with 49 data then 13 data of translating using similar meaning and form and the last 9 data of similar meaning but dissimilar form. From the data analysis, the translator mostly translates this novel use semi-idiom and translate using by paraphrase because related to the culture where the idiom is used, which allows a translator to consult directly with the users of the language in interpreting the idiom. By choosing translation strategies that have been explained in the analysis, a translator can be helped in the problem of translating idioms from the source language to the target language.

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CHAPTER I

INTRODUCTION

A. Background of the Study

One of the difficulties a reader has is translation. The readers must be able to understand the meaning and the purpose by the translator. Therefore, the translators must be able to convey the message without changing means and the ideas that occurs in the source text. According to Munday (2008), when translating between two different written languages, a translator must translate text written in the original spoken language (source text or ST) into text original spoken language (source language or SL) into target written text (target text or TT) into different language. Basically, translation in general is a way to transfer messages from the source language (SL) into the target language (TL). In most cases, translators cannot discover the equivalent textual content correctly, because in fact language has one-of a kind structure and traditional language that may complete translators to deliver the original message from the source textual content. So, it might be hard to discover who can translate the text correctly. However, in language there are many types of language variety to expression our society reality based on the culture of the source language.

One of difficult translations to translate is a novel. These are prose narratives created of significant length and complexity that relate imaginatively to human experience. A novel can accommodate an almost

limitless variety of elements. However, some of typical elements of a novel are story or plot, characters, setting, point of view, narrative method and dimension. Novel has very different types including: gothic, detective, mystery, romance, psychological, antinovel and fantasy. There is no restriction genre for novels.

One of the famous Indonesia novels is *Bumi*, written by Tere Liye which has been translated into English language *Earth* by Gill Westaway. This is the story of a young girl named *Raib*. It is said that *Raib* could meet a tall thin figure named *Tamus*. The thin and tall creature appeared in the mirror of *Raib's* room. *Raib* experienced various oddities until she finally realized that she had special abilities. The first novel in the *Bumi* series talks about *Raib's* first meeting with *Seli* and *Ali*. Strange events began with the case of the collapse of the electric tower behind his school until *Raib's* meeting with an unexpected creature. The encounter brought him to the Moon clan. The Moon Clan is a parallel world that coexists with the Earth clan. In the end they will explore and adventure together in a parallel world. Since this book first published in English, some readers face the difficulties to understand the content of book because they are not mastering the language.

Translating the novel from the original version into English version of language is one of the problems solving of the languages. The translators should able to deliver the message without changing idea and meaning that occurs in the source text. Moreover, in translating idioms according to Beckman and Callow (1997) states that An idiom is a combination of two

words that cannot be understood literally and functions as a semantic parts. At times, translator lean to catch the meaning in the dictionary and forgets the context. Therefore, the translation result is unclear and inaccurate. In this situation, translator must have a good understanding knowledge of both language and culture and also must try to finding the equivalence and see the context of the sentence from both the languages.

The researcher looked the example of an idiomatic expressions in *Bumi* novel. This idioms used when Ali speaks to Raib,” *Kamu jangan bohong, Ra.” Ali menatapku seperti sedang menatap anak kecil yang tertangkap basah mencuri permen tidak bisa menghindar.* The idiom **tertangkap basah** form by words whose has literal meaning does not give the meaning to the overall meaning of the idiom. the basic word of this idiom are *tertangkap* and *basah* which the meaning of these words are different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *tertangkap* (verb) has meaning *express an action, existence, experience, or other dynamic meaning* and the literal meaning of *basah* (adjective) which means *Berhubungan dengan air* (contains water). The meaning of idiom *tertangkap basah* means *caught and arrested while committing a crime.* So, this research can contextually interpret the meaning of this idiom means *Ali caught Raib lying because of what she did.* The idiom *tertangkap basah* categorized as Semi-idioms.

In this study, the researcher is interested to analyse the idiomatic expressions found in the Tere Liye’s Novel *Bumi* and its translation. This study intends to find the types of idiomatic expression and the translation

strategies to translate the idiomatic expression. Therefore, the researcher intended to do research with the title *Translation Strategies of Idiomatic Expressions in the Tere Liye's Bumi Novel into Earth by Gill Westaway*.

B. Limitation of the Study

The complexity of the problems found due to by time constraints, all problems cannot be observed and resolved one by one. This research uses *Bumi* novel as the source data. For make this study more specific, the researcher focused on the idiom is found in the Novel *Bumi* by Tere Liye and its translation as the object the data. Moreover, the researcher limits the data of idiomatic expression in the form of words, clause, phrase and sentences. This research carried out to the types of idiomatic expression using Abdul Chaer (1984), and translation strategies to translate of idiomatic expression by Mona Baker's Theory (1990). This reason study uses this theory because those theory more conformity with the phenomena obtained with the aims to answering researcher's problem regarding idiomatic expression.

C. Formulation of the Problem

Based on the research background, the problem formulation is formulated as follow:

1. What are types of Idiomatic expression in the Tere Liye's *Bumi* novel?
2. What are translation strategies of idiomatic expressions employed by the translator in the Tere Liye's *Bumi* novel into *Earth* by Gill Westaway?

D. Objectives of the Study

Based on the problem formulation, the objectives of this study are:

1. To describe the idiomatic expression from the Tere Liye's *Bumi* novel
2. To describe the translation strategies of the idiomatic expression in The Tere Liye's *Bumi* novel into *Earth* by Gill Westaway.

E. Benefits of the Study

The research is expecting to give benefits to:

1. Theoretical Benefit

This study of the research will be beneficial for understanding the meaning of the idioms and being a reference for other research which might be related to the translation strategies of idioms and the types of idioms.

2. Practical Benefits

a. Lecturers

The result of this study can be used as a reference in the field of translation to developing translation skill of the student.

b. Translator

The study hopefully can be used as additional references to improve the translator in translating idiomatic expression and give more information about the translation of idiomatic expression.

c. Readers and future researcher

This study can be used as additional information or references for readers and future studies to conduct further study, especially in translating type and translating strategies of idiomatic expression.

F. Definition of the Key Terms

The researcher provides the definition to avoid misunderstanding of the terms in this research, here are the key terms:

1. Translation

Newmark (1981), Translation is a skill that includes efforts to put a written message or statement back into another language. Every translation involves a loss of meaning, due to several factors.

2. Idiom

Mona Baker (1992) Idioms are frozen language patterns that may have little or no form variation and often translate meanings that cannot be inferred from their individual components.

3. Translation Strategies

Mona Baker (1992), translation strategies for translating idioms are divided into four; translation using an idiom of similar meaning and form, translation using an idiom of similar but dissimilar form, translation by paraphrase and translation by omission.

4. Bumi

Bumi is the first novel in Tere Liye's parallel words adventure series. This book was published in 2014 by Gramedia Pustaka Utama. *Bumi* has been translated into English language by Gill Westaway and was published in 2019 by Gramedia Pustaka Utama entitled *Earth*. This is the story of a young girl named *Raib*. It is said that *Raib* could meet a tall thin figure named *Tamus*. The thin and tall creature appeared in the mirror of *Raib*'s room. *Raib* experienced various oddities until she finally realized that she had special abilities. The first novel in the Bumi series talks about *Raib*'s first meeting with *Seli* and *Ali*. Strange events began with the case of the collapse of the electric tower behind his school until *Raib*'s meeting with an

unexpected creature. The encounter brought him to the Moon clan. The Moon Clan is a parallel world that coexists with the Earth clan. In the end they will explore and adventure together in a parallel world.

CHAPTER II

LITERATURE REVIEW

In this chapter, The researcher wants to present several types of reviews related to this topic.

A. Theoretical Background

1. Translation

Translation is a process of transferring meaning from original language to target language. There are several theories which follow this process, which mostly related with the accuracy, clearness and easy to translation of the meaning, ideas, or messages of the translation. This implies that it is important to think about whether the readers of the objective text recognize comparable data as the readers of the source text do. These reflections are explained in several interpretation meaning expressed by some specialists.

Nida and Taber (1982), states that “translation consists of reproducing in the recipient language the closest natural equivalent of the source language message” The act of translating a message from the source text to the target text can be concluded from the ideas presented above. It is explicitly, Nida and Taber state that translation is closely related to the problems of languages, meaning, and equivalence. Larson (1984) also mentions, according to him, "translation means changing the meaning of the source language into the meaning of the target language". This is achieved by switching from the source language to the target language. Both

definitions above imply that the translation process must be equivalent between the source language into the target language.

Newmark (1988) define "translating the meaning of a text into another language according to what the author intended". This definition delivering importance of the source language text into the target language as what is expected by the writer. Meanwhile, Brislin (1976) defined "translation as a general term that refers to the transfer of thoughts and ideas from one language (source) to another language (target)". This whether or not the languages are in written or oral form; whether or not the language has established orthographies or do not have such standardization or whether or not one or both languages are based on signs and symptoms as with sign languages of the deaf.

From the definitions, it could be concluded that the translation is a process of transferring message from the source language into the target language without converting the meaning or the idea by use the nearest natural equivalent.

2. Idiom

One of the most challenging for translators is translating idiom. This includes more than substitution of lexical and grammatical elements between languages and the elimination of the SL text's essential linguistic component. The hardest expression to understand is that the more implausible the meaning is in a context, the greater the possibility of identifying idiomatic expressions for the translator. so, there are explained in some meaning of interpretation expressed by some specialists.

Mona Baker (2001) states that idioms are at the very end of the collocation scale lies in the following two areas: pattern flexibility and meaning transparency. These are frozen language patterns that allow little or no variation in information and in the case of idioms, often carry meanings that cannot be deduced from their individual components. Moreover, an idiom does not allow variation of form under normal circumstances. Unless the speaker consciously makes a joke or tries to play on words. Based on him state that identify grammatical and syntactic boundaries of idioms. A speaker or writer usually cannot do these things with an idiom. He is also explaining five terms of the frozen pattern of idiom which cannot apply on idiomatic expression, they are:

- (1) Addition: adding any word to an idiomatic expression will change its meaning, for example: add the adverb 'very' to the adjective 'red' in 'red herring' (very red herring) influences the figurative meaning at all.
- (2) Deletion: delete a word from the adjective 'sweet' and add 'the' from the expression 'have a sweet tooth' and 'spill the beans will change the meaning completely. Therefore, 'have teeth' and 'spill the beans' have no idiomatic meaning.
- (3) Substitution: Idioms do not accept replacement word even if the words are present synonym. For example, 'the long and short of it' means the basic facts of a situation. The adjective 'long' cannot be replaced by another adjective, like 'tall', even though both have almost the same meaning.

(4) Changing the words: any change in the order of the words of an idiom leads to the destruction of the meaning of the idiom. For example, sequence the words in the expression 'the long and short of it' cannot be changed to 'the short and long'.

(5) Changing the grammatical structure: passive form 'some beans spilled' has a different meaning from the active form 'they leaked secrets' which means 'they reveal a secret'

According to Fernando (1996), An idiom is an indivisible unit whose components cannot be changed or can only be changed within certain limits. Meanwhile, Larson (1984), an idiom is a series of words whose meaning is different from the meaning conveyed by individual words. Idioms also carry certain emotional connotations that are not expressed in other lexical elements.

Indonesia has a bit similar idiom to English idioms. This is quoted by Abdul Chaer in his dictionary *Kamus Idiom Bahasa Indonesia* (1984). An idiom is a language unit (whether in the form of a word, phrase or sentence) whose meaning cannot be "drawn" from the general grammatical rules that apply in that language, or cannot be predicted from the lexical meaning of the elements that form it. From those definitions, it can be concluded that idioms are combinations of words that cannot be translated literally as separate words.

3. Types of Idioms

Native languages are shaped and embedded by culture itself, so translating idiomatic expressions is very difficult. When translating

idiomatic does not comply with the term and conditions, it can change the form and meaning of a text or sentence. As a result, problems translating idiomatic expressions cannot be avoided, causing the translator to re-evaluate the source language or the intended reader.

As far as idioms are concerned, the first difficulty a translator faces are being able to recognize them in dealing with idiomatic expressions. However, it is not always so clear. There are different types of idioms, some easier to recognize than others. which are easily recognized include expressions that violate the truth requirements. There are two cases where an idiom can be easily misinterpreted if one is not familiar with it.

- a. Some idioms are ‘misleading’; these texts appear transparent because they provide a literal interpretation that makes sense and their idiomatic meaning does not need to be hinted at in the surrounding text. in this case, a translator unfamiliar with the idiom in question might easily accept a literal interpretation and skip paying for the idiom. For example: *go out with* that have meaning have a romantic or sexual relationship with someone, *take someone for a ride* that has meaning deceive or cheat someone in some way.
- b. An idiom in the source language may have a very similar counterpart in the target language that appears similar on the surface but has a completely or partially different meaning. For example: *Has the cat had got your tongue?* That has meaning

someone to answer a questions or contribute to a conversation, especially when their failure to do so becomes annoying.

As explanation above, the range of idioms is very complex and varied. There are many types of idioms. So, the idioms have been categorized by many scholars into different classes, since idioms very different both in character and composition. In this study there are several classifications types of idioms from some many scholars.

Fernando (1996) in his *Idioms and idiomaticity*, "Idioms or conventional multiword expressions are indivisible units whose components cannot be changed or varied only within definable limits." He also classified idioms into three types:

- a. Pure idiom, Idioms are invariant and non-literal. This means that idioms are difficult to define using their literal meaning relationships. an adequate working definition of pure idiom for the present is 'a type of conventionalized, non-literal multiword expression'.

For example: in *Spill the beans*.

- b. Semi-literal idioms, an invariant but literal idiom. This means that one element in an idiom has a literal relationship with the meaning of the idiom. These idioms have one or more literal constituents and at least one with a non-literal sub-meaning, usually specific to the event relationship and nothing else.

For example:, *catch one's breath* 'check', *foot the bill* 'pay'

- c. Literal idioms, idiom which is a prominent criterion for idioms; limited variants or variations. However semantically they are less complex than pure and semi-idioms.

For example: *a merry Christmas and happy new year.*

Indonesia idioms are having some quite similar idiom to English idiom which is state by Khak (2006), according to him there are three types of idioms in Bahasa Indonesia:

a. Complex idiom

(1) affixation

(a) prefix + noun or verb as in *mengekor, menguban*

(b) affix (combination) + noun as in *bersemuka, bersebadan*

(2) reduplication, e.g., *mata-mata, kuda-kuda*

b. Phrasal idiom

(1) verbal idiom

(a) verb + noun, as in *naik daun,*

(b) adverb + verb, as in *sudah berpulang ke rahmatullah*

(2) nominal idiom

(a) noun+ noun,e.g. *buaya darat, kuda beban*

(b) noun + adjective,e.g. *kuda hitam, air besar*

- c. Proverb (peribahasa), e.g., *berakit-rakit dahulu, berenang-renang kemudian, gali lubang tutup lubang.*

For this study, the researcher chose a theory by Indonesian scholars, Abdul Chaer (1984) in *Kamus Idiom Bahasa Indonesia* and categorized into two types;

- a) Pure Idiom, the elements that make it up constitute a unified meaning. Each element has lost its lexical meaning so that what remains is the meaning of the entire form. (Idioms which all the items have lost its lexical meaning)

For example: *Duduk Perut* means *hamil* (pregnant), *membanting tulang* means *bekerja keras* (hard work), *tamu tak di undang* means *pencuri* (a thief).

- b) Semi idioms, there are still elements of the unified form that still remain in their lexical meaning. (Idioms which have no lost all their lexical items)

For example: *daftar hitam* means *daftar yang memuat nama-nama orang yang dicurigai atau pernah berbuat jahat* (blacklist), *koran kuning* means *koran yang sering membuat berita sensasi*.

In *kamus idiom Bahasa Indonesia*, Abdul Chaer (1984) also explains if an idiom is found in different forms of affix, then the forms are arranged alphabetically starting with those without affix followed by those with affix *ber-*, *ke-*, *me-*, *pe-*, *se-* and *ter-*. For example, the idiom *sakit hati* they will be *sakit hati*, *bersakit hati*, *menyakitkan hati*, and *penyakit hati*.

This study uses Abdul Chaer's theory to classification the type of idiom because the category of type idioms is one of the idiom classes which is categorized as the most complex idiom, so it is very likely that not everyone can understand the idiom, even the native speakers. This the

following example of Abdul Chaer's theory *aku membuang muka dan berjalan keluar*. The idiom ***membuang muka*** is formed by words whose every word that forms it has lost its literal meaning so it cannot stand alone. The basic words of this idiom are *membuang* and *muka* which the meaning of those words is different from the meaning of idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *membuang* (Verb) means *melemparkan* (throw) and the literal meaning of *muka* means *bagian depan kepala* (front of the head) or *wajah* (face). The idiom ***membuang muka*** in *kamus idiom Bahasa Indonesia* is defined as *berpaling* (to turn) or *tidak mau melihat (karena benci)* (do not want to see (because of hate)). So, the research can contextually interpret the meaning of this idiom, which I can interpret categorized as pure idiom.

The other example, *Bapak dan ibu selalu bekerja keras untuk memenuhi kebutuhan anaknya*, the idiom ***bekerja keras*** is formed from words where one word that is the constituent element still has its original meaning. The basic words of this idiom are *bekera* and *keras* which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *bekerja* (verb) means *perbuatan melakukan suatu kegiatan yang bertujuan mendapatkan hasil* (the act of carrying out an activity aimed at obtaining results) or *mencari nafkah* (earn a living) and the literal meaning *keras* means *padat kuat dan tidak berubah bentuknya* (solid, strong and does not change shape easily). The idiom ***bekerja keras*** in *kamus idiom Bahasa Indonesia* is defined as *serius-serius* (serious), *tidak mudah menyerah*

(does not give up easily), *dan tidak akan berhenti sebelum tujuan tercapai* (will not stop before the goal is achieved). So, the research can contextually interpret the meaning of this idiom, which Fathers and mothers will work seriously and never give up easily and stop to meet their children's needs. The idiom *bekerja keras* categorized as semi-idiom.

4. Translation strategies

Scholars and Linguist has introduced many strategies in translating meaning. Some translators use different strategies to translate the meaning of a text because they are different people who understand a word in different ways Moreover, there are various kinds of idiomatic expressions and proverbs which are the cultural product. Idiom in one language may have different forms in other languages. They may have different forms but have the same meaning. the way in an idiom can translated into another language depending on several factors, such an idiom with similar meaning, the importance of certain lexical items that make up the idiom, the suitability of using idiomatic language in a particular register in the target language.

Leppihalme (1997) explain translation strategies are used when experiencing difficulties in translating and the translator wants help in these problems to produce a good translation. One of the difficulties in translation is idioms because they have their own characteristics that must be paid more attention. Moreover, the meaning of an idiom is figurative so usually the target language not available to exact equivalent pronunciation of source language of idiom. This deficiency

may be caused by different in meaning between SL and TL giving rise to cultural and lexical gaps in translation.

Based on the explanation, this research used strategies proposed by Mona Baker (2001). He is divided four strategies for translating idioms: translation using an idiom of similar meaning and form, translation using an idiom of similar meaning but dissimilar form, translator by paraphrase and translation by omission.

1. Using an idiom of similar meaning and form

In this strategy, the idiom from source language (SL) are translated literally to target language (TL), not only in meaning but also in lexical items. This strategies may seem like the best strategies to apply in translating idioms, but still consider the equivalent of the idiom.

Example:

ST: *Tito ikut **menahan napas** tegang menyaksikan kejadian yang ada didepan matanya.*

TT: Tito **hold his breath** tensely watching the events unfolding before his eyes

In this example, the idiom *menahan napas* was translated *hold his breath*. Here the translator translated literally and applies translation strategy using similar meaning and form to translate the idiom to the target language idiom from the source language. Since the meaning of both idiom is feeling anxious or worry. The idiom was

translate from the source language and the target language has equivalent lexical items.

2. Using an idiom of similar meaning but dissimilar form

Idioms found in the source language sometimes have different lexical elements but have similar meanings to the target language. Translators can use different forms in translating idioms with the meaning is still the same.

Example:

ST: *Setelah tiga bulan menjabat, bupati **mengundurkan diri** karena sakit.*

TT: After three months in office, the regent **gave up her place** due to illness.

In the example the idiom *mengundurkan diri* was translated into *gave up her place*. The translator translates the target language into different lexical elements in the source language. However, the meaning of idioms in the target language is still the same as in the source language. Both target language and source language idioms have the same meaning, namely resigning from a position (task) of one's own accord. So, the translator decided to using these strategies similar meaning but dissimilar form to translate this idiom because there was no equivalent in lexical form but has similar meaning.

3. Translation by Paraphrase

This strategy is used when the idiom from the source language is different in stylistic preference from target language. Translation by paraphrase is possible when translating idioms when there is no match and it is not appropriate to use idiomatic in source or target language.

Example:

ST: *Dengan dikeaurkannya Tito dari tim, maka kesebelasan itu tidak mempunyai **tulang punggung** lagi.*

TT: With Tito expelled from the team, the team no longer **to fall back on** again.

In the example, the idiom *tulang punggung* was translated into *to fall back on*. In *kamus idiom bahasa Indonesia* the idiom *tulang punggung* means which is the main strength. Besides that the translator recreated *fall back on* in target language which means to use something especially as a form of financial support when other things have failed. Therefore, it is permissible for translators to translate the source language using paraphrase, because there are no idioms or any equivalents for translating idioms in the source language, the important thing is that the target language translation still has the same meaning.

4. Translation by Omission

This strategy is used when no match is found in the target language, the translator usually ignores some of the idioms for stylistic reasons.

Example:

ST: *Tanpa **berpikir keras**, akhirnya ia pun menemukan sebuah cara.*

TT: An idea finally came across her mind.

The idiom *berpikir keras* is not translated in target language, if none of the above strategies can be applied to this idiom, so the translator must omit part of the idiom. So, the translator using Omission to this strategy.

Based the explanation above, the researcher concludes that Mona baker think about the similarity of meaning to translate the idioms and also pay attention to the form of change in target language.

5. About the novel

Darwis or better known by his pen name Tere Liye born in Lahat, Indonesia May 21th 1979 is an Indonesian novelist. Even though he can achieve success in the word of Indonesia literacy, writing just a hobby because every day he still works in an office as an accountant.

Dozens of novels he has written and published are liked by many people. It is no wonder that some of his works have been bought to the screen. The works of his novel indeed very good at creating romantic, loving and heart-touching sentences or words. In fact, not infrequently the words

he created were used as quotes by many people especially by fans of his novel. Some of the novels and works that he has written have really touched hearth, especially parallel world novel the works or novel titles he has written include the following *Bumi* (2014). This novel has adopted to new version, English version in 2020 and was translated by Gill Westaway.

Bumi is the first novel in Tere Liye's parallel words adventure series. This book was published in 2014 by Gramedia Pustaka Utama. *Bumi* has been translated into English language by Gill Westaway and was published in 2019 by Gramedia Pustaka Utama entitled *Earth*. This novel tells the beginning of the friendship of tree young adult and his adventure who have amazing powers; Raib, Seli and Ali. The power of Raib is she can disappear, Seli who can issue lighting from his hand and Ali the genius young.

This is the story beginning that *Raib* could meet a tall thin figure named *Tamus*. The thin and tall creature appeared in the mirror of *Raib's* room. *Raib* experienced various oddities until she finally realized that she had special abilities. In this novel *Raib's* first meeting with *Seli* and *Ali*. Strange events began with the case of the collapse of the electric tower behind his school until *Raib's* meeting with an unexpected creature. The encounter brought him to the Moon clan. The Moon Clan is a parallel world that coexists with the Earth clan. In the end they will explore and adventure together in a parallel world.

B. Previous Study

In this study, the researcher used several previous studies related to this study as a reference to complete this research. This is a similar study

that is related to this research. The first study entitled “*Classification of Translation strategies of Pure Idioms in the Translation of Pramoesya’s Rumah Kaca into House of Glass by Max Lane*”. Written by Cylas Desiderius Riantang (2010). In this research, she is discussing in analysis the equivalent of the applied strategies of pure idiom that state by Abdul Chaer in *Rumah kaca Rumah kaca* by Pramoedya that was translated into *House of Glass*. She is focused in two problems that were what strategies which are applied in translating the pure idiom and the second one is how the translation strategies are classified in terms of figurative and non-figurative equivalents.

The differences between Cylas Desiderius Riantang’s study and this study are in the problem of research, and focuses on the types of idioms in pure idioms while this research focuses on the two types of idioms described by Abdul Chaer. The result of this research, she is find out 25 data of pure idiom using Abdul Chaer’s theory. And the translator applied three translation strategy by Mona baker’s theory there were 2 translation using similar meaning and form, 3 translation using similar meaning but dissimilar form, 12 translation using paraphrase.

The second previous related studies entitled “*An Analysis of the Strategies used in Translating Idioms in Indonesia into English found in Indonesian Legends*” written by Donny Bhaskara Wicaksono (2018). This study focused on three problems, there were to find out idiomatic expression, to know the meaning of the idiomatic translation and the various strategies which are used in translating idiom in Indonesia into English as

find out in the five *Indonesia legends* namely; *Batu Kuwung*, *Batu menangis*, *Gunung Merapi*, *Tangkuban Perahu*, and *Candi Prambanan*. The result of this study find 80 data of idiom by Abdul Chaer and the translator only applied three strategies out of the main five strategies to translating idiomatic expression suggested by Mona Baker's theory there are 11 data in paraphrase, 6 data in omission and 1 data in idiom using similar meaning and form.

The difference between these two studies Donny Baskara's study and this study is the theory used in translating idiom types. This research uses the theory put forward by Makkai in *A dictionary of American idioms* and theories from inner Simatupang in *Pengantar Teori Terjemahan Idiom*.

The third previous related studies entitled "*Indonesia-English Translation of Idiomatic Expression in the Novel This Earth of Mankind*" written by Astri Dwi Floranti (2020). This research focusing in idioms in the fiction story *Bumi Manusia* that was translated into English *This Earth of Mankind*. This study discusses about the reproduction of the idiomatic expression and puts an emphasis to analysis the idioms by containing the types of the translation strategies by the translator to recreate the idioms from SL and accuracy level of their meanings in the translated this novel. The result of this study is the most translation strategy employed by the translator was translation by paraphrase. The translator translates the original meaning of the idiom using selecting the vocabularies in Target Language (non-idiom form) which has the same meaning as a source

language of idiom or explain three idioms in source language in a longer statement in target language.

The difference between these two studies Astri Dwi Floranti's study and this study is the problem with the theory of translating types of idioms proposed by Hartati and Wijana, 2003 which explains that there are two types of idioms, namely full idiom and partial idioms which are identical with pure idioms and semi-idioms mentioned above. Idioms can be realized in any syntactic constructions such as words, word cluster, phrase, clause or sentence.

CHAPTER III

RESEARCH METHOD

A. Research Design

This research uses a qualitative descriptive analysis method. Nugrahani (2014) Qualitative research or qualitative research is a type of research that produces results that cannot be achieved using statistical procedures or other quantitative methods. One research method that is currently developing and What is widely used in various scientific fields, especially in the fields of humanities, communication, social and cultural sciences, psychology and education, is qualitative descriptive methods. Qualitative method research will produce unstructured or semi-structured data because the data produced from the questions asked varies to some degree. Saldanha and O'Brien (2013). According to O'Leary (2010) The qualitative tradition calls for inductive and deductive logic, respects subjectivity, accepts multiple perspectives and realities, recognizes the power of research in both participants and researcher, and does not necessarily shy away from political agendas. Therefore, it means that the qualitative descriptive method is logic which acceptable the opinion and thoughts of a researcher.

This research is classified as a product-based orientation since it focuses on identify idiomatic expression translation strategies as found from *Bumi Tere Liye's* Novel. The method used in this product-based orientation is descriptive qualitative. In this research, qualitative descriptive method

was used by the researcher to analyse and identify the collected data in list of idiomatic expression found in the Tere Liye's Novel namely *Bumi*.

B. Data and Data Source

Data is a research object, something real that is the focus of research, including participation, place or research cases. stated by Santosa (2017). In this research, the data in form of words, clause, phrase, and sentences which contained idioms in the Tere Liye's *Bumi* Novel.

Santosa (2017) states that the data source is place where the data was obtained. Data sources can be information, documents, place, events, sites, etc. So, the source data of this research was from novel entitled "*Bumi*" and its translation "*Earth*".

Bumi is a novel written by Indonesian accountant, writer and aviator Tere Liye. *Bumi* has been translated into English version. This original was published by Gramedia Pustaka Utama in 2014. The English version of the novel first published in 2020 by Gramedia Pustaka Utam and translated by Gill Westaway entitled *Earth*. *Bumi* story tells the beginning of the friendship of tree young adult and his adventure who have amazing powers; Raib, Seli and Ali. They are visits various parallel in the world seeking their origins and address's themes of loneliness, friendship, love and loss.

On beginning journey *Raib* could meet a tall thin figure named *Tamus*. The thin and tall creature appeared in the mirror of *Raib's* room. *Raib* experienced various oddities until she finally realized that she had special abilities. *Raib* first meeting with *Seli* and *Ali* in their junior high school. Strange events began with the case of the collapse of the electric

tower behind his school until *Raib's* meeting with an unexpected creature. The encounter brought him to the Moon clan. The Moon Clan is a parallel world that coexists with the Earth clan. In the end they will explore and adventure together in a parallel world.

C. Research Instrument

In conducting the study, the main instrument of this study is the research herself to collect the data of idioms. In qualitative descriptive method, the right instrument is a human because it relates to process that can be easily observed by humans, Fraenkel and Walleen (1993).

D. Data Collection Techniques

Data collection techniques in qualitative method there are four basic types, namely documentation, interviews, observations and triangulation, stated by Gunawan (2014). In this study, the researcher uses documents to collecting data and analyse the idiomatic expression found in *Bumi* novel.

To determine data researcher take several steps as following below:

1. Reading the both novel entitled *Bumi* and its English translation entitled *Earth*.
2. Collecting and compare the data of idiomatic expression in the novel *Bumi* and its translation.
3. Writes down the idioms found in the novel and inputting the data into the table.
4. Give code to the data. Here the example of code of the data;

4/SI/SMDF/5/BM

4 : Refers to the datum number

SI: Refers the type of idiom

SMDF: Refers to the translation strategy

5: Refers the page number of the novel

BM: Refers to the novel title

E. Data Validation Techniques

In this research, to validation techniques gained by applies triangulation. Triangulation is an checking the validity of data by using other data as a comparison or examination of a study with data, the technique uses examination of the source, Meleong (1991). Sugiyono (2012) In data collection methods, triangulation means combinations two or more data methods and data sources. In triangulation techniques, there are four categories, namely method triangulation, source triangulation, theory triangulation and investigator or researcher triangulation, Subakti (2013).

This study uses source data triangulation technique to check the validity of the data by checking multiple sources of data with same method. Source data triangulation is a technique which provides multiple data sources. It means that the source data must available from multiple resource based on the complexity of research purpose.

F. Data Analysis Techniques

In this study, the researcher uses Spradley's (1980) theory to analyse the data. According to Spradley (1980) in qualitative method, there are four step to analysis the data. Those are domains analysis, taxonomy analysis, componential analysis, and cultural analysis.

1. Domain analysis

To differentiate between research data or no. In this study, the data is all phrases, utterances, and words which categorized into idioms from source language to target language.

2. Taxonomy analysis

The data is categorized by type or theory. In this study, the data of idiom in *Bumi* categorized based on the types of idioms used Abdul Chaer's theory, translation strategies based on Mona Baker's theory.

3. Componential analysis

Basically, a combination of components or aspects is used in this analysis. In this study, the researcher input the data that already categorized in domain and taxonomy into table.

Table. 3.1 Componential analysis table

Datum	Data		Type of idioms	Translation strategies
	SL	TL		

Table 3.1 Is created to explain what are types of idiom and what are translation strategies used in Tere Liye's novel *Bumi* into Earth by Gill Westaway, in the table the research knows data number of types and translation strategies.

4. Cultural analysis

Analysis is used to analyse the relationship which one and the other the components (domain, taxonomy, and componential analysis). In this study, the researcher found the types of idioms and the translation strategies of idiom are used by researchers after collecting all data in domain analysis. The researcher will interpret and describe the data to deduce most of the idioms and the reasons for their application.

CHAPTER IV

FINDING AND DISCUSSIONS

This chapter consist of two parts, they are findings of the study and the discussions of the study. To answer the problems formulation in the previous chater. In this section the researcher will presents data analysis. There are two problems statement in this study. First, the study focusses on the types of idiomatic expression found in *Bumi* novel based on Abdul Chaer (1984) theory. Second, the study focusses on the translation strategies used by translator in translating idiomatic expression in *Bumi* novel into *Earth* by Gill Westaway based on Mona Baker (1992) theory.

A. Finding

The data findings are taken from existing saying or sentences of idiomatic expression in the Tere Liye's *Bumi* novel and its translation *Earth* translated by Gill Westaway. The researcher find there are 71 data contains Idiomatic expressions. The result of the data analysis presented below;

1. Types of Idiomatic Expressions in the Tere Liye's Novel *Bumi*

In this study, the researcher use the theory proposed by Abdul Chaer (1984) in *Kamus Idiom Bahasa Indonesia* to identifying the idioms by translator in collecting idiomatic expression in the *Bumi* novel. Based on Abdul Chaer theory, the research findings there are 71

idioms are found in the novel which divided into two categories, they are 15 data of idioms using pure idiom and 56 data of idioms using semi-idiom.

Table 4.1. List data of types of idioms in the Tere Liye's *Bumi* novel.

Types of Idioms	Frequency	Percentage
Pure Idiom	15	21,12%
Semi Idiom	56	78,88%
Total	71	100%

In the table 4.1 show types of idiomatic expression used by the translator in the Tere Liye's *Bumi* novel is Pure idiom and Semi-idiom.

a. Pure Idiom

This type of idioms is deals to all the items that lose their lexical meaning. Pure idiom is the least frequent used by translator to translated this Tere Liye's Novel *Bumi*. There are 15 data out of 71 data that consist of pure idiom.

The example of pure idiom in the Tere Liye's *Bumi* Novel are represented below:

Example 1:

Datum no 1

ST: *Papa yang tergesa-gesa menuruni anak tangga, bergabung di meja makan, tertawa melihat*

Mama yang sedang mengelus dada dan mengembuskan napas.

The idiom *mengelus dada* is formed by words whose every word that forms it has lost its literal meaning so it cannot stand alone. The basic words of this idiom are *mengelus* and *dada* which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *mengelus* means *mengusap-usap dengan rasa sayang; membelai-belai* (caressing with affection; stroking) and the literal meaning of *dada* means *bagian tubuh sebelah depan di antara perut dan leher* (the front part of the body between the stomach and neck). The idiom *mengelus dada* in *kamus idiom Bahasa Indonesia* is defined as *menahan perasaan (kesal, marah, dsb) tanpa dapat berbuat sesuatu*. So, the research can contextually interpret the meaning of this idiom, which Papa laughed when he saw Mama who was holding back her irritation because she was startled by Raib. The idiom *mengelus dada* is categorized as pure idiom because a meaning that cannot be summed up by each of its lexical words.

Example 2:

Datum no 23

ST: *Ra, Ayo, bergegas, seragammu itu kan juga lembap terkena gerimis. Nanti **masuk angin**.” Mama yang membawa sisa jemuran menegurku.*

In datum no 23, The idiom **masuk angin** is formed by a single unit of elements, each constituent element of which has lost its literal meaning. The basic words of this idiom are **masuk** and **angin** which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word **masuk** means *datang (pergi) come (go) masuk (ruangan, lingkungan, dsb) into (room, environment, etc.)* and the literal meaning of **angin** means *gerakan udara dari daerah yang bertekanan tinggi ke daerah yang bertekanan rendah (air movement from areas of high pressure to areas of low pressure)*. The idiom **masuk angin** in *kamus idiom Bahasa Indonesia* is defined as *penyakit yang disebabkan karena dingin* disease caused by cold. So, the research can contextually interpret the meaning of this idiom, which Mama told Raib to immediately change his clothes so he wouldn't catch the disease caused by the cold rain. The idiom **masuk angin** is

categorized as pure idiom because a meaning that cannot be summed up by each of its lexical words.

Example 3:

Datum no. 3

ST: "Eh, kamu habisin semua sup dagingnya, Ra?"

Aku **mengangkat bahu**. "Kirain Mama sudah makan."

In datum no 3, The idiom **mengangkat bahu** is formed by a single unit of elements, each constituent element of which has lost its literal meaning. The basic words of this idiom are **mengangkat** and **bahu** which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word **mengangkat** means *membawa ke atas* (bring up), *menaikkan* (raise) or *meninggikan* (elevate) and the literal meaning of **bahu** means *bagian tubuh atas antara leher dan pangkal lengan; pundak* (the upper body part between the neck and the base of the arms; shoulders). The idiom **mengangkat bahu** in *kamus idiom Bahasa indonesia* is defined as *menyatakan tidak tahu* (stated he didn't know). So, the research can contextually interpret the meaning of this idiom, which Raib didn't know that his mother hadn't eaten and she finished all

the soup. The idiom *mengangkat bahu* is categorized as pure idiom because a meaning that cannot be summed up by each of its lexical words.

Example 4:

Datum no 24

ST: "Segera tinggalkan tempat ini, Ra, Seli." Ali *mengulurkan ta-ngan-*, menawarkan bantuan.

In datum no 3, The idiom *Mengulurkan tangan* is formed by a single unit of elements, each constituent element of which has lost its literal meaning. The basic words of this idiom are *mengulurkan* and *tangan* which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *mengulurkan* means *melepaskan*, (releasing), *menjulurkan* (extending), *menganjurkan* (advocating) and the literal meaning of *tangan* means *anggota badan dari siku sampai ke ujung jari atau dari pergelangan sampai ujung jari* (limbs from the elbow to the fingertips or from the wrist to the fingertips). The idiom *mengulurkan tangan* in *kamus idiom Bahasa indonesia* is defined as *memberi bantuan atau pertolongan* (provide help or assistance). So, the research can contextually interpret the meaning of this

idiom, which Ali offered help by extending his hand to Raib and Seli. The idiom *mengulurkan tangan* is categorized as pure idiom because a meaning that cannot be summed up by each of its lexical words.

Example 5:

Datum no 40

ST: *Tamus dan delapan anak buahnya
mendatangi sekolah kalian?*

In datum no 40, The idiom *anak buah* is formed by a single unit of elements, each constituent element of which has lost its literal meaning. The basic words of this idiom are *anak* and *buah* which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *anak* means *generasi kedua atau keturunan pertama* (second generation or first descendants), *manusia yang masih kecil* (small humans) and the literal meaning of *buah* means *bagian tumbuhan yang berasal dari bunga atau putik (biasanya berbiji)* (the part of a plant that comes from the flower or pistil (usually seeds)). The idiom *anak buah* in *kamus idiom Bahasa Indonesia* is defined as *orang-orang yang tergabung dalam pasukan, anggota pasukan* (people who belong to troops, member of

troops). So, the research can contextually interpret the meaning of this idiom, which Tamus has a squad of eight people. The idiom *anak buah* is categorized as pure idiom because the two lexical items make it up covering the meaning of the entire form that have the same lexical meaning.

In other example and detail, can be seen in the table of appendix of this study. Here the number of other examples was found in pure idiom types: 14,22,31,39,46,51, 56, 57,59, 60, and 61

b. Semi Idiom

These semi-idioms are idioms that do not lose all their lexical elements. This idiom is the most frequency of the type of idiom that found in Tere Liye's *Bumi* novel. There are 56 data out of 71 data that consist of semi-idiom.

The example of semi-idiom in the Tere Liye's *Bumi* Novel are represented below:

Example 1:

Datum no 9

ST: *Ali menatapku seperti sedang menatap anak kecil yang **tertangkap basah** mencuri permen tidak bisa menghindar.*

In datum no 9, the idiom *tertangkap basah* is formed from some of the words that form it still have their original meaning. The basic words of this idiom

are *tertangkap* and *basah* which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *tertangkap* means *ditangkap* (arrested) or *terpegang* (held) and the literal meaning *basah* means *mengandung air atau barang cair* (contains water or liquid items). The idiom *tertangkap basah* in *kamus idiom Bahasa Indonesia* is defined as *ketahuan dan ditangkap saat melakukan kejahatan* (caught and arrested while committing a crime). So, the research can contextually interpret the meaning of this idiom, which Ali looked at Raib as if Raib had been caught and arrested for stealing candy. The idiom *bekerja keras* categorized in semi-idiom because of its meaning in the both lexical items still explain the meaning one of the part lexical.

Example 2:

Datum no 28

ST: *Petarung terbaik klan kita harus me-miliki sifat keras kepala.*

In datum no 28, the idiom *keras kepala* is formed from some of the words that form it still have their original meaning. The basic words of this idiom are *keras* and *kepala* which the meaning of these words

is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *keras* means *padat kuat dan tidak mudah berubah bentuknya atau tidak mudah pecah* (solid, strong and does not change shape easily or break easily) and the literal meaning *kepala* means *bagian tubuh yang di atas leher* (the part of the body above the neck). The idiom ***keras kepala*** in *kamus idiom Bahasa Indonesia* is defined as *tidak mau menuruti sebuah nasihat (petuah, petunjuk, dsb)* (does not want to follow advice (advice, guidance, etc.)). So, the research can contextually interpret the meaning of this idiom, which The Moon Clan's best fighter has a nature that doesn't want to take advice. The idiom ***keras kepala*** categorized in semi-idiom because of its meaning in the both lexical items still explain the meaning one of the part lexical.

Example 3:

Datum no 16

ST: ***Panjang umur***, *teman satu mejaku itu sudah berdiri di gerbang, melambaikan tangan.*

In datum no 16, the idiom ***Panjang umur*** is formed from some of the words that form it still have their original meaning. The basic words of this idiom are

panjang and *umur* which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *panjang* means *berjarak jauh (dari ujung ke ujung)* (long distance (from end to end)) and the literal meaning *umur* means *lama waktu hidup atau ada (sejak dilahirkan atau diadakan)* (length of time lived or existed (since birth or birth)). The idiom *panjang umur* in *kamus idiom Bahasa Indonesia* is defined as *masih berumur panjang atau bisa menjadi tua* (has still long life or can grow old). So, the research can contextually interpret the meaning of this idiom, which Raib was thinking about Seli suddenly appeared behind the gate. The idiom *panjang umur* categorized in semi-idiom because of its meaning in the both idioms still explains the part one of the lexical items.

Example 4:

Datum no 35

ST: *Setidaknya kami punya tempat bermalam dengan **tuan rumah** yang ramah.*

In datum no 35, the idiom *tuan rumah* is formed from some of the words that form it still have their original meaning. The basic words of this idiom are *tuan* and *rumah* which the meaning of these words is different from the meaning of the idiom. In *Kamus*

Besar Bahasa Indonesia the literal meaning of the word *tuan* means *pemilik (toko dan sebagainya), kata sapaan kepada orang laki-laki bangsa asing atau sebutan kepada orang laki-laki yang patut dihormati* (owner (shop and so on), a word of address to a male foreigner or a term for a male person who deserves respect) and the literal meaning *rumah* means *bangunan untuk tempat tinggal* (building for residence). The idiom ***tuan rumah*** in *kamus idiom Bahasa Indonesia* is defined *pemilik rumah, orang yang menjamu atau mengundang* (the owner of the house, the person who entertains or invites). So, the research can contextually interpret the meaning of this idiom, which Raib was grateful because tonight he had a place to spend the night with a friendly homeowner. The idiom ***tuan rumah*** categorized in semi-idiom because of its meaning in the both idioms still explains the part one of the lexical items.

Example 5:

Datum no 8

ST: *Aku tidak akan menghabiskan waktu bersama si **biang kerok** itu.*

In datum no 35, the idiom ***biang kerok*** is formed from some of the words that form it still have

their original meaning. The basic words of this idiom are **biang** and **kerok** which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *biang* means *induk, pokok pangkal, asal mula* (parent, basic tree, origin) and the literal meaning *kerok* means *persoalan; masalah; keributan; sumber masalah* (problem; problem; commotion; source of the problem). The idiom **biang kerok** in *kamus idiom Bahasa Indonesia* is defined *orang yang menyebabkan terjadinya suatu masalah* (the person who is the cause of a problem). So, the research can contextually interpret the meaning of this idiom, which Raib doesn't want to spend his time with people who like to cause trouble. The idiom **Biang Kerok** categorized in semi-idiom because of its meaning in the lexical items that still explain the meaning of the lexical part.

Example 6:

Datum no 50

ST: *Ilo sengaja memperlambat kapsul, **mengulur waktu**, berpikir mencari jalan keluar*

In datum no 35, the idiom **mengulur waktu** is formed from some of the words that form it still have their original meaning. The basic words of this idiom

are *mengulur* and *waktu* which the meaning of these words is different from the meaning of the idiom. In *Kamus Besar Bahasa Indonesia* the literal meaning of the word *mengulur* means *memanjangkan; memperlama; menunda (waktu)* (lengthen; prolong; postpone)) and the literal meaning *waktu* means *seluruh rangkaian saat ketika proses, perbuatan, atau keadaan berada atau berlangsung* (the entire series of moments when a process, action, or state exists or takes place). The idiom *mengulur waktu* in *kamus idiom Bahasa Indonesia* is defined *memutar waktu; memperpanjang waktu* (spin out the time; extend time). So, the research can contextually interpret the meaning of this idiom, which Ilo deliberately slows down time so he can think about finding a way out. The idiom *mengulur waktu* categorized in semi-idiom because of its meaning in the lexical items that still explain the meaning of the lexical part.

In other example and detail, can be seen in the table of appendix of this study. Here the number of other example was found in semi-idiom types: 2, 4, 5, 6, 7, 10, 11, 12, 13, 15, 17, 18, 19, 20, 21, 25,26, 29, 30,32, 33, 34, 36, 37, 38, 41, 42, 43, 44, 45, 47, 48, 49, 52, 53, 54, 55, 58, 62, 63, 64, 65, 66, 67, 68, 69, 70, and 71.

2. **Translation strategies of the idiomatic expressions in the Tere Liye's *Bumi* novel into Earth by Gill Westaway.**

This research uses the strategies proposed by Mona Baker to identifying the translation strategies by the translator in translating idiomatic expression in the Bumi Novel. Based on Mona Baker's theory, translation strategies is divided into 4 categories, they are using an idiom of similar meaning and form, using an idiom of similar meaning but dissimilar form, translation by paraphrase, translation by omission.

The table below shows the finding of translation strategies which are applied in this research, those are: 13 data of translation using an idiom of similar meaning and form, 9 data of translation using an idiom of similar meaning but dissimilar form, 49 data of translation by paraphrase, 0 data of translation by omission.

Table 4.2 List data of Translation Strategies based on Mona baker's Theory.

Translation strategies	Frequency
Using an idiom of similar meaning and form	13
Using an idiom of similar meaning but dissimilar form	9
Translation by paraphrase	49
Total	71

Based on table 4.2 the most frequently used strategy on Tere Liye's *Bumi* novel to Earth by Gill Westaway is using an idiom of similar meaning and form, using an idiom of similar meaning but dissimilar form, translation by paraphrase, translation by omission.

a. Using an idiom of similar meaning and form

This strategy involves use of an idioms in the target language that have approximately the same meaning as the source language and consist of equivalent lexical items. Here the idiom following the example:

Example 1:

Datum no 23

ST: *Nasib jadi murid kelas sepuluh seperti kami ini uang saku serba terbatas.*

TT: Class ten students like us really didn't have much **pocket money**.

In this example datum no 23, the phrase "*uang saku*" was translated into "pocketed money". Here the translator translated literally and applies translation strategy using similar meaning and form to translate the idiom into the target language idiom from the source language. Since the meaning of *uang saku* in *kamus idiom Bahasa Indonesia* means *uang yang disediakan untuk keperluan sewaktu waktu* (money provided for needs at any time). According to American idioms dictionary the meaning of **pocketed money** is a small

amount of money, especially an amount that is not enough. So, in this idioms the translator was translate literary because the form of the idiom in the target language and the source language has equivalent in lexical items, both of the idioms are successfully reproduced.

Example 2:

Datum no 56

ST: *Hanya orang tertentu yang tahu dia ada **di belakang layar**.*

TT: Only a chosen few knew that he was there **behind the scene**

(Datum no.56)

In the data number 56, the idiom “*Di belakang layar*” translate into the idiom “Behind the scene”. The meaning of both idioms is translated literally and applies the strategy which has the similar in meaning and form. since the meaning of *di belakang layar* in *kamus idiom Bahasa indonesia* means *mendalami suatu peristiwa secara tersembunyi* (explore an event in secret). According to Cambridge Idioms Dictionary the meaning of **behind the scene** is If something happens behind the scenes, it happens without most people knowing about it, especially when something else is happening publicly. Therefore, the translator translates this idiom was considered as the best option by the translator because the target language

idiom had delivered the intended meaning of the source language idiom.

Example 3:

Datum no 49

ST:” *Kita sepertinya menuju **jalan buntu**, anak-anak.”*

TT: “ it looks like we’re heading towards a **dead end** kids.”

In datum no 49, the idiom ***jalan buntu*** was translate into ***dead end***. According to *kamus idiom Bahasa indonesia* the meaning of ***jalan buntu*** means *jalan yang tidak ada terusannya (buntu atau tertutup) pada titik* (a road that has no continuity (dead end or closed) at a point). According to American Idiom dictionary the meaning of ***dead end*** means noun The end of a road, path, or other passage that does not have an exit or other passages attached to it. It can be assumed that translator was translate this idiom using similar in meaning and form since they has an equivalent lexical form and have same meaning.

Example 4:

Datum no 51

ST: Aku **menahan napas** menyaksikan ketegangan yang segera meruyak di remang aula.

TT: I **hold my breath** as I witnessed the tension spreading around the hall.

In datum no 51, the idiom **menahan napas** was translate into **hold my breath**. In *kamus idiom Bahasa indonesia* the meaning of **menahan napas** means *menghentikan napas beberapa saat lamanya (karena situasi yang mendebarkan dan sebagainya)*(stopping breathing for a few moments (because of exciting situations and so on)). It has similar meaning in idiom **hold my breath** since it has meaning in American idiom dictionary means to intentionally stop breathing for a short period of time. This idiom is acceptable that the meaning both idiom are same so the translator was successfully translate the idiom because both of idiom have similar meaning and similar in form.

Example 5:

Datum no 68

ST: ***Tutup mulutmu Selena! Lancang sekali kamu mengajarku.***

TT: **Shut your mouth, Selena!** How dare you speak like that to me.

In data number 68, the idiom *tutup mulutmu* was translate into *shut your mouth*. They both of idiom not only have the same meaning but also same in the

meaning. in can see in the meaning of idiom *tutup Mulutmu* that explain in *kamus Idiom Bshasa Indonesia* which means silent, and not speaking. While the meaning of **shut your mouth** in American idiom dictionary means be quiet or cease talking immediately. Can be rude, aggressive, or jocular depending on the context. It can be assumed that this idiom was translate using similar meaning and form because they have equivalent in lexical items not only same in form but also same in the meaning.

b. Using an idiom of similar meaning but dissimilar form

This strategy used to translate idiom in the target language idiom which has similar meaning to the source language idiom but consist different lexical items. Here the following example of this idiom:

Example 1:

Datum no 9

ST: Ali menatapku seperti sedang menatap anak kecil yang **tertangkap basah** mencuri permen tidak bisa menghindar.

TT: He looked at me as if I was a small child **caught red-handed** stealing a sweet-difficult to get around.

The example of datum no 9, the idiom **tertangkap tangan** was translate inti **caught red**

handed. Based on *kamus idiom Bahasa Indonesia* the meaning of *tertangkap tangan* means *tertangkap (lengkap dengan bukti bukti ketika sedang melakukan kejahatan)* (caught (complete with evidence while committing a crime)). According to America Idiom dictionary the idiom **caught red handed** means Seen or apprehended in the act of doing something, especially something illegal or nefarious. Even though the target language and the source language idioms did not have similar lexical form, the meaning was still the same and was able to be delivered. So, this idiom was translate in similar meaning but dissimilar form.

Example 2:

Datum no 16

ST: **Panjang umur**, teman satu mejaku itu sudah berdiri di gerbang, melambaikan tangan.

TT: **Talk of the devil**, there was my schoolmate who always sat beside me in class standing in front of the gate, waving

In datum no 16, the idiom **panjang umur** was translate into **talk to the devil**. The translator translated the idiom in the target language into idiom which has different in lexical form. The meaning idiom in target language idiom is still similar meaning in the source

language. Both of idiom have the same meaning in *kamus idiom Bahasa indonesia* the idiom of **panjang umur** means *hidupnya bisa lama, usianya bisa lanjut* (his life could be long, his age could be advanced) the meaning of idiom **talk to the devil** in Cambridge idiom dictionary means something you say when the person you were talking about appears unexpectedly. In this idiom was translate using similar in meaning but dissimilar in form because there is no equivalent in lexical form to translate the source language the translator wants to apply a variation idiom in target language. Beside the lexical form is different the meaning of both idioms transferred in similarity meaning.

Example 3:

Datum no 42

ST: " Tidak ada hadiah untukmu hari ini," aku menjawab **terus terang**

TT: "that there's no present for you today," I didn't **mince my words**.

In datum no 42 the idiom **terus terang** was translate into **mince my word**. This idiom using strategy using similar meaning but dissimilar forms because it has the same meaning but different in lexical

items. It can see in the meaning of both idiom in *kamus idiom Bahasa Indonesia* the idiom **terus terang** means *berterang terangan tidak ada yang disembunyikan atau dirahasiakan* (Frankly, there is nothing to hide or keep secret) and according to America idiom dictionary the meaning of idiom **mince my words** means Often used in the negative to convey that one speaks bluntly or tactlessly, without regard for someone else's feelings. In both of idioms the translator creates variations to translate this idiom in target language to make the readers understand about this idiom. So, this both of idioms using similar meaning but dissimilar form because they have similar in meaning but the form of lexical items is different.

Example 4

Datum no 27

ST: "**Omong kosong!**" aku berseru galak

TT: "**Bullshit!**" I shouted angrily.

In datum no 27 the idiom **omong kosong** was translate into **bullshit**. The both of idiom has quite similar meaning. Based on *kamus idiom Bahasa Indonesia* the idiom *omong kosong* has meaning *perkataan yang tidak benar, berbohong* (Untrue words, lying), and the idiom **bullshit** according to American

idiom dictionary means noun Something utterly untrue or wildly exaggerated. So, the translator translate this idiom using similar meaning but dissimilar form because they are having the similar in meaning but they are dissimilar in form.

c. Translation by paraphrase

This strategy is the most widely used method for translating idioms because the equivalent cannot be found in the target language or because it is not appropriate to use idiomatic language in the target language due to differences in stylistic preferences of the source language and the target language. Here the example following the idiom:

Example 1:

Datum no 4

ST: *Mama ibu rumah tangga yang hebat, cekat-an, mengurus semua keperluan **rumah tangga** sendirian, tanpa pembantu.*

TT: Mum was an amazing housewife, the real McCoy, organizing all the **household** chores herself, without a maid to help her.

In the datum no 4, the translator translates the idiom **rumah tangga** into **household**. The idiom *rumah tangga* in *kamus idiom Bahasa Indonesia* means *yang berkenaan dengan urusan kehidupan dalam rumah*

(*seperti hal belanja rumah*) (relating to matters of life at home (such as shopping for a house)). However, in target language is not expressed clearly through broken words because there is decrease from the source language. Therefore, the translator translate this idiom in other words. **Household** not idiom, but the deliver acceptabl since they have same in meaning as the source language. So, the translator used paraphrase to translate this idiom because to minimize misunderstanding in the intention, and make the target language natural.

Example 2:

Datum no 13

ST: “Si Hitam dan si Putih,” aku menjawab, **tersenyum manis**

TT: “Blaky and whitey, “I replied, with **a sweet smile**

In the datum no 13, the idioms **tersenyum manis** was translated into *sweet smile*. The creator recreates **sweet smile** in target language because there is no English idiom that has equivalent meaning and form this idiom. Therefore, translators are allowed to translate the source language using paraphrase, because there are no idioms or any equivalents for translating source language of idioms, the most important thing is that the target language translation still has the same meaning.

Example 3:

Datum no 8

ST: Aku tidak akan menghabiskan waktu bersama

Si Biang Kerok.

TL: I was not going to spend all this time together
with **that creature.**

In data number 8, the idiom *Si biang kerok* translate into *that creature*. Based on *kamus idiom Bahasa indonesia* the idiom *Si Biang Kerok* has meaning *a person who causes a commotion*. In this case the translator using translation by paraphrase in translation strategy because in lexical items there is no match in literal form since the meaning of idiom *that creature* was translate into Indonesia means *makhluk*. So, it can prove that idiom is translate by paraphrase due to different in lexical items and the meaning.

Example 4:

Datum no 52

ST: Hanya **orang kaya** yang memiliki Rumah
Bulan di atas permukaan.

TT: Only **rich people** own Moon House on the
surface.

The data number 52, the idiom *orang kaya* was translated into **rich people**. In English idiom there is no

equivalent meaning and lexical items like the example above. Therefore, the translator using other expression to translate this idiom in different words. **Rich people** are not an idiom, meanwhile they delivered is allowed because it has similar meaning in the source language. Translation using paraphrase for understanding the readers, so that the readers can easily reads and there is no misunderstanding.

Example 5

Datum no 55

ST: “*Buat apa kamu meminta padanan kata ‘Buang air besar’?*”

TT: “Why are you asking for the equivalent of ‘**to have a shit**’?”

In data number 55, the idiom *buang air besar* was translate into **to have a shit**. Based on the context there is no match in lexical items or the meaning in both of the idiom. So, the translator using translation by paraphrase to make sure the translation strategi. It is because the meaning of idiom in source language *buang air besar* in *kamus idiom Bahasa indonesia* means defecation. the form of both idiom in SL and TL are non-literal lexical expression who’s the meaning can understood by the readers. So, the translator use

paraphrase to make sure the reader can understand the meaning of the idiom.

Example 6

Datum no 20

ST: *Bola matanya hitam pekat*

TT: His eyes were **black and penetrating**

In data number 20, the idiom *hitam pekat* was translate into **black and penetrating**. The idiom *hitam pekat* in *kamus idiom Bahasa indonesia* means very dark, very black. **Black and penetrating** not idiom, meanwhile the translate is allowed to deliver because they has similar meaning in source language. The translator adjustment in idiom *hitam pekat* into *black and penetrating* because there is no match for idiom which the idiom *hitam pekat* cannot be found in TL. So, the translator use paraphrase to make sure the readers can understanding the meaning of the idiom.

B. Discussion

In discussion the first object of this study is to describe the types of idioms and how the translation strategies of idiomatic expressions found in the novel *Bumi* and its translation in English novel of *Earth* by Gill Westaway. After analysis this novel, the researcher found 71 idiomatic expressions. The researcher found all types of idioms proposed by Abdul Chaer (1984) and three out of four translation strategies of idiomatic expressions proposed by Mona baker (1992).

Based on analysis and finding, the researcher finds that translating idioms from this novel requires more knowledge of idiomatic expressions. The analysis indicates that there are two types of idioms found in this novel; Pure idiom and Semi idiom. And also translating idiom using translation strategies based on Mona Baker's theory; translation idiom using similar meaning and form, translation idiom using similar meaning but dissimilar form, translation using paraphrase, translation using omission.

Table 4.3 list of relationship between type of idiom with translation strategies.

Type of idioms	Translation strategies			
	SMF	SMDF	TP	TO
Pure idiom	5	1	9	-
Semi idiom	8	8	40	-

The first types was pure idiom. This type of idiom was a little difficult to understand because pure idiom has meant a single unit of words that loses its overall meaning. In finding, the researcher found 15 data occur of these types of idioms. For example, in datum no 23 the idiom *mengangkat bahu* was only understand by native speakers, because users have given the phrase a special meaning in the long term. Therefore, a translator must have a more of knowledge to be able to convey the meaning and message expected from the idiom in the source language.

The next type of idiomatic expressions was semi-idiom. This type of idioms was the simple type because the constituent elements of one of the lexical meanings still remain the same in meaning. In finding, the researcher found 56 data occur of

this types of idiom. For example in datum no 28 the idiom *keras kepala* which meaning idiom cannot be changed to another meaning because of the old usage it has long been used with that order.

In finding, the researcher found the translator applied mostly paraphrase strategies to translate idiomatic expression in this novel, moreover there are several examples of the use of of other translation strategies. The first translation strategies was an translation using similar meaning and form. In finding, the translator found 13 idioms occurs of this translation strategies. It must convey they has similar meaning and has equivalent in lexical items in form. For example, in datum no 56 *dibelakang layar* had equivalent in English idiom *behind the scene*. In the example above, an idiom similar not only in meaning but also in lexical items of form they are totally translation literally.

Other translation strategies by Mona baker was translation idiom using similar meaning but dissimilar form. In this translation strategies the lexical item of idioms was no maintained. As in datum no 16 in finding, *Panjang umur* was translate into *talk to the devil* in English idiom. In Indonesia idiom has different lexical structure moreover, it conveys same in meaning in English idiom. In finding the researcher found 9 data occurs this translation strategies using similar meaning but dissimilar form.

Next, translation strategies of idiomatic expressions were translation idiom using paraphrase. These strategies the highest frequency strategies in translation idioms. In finding, the researcher finds that this translation by paraphrase was the highest frequent strategies to translate the idiom by the translator to translate this idiom in this novel. Using this strategy the translator trying to re-

express a speech from one level or various languages into another speech without changing the original meaning.

Based on the analysis, it can conclude that translation idiom especially in Tere Liye's *Bumi* novel and its translation the translation should have more of knowledge about idiomatic expressions and the difficulty to translate all those idioms. Because the strategy applied in translating idiomatic expressions certainly needs to be considered carefully and the Translators need more knowledge about the source language and target language. The translator of the novel *Bumi* has shown how to make the translation has equivalent to the original. Even though there are several changes, the meaning of the source language of the idiom is still maintained so that in the target language the reader's need for equivalents at the time of transition can be met.

Based on the types of idioms used by Abdu Chaer and strategies used by Mona Baker in this study, not all strategies are found in the English version. The most dominant strategy is paraphrasing translation. When translators apply the four types of strategies proposed by Baker, on the other hand there are several idioms that cannot be translated using these strategies. In maintaining acceptable language sources and meanings with equality, steps that can be taken are to apply other strategies. based on finding analysis of translations of idioms put forward in English, it shows that a number of strategies proposed by Baker are applied in translating idioms in Indonesian into English. The strategies explained are related to 71 idioms in the language source and the target language to see whether they are categorized as idiom in paraphrasing or omitted per word. Several phrases in the

appendix are included in the explanation so that adjustments to the translation are easier to understand.

The relationship between the idiom type and the translation technique that is often used in this novel by translators is the semi-idiom type with the paraphrase technique. There is a close relationship between the two, namely related to the culture of the use of idioms and where the idioms are used. Furthermore, both allow a translator to consult with native users of the language in interpreting idioms. By choosing the correct translation technique as explained in finding, a translator can be helped in the problem of translating idioms from the source language to the target language.

In this study held by Cylas Desiderius Riantang (2010), Donny Bhaskara Wicaksono (2018) and Astri Dwi Floranti (2020) had almost the same results as the results of this study. In the findings of the three previous studies, it can be concluded the high commonly used translation in translating idiomatic expressions is paraphrasing. Although translation by paraphrase causes certain losses due to the loss of quality and stylistic style, the style of the original idiom is still maintained because the phrases are usually descriptive and explanatory. Based on findings, it can be concluded that translators are expected to translate idioms by paraphrasing because the translation will be understood and acceptable by readers of the target language.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consist of conclusions and suggestion based on the findings and analysis of the research which was conducted by the researcher.

A. Conclusion

Based on the analysis of finding and discussion of this study, the researcher conclusion that:

1. The first object of this study is to found the types of Idioms in the Tere Liye's *Bumi* novel. There are two types of idioms used in the Tere Liye's *Bumi* novel namely, Pure idiom and semi-idiom. There are 71 data that contained of idioms. The findings shows that the most frequent idiom found in Tere Liye's *Bumi* novel is semi-idiom with the total data 15 data (21,12%) and then Pure idiom with the total 56 (78,87%) of idiom. The expression of the most frequent data is used in the idioms in this Tere Liye's *Bumi* novel because it is effectiveness for translators in conveying the meaning of idioms in reality
2. The second objective of this research is to describe the translation strategies applied in Tere Liye'e *Bumi* novel into Earth by Gill Westaway. There are four strategies are found in this research, it is similar meaning and form, similar meaning but dissimilar form, paraphrase. And omission. The most frequent there are out of 71 idioms are translated idiom by paraphrase,

and the lowest frequent is translate idiom using omission because there is no idiom that translated using this strategy. The most paraphrase as the most frequent because the research wants to maintain the meaning of the message and the reader's emotions by translating it into the source language, especially the target language.

B. Suggestion

The researcher would like to give several suggestions that might beneficial and useful for some people, especially student of study program of English.

1. Theoretical benefits

The study of this study will be useful for understanding the meaning of the idioms and being a references for other studies which are related to the type and the translation strategies of the idiomatic.

2. Practical benefits

a. Translator

This study hopefully can be used as additional references to improve the translator's ability in translating idioms and give more information about the translation of idioms.

b. Lectures

The result of this research can be used as a reference in the field of translation to developing translation skill of the student.

c. Readers and future research

This research can be used as additional information or references for the readers and future researcher to conduct future research, especially in translating idioms.

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APPENDICES

Validation sheet

VALIDATION

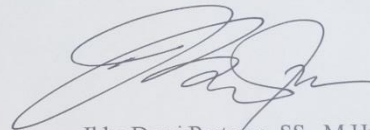
The thesis data entitled “**Translation Analysis of Idiomatic Expression as found in the Tere Liye’s *Bumi* novel**” had been checked and validated by Ikke Dewi Pratama, SS., M.Hum. on:

Day : Wednesday

Date : November 29rd 2023

Surakarta, December 7th 2023

Validator



Ikke Dewi Pratama, SS., M.Hum

Table of Appendix

No.	Source Language	Target Language	Types of Idioms	Translation Strategies
1.	Tertawa melihat Mama yang sedang mengelus dada dan menghembuskan napas. (P.4)	Laughed when he was Mum exhaling, her hand on her hearth . (P.8)	Pure Idiom	Paraphrase
2.	Papa yang tergesa-gesa menuruni anak tangga . (p.4)	Dad, who was hurrying down the stairs . (p.8)	Semi idiom	Paraphrase
3.	"Eh, kamu habis semua sup dagingnya, Ra?" Aku mengangkat bahu . "Kirain Mama sudah makan." (P.4)	"Hey, have you finished up all the meat soup, Ra?" I shrugged my shoulders. "I thought you'd already eaten".	Pure Idiom	Similar meaning and form
4.	Mama ibu rumah tangga yang hebat, cekatan, mengurus semua keperluan rumah tangga sendirian, tanpa pembantu. (p.5)	Mum was an amazing housewife, the real McCoy, organizing all the household chores herself, without a maid to help her. (p.9)	Semi Idiom	Paraphrase
5.	Aku kalah suara , dua banding satu. (p.13)	I would lose out , two votes to one. (p.18)	Semi Idiom	Paraphrase
6.	Ternyata kabar buruk itu belum berakhir. Diiringi sorakan ramai teman sekelas, Ali juga dikeluarkan Miss Keriting. (p.18)	My bad day was not over yet. (p.22)	Semi Idiom	Paraphrase
7.	Sial. Aku tidak akan menghabiskan waktu bsama si biang kerok itu.(p.18)	Damn! I was not going to spend all this time together with that creature. (p.23)	Semi Idiom	Paraphrase
8.	Aku tidak akan menghabiskan waktu bersama si biang kerok itu. (p.18)	I was not going to spend all this time together with that creature . (p.23)	Semi idiom	Paraphrase
9.	Ali menatapku seperti sedang menatap anak kecil yang tertangkap basah mencuri permen	He looked at me as if I was a small child caught red-handed stealing a sweet-	Semi idiom	Similar meaning and dissimilar form

	tidak bisa menghindar. (p.21)	difficult to get around. (p.26)		
10.	Aku melirik dengan ujung mata , dia ternyata ikut duduk, tiga langkah dariku. (p.23)	I looked at him out of the corner of my eye . (p.27)	Semi idiom	Paraphrase
11.	”Mama! Papa! Ra ulang tahun . Mana hadiahnya?” (p.34)	“Mum! Dad! It’s my Birthday . Where’s my present?” (p. 38)	Semi idiom	Similar meaning dissimilar form
12.	Papa mendekat lagi, keningnya berkerut tipis , (p.35)	Dad came closer, his brow furrowed . (p.39)	Semi idiom	Paraphrase
13.	Si Hitam dan si Putih,” aku menjawab, tersenyum manis . (p.35)	“Blaky and whitey, “I replied, with a sweet smile . (p.39)	Semi idiom	Paraphrase
14.	Aku menggaruk kepala yang tidak gatal , kasihan melihat Mama. (p.45)	I scratched my head which wasn’t actually itchy , feeling sorry for Mum. (p.48)	Pure idiom	paraphrase
15.	Teringat percakapan orang tuaku tadi malam, aku bergegas loncat dari ranjang. Aku harus mem-bantu Papa. (P.50)	Remember what my parents had been talking about last night, I jumped of bed quickly. I needed to help Dad. (P.53)	Semi idiom	Paraphrase
16.	Panjang umur , teman satu mejaku itu sudah berdiri di gerbang, melambaikan tangan. (p. 71)	Talk of the devil , there was my schoolmate who always sat beside me in class standing in front of the gate, waving. (P.75)	Semi Idiom	Similar meaning dissimilar form
17.	rambutnya disisir rapi, terlihat lurus, hitam legam . (p.75)	his straight black hair combed neatly (p.79)	Semi idiom	Paraphrase
18.	Bola matanya hitam pekat . (p.83)	his eyes were black and penetrating . (p.87)	Semi idiom	Paraphrase
19.	Bukan karena takut, lebih karena kaget setengah mati melihat ada sosok yang tiba-tiba berdiri di dalam cermin besar. (p.83)	Not because I was afraid, more because I was shocked out of my wits to suddenly find a figure standing in my big mirror. (p.87)	Semi idiom	Paraphrase

20.	"Pagi-pagi sudah melamun. Itu tidak baik untuk anak gadis." Aku menggeleng, tersenyum kecut. (P.89)	"Daydreaming so early in the day. That's not good for a young girl." I shook my head and smile wryly. (P.92)	Semi idiom	Paraphrase
21.	kurang-lebih begini-lah ekspresi khas orang tertangkap tangan. (p.100)	His expression was more or less characteristic of someone who had been caught red handed. (p.104)	Semi idiom	Similar meaning dissimilar form
22.	Ra, Ayo, bergegas, se-ragammu itu kan juga lembap terkena gerimis. Nanti masuk angin. " Mama yang membawa sisa jemuran menegurku (p.102)	Ra, go on, hurry up, that uniform of yours must be damp from the rain. You'll catch cold. Mum scolded me as she brought in the rest of the washing. (p.106)	Pure idiom	Paraphrase
23.	Nasib jadi murid kelas sepuluh seperti kami ini uang saku serba terbatas. (p.122)	Class ten students like us really didn't have much pocket money. (p.126)	Semi idiom	Similar meaning and form
24.	"Segera tinggalkan tempat ini, Ra, Seli." Ali mengulurkan ta-ngan- , menawarkan bantuan. (P.126)	Ali stretched out his arm, offering help. (p.130)	Pure idiom	Similar meaning and form
25.	tapi kalimatnya masuk akal. (p.126)	Nevertheless, what he was saying made a lot of sense. (p.130)	Semi idiom	Paraphrase
26.	kita bisa menyelinap di tengah keramaian tanpa me-narik perhatian. (p.129)	We can slip out through the crowds without drawing attention to ourselves. (p.133)	Semi idiom	Paraphrase
27.	" Omong kosong! " aku berseru galak. (p.131)	" Bullshit! " I shouted angrily. (p.135)	Semi idiom	Similar meaning dissimilar form
28.	Petarung terbaik klan kita harus me-miliki sifat keras kepala. (p.135)	In fact the best fighters in our clan have the characteristic of being stubborn. (p.140)	Semi idiom	Similar meaning dissimilar form

29.	Aku mulai putus asa. (p.140)	I was beginning to get desperate. (p.144)	Semi idiom	Similar meaning and form
30.	Itu tidak masuk akal. (p.158)	That didn't make sense. (p.162)	Semi idiom	Paraphrase
31.	Buku ini bisa memberikan jalan keluar. (p.159)	That book can give us the solution. (p.163)	Pure idiom	Paraphrase
32.	Tiga orang melangkah masuk ke dalam ruang-an. Dua orang dewasa setengah baya dan satu anak laki-laki berusia empat tahun. (p.162)	Three people came into the room. Two of them were middle-aged and the third was a fourth-year old boy. (P.166)	Semi idiom	Paraphrase
33.	Aku menggeleng, selintas lalu mereka hanya keluarga biasa yang bahagia, dengan anak kecil usia empat tahun. (P.165)	I shook my head, paused briefly then told her that they were just an ordinary happy family with a four-year old child. (P.168)	Semi idiom	Paraphrase
34.	Ali, si genius di sebelahku, bahkan tidak mampu menahan diri untuk tidak berseru. (p.170)	Beside me, Ali, our little genius, could hardly stop himself from shouting out. (p. 174)	Semi idiom	Paraphrase
35.	Setidaknya kami punya tempat bermalam dengan tuan rumah yang ramah. (p.181)	At least tonight we had a place to overnight in with a friendly host. (p.185)	Semi idiom	Paraphrase
36.	Dia bilang, sistem trans-portasi dan sistem lainnya di kota ini ketinggalan zaman. (p.187)	He says the transport system and other systems in this town are anachronistic. (p.191)	Semi idiom	Paraphrase
37.	Seharusnya seperti buku-buku remaja yang tadi meminta tanda tangan, (p.198)	It should have been like the teenagers' books that they had asked him to sign. (p.202)	Semi idiom	Paraphrase
38.	Seorang ibu separuh baya yang mengenakan jaket gelap. (P.200)	A middle-aged woman wearing a dark jacket. (p.204)	Semi idiom	Paraphrase

39.	Tamus dan delapan anak buahnya mendatangi sekolah kalian. (p.216)	Tamus and his eight followers turned up at your school. (p.218)	Pure idiom	Similar meaning dissimilar form
40.	sebelum mengambil langkah berikutnya. (p.220)	Before taking the next step . (p.222)	Pure idiom	Paraphrase
41.	Ini bisa membantumu menjaga diri dalam kekacauan yang akan segera terjadi. (p.221)	They can help you to defend yourself in the chaos which is about to ensure. (p.223)	Semi idiom	Paraphrase
42.	” Tidak ada hadiah untukmu hari ini,” aku menjawab terus terang . (p.224)	“that there’s no present for you today,” I didn’t mince my words . (p.225)	Semi idiom	Similar meaning dissimilar form
43.	Gedung perpustakaan ini pastilah ratusan meter di perut Bumi . (p.225)	This library building must be hundreds of meters down in the bowels of the earth . (p.227)	Semi idiom	paraphrase
44.	Aku hanya memukul biasa, tapi kekuatan yang keluar berkali lipat di luar dugaanku . (P.228)	I just delivered a normal punch but the power that was emitted was so many times stronger than I had expected . (P.230)	Semi idiom	Paraphrase
45.	Aku yang sejak tadi berbaik hati membantu menerjemahkan kalimat Ali kepada Ilo dan sebaliknya, menahan tawa. (p.230)	Having, out of the goodness of my heart , helped translate Ali’s words to Ilo and vice-versa since before. (p.232)	Semi idiom	Paraphrase
46.	” Ada yang mengambil alih pemerintahan. Kudeta atau apalah istilahnya,” (p.242)	“there’s been a change in government. A sort of coup d’état.” (p.243)	Pure idiom	Paraphrase
47.	Bagaimana kalau Seli sampai mengeluarkan petir? Di dunia ini sekalipun, itu pasti menarik perhatian , dan keber-adaan kami diketahui. (P.249)	What would happen if Seli made lightning come out of her hands? Even in this world, that would definitely draw attention and our	Semi idiom	Paraphrase

		whereabouts would be revealed. (P250)		
48.	”Baik, anak-anak, kabar baik buat kita, semua lorong bersih. Kita menuju sekolah Ou secepat kilat,” Ilo berseru mantap. (P.257)	“Right, kids, the good news for us is that all the passages have been cleared. We’ll get to Ou’s school as quick as a flash,” Ilo shoutes doggedly. (P.257)	Semi idiom	Paraphrase
49.	” Kita sepertinya menuju jalan buntu , anak-anak.” (p.258)	“ it looks like we’re heading towards a dead end kids.” (p.259)	Semi idiom	Similar meaning and form
50.	Ilo sengaja memperlambat kapsul, mengulur waktu , berpikir mencari jalan keluar. (p.258)	Ilo had slowed the capsule down on purpose, to draw out the time , so that the he could think about a solution. (p.259)	Semi idiom	Paraphrase
51.	Aku menahan napas menyaksikan ketegangan yang segera meruyak di remang aula. (P. 144)	I hold my breath as I witnessed the tension spreading around the hall. (P.148)	Pure idiom	Similar meaning and form
52.	Hanya orang kaya yang memiliki Rumah Bulan di atas permukaan. (P.273)	Only rich people own Moon House on the surface.	Semi idiom	Paraphrase
53.	Kami berjalan beriringan di atas dermaga menuju jalan setapak yang di kiri-kanannya tersusun karang laut dan pot bunga. (p.276)	We walked along the quay in a row reached a path surrounded left and right by coral and flower pots. (p.276)	Semi idiom	Paraphrase
54.	Ilo memberikan buku dan majalah untuk dilihat-lihat, Ali menerimanya de-ngan senang hati . (P.287)	Ilo gave him book and magazines to look at. Ali took them happily . (P.286)	Semi idiom	Paraphrase
55.	Sesekali disela running text yang mengumumkan tentang jam malam , limitasi waktu, dan cara be-pergian. (p.289)	Every now and then there was a running text publicizing the curfew , the time restrictions, and the ways of travelling around. (p.288)	Semi idiom	Similar meaning dissimilar form

56.	“ Buat apa kamu meminta padanan kata ‘ buang air besar ’?” (p.291)	“Why are you asking for the equivalent of ‘ to have a shit ’?” (p.290)	Pure idiom	Paraphrase
57.	Hanya orang tertentu yang tahu dia ada di belakang layar . (p.310)	Only a chosen few knew that he was there behind the scene . (p.308)	Pure idiom	Similar meaning and form
58.	Lidah api menyambar-nyambar tinggi hingga ke luar perapian. (p.310)	The flames leapt up even higher than the fireplace. (p.309)	Semi idiom	paraphrase
59.	Mereka bahkan murah hati memberiku beberapa kantong serbuk api. (p.313)	They even generously gave me a few bags of fire powder. (p.312)	Pure idiom	Paraphrase
60.	Bukan main . Ini sungguh mengagumkan. (p.315)	Unbelievable . This is really astonishing. (p.314)	Pure idiom	Paraphrase
61.	Bisa dibilang, seluruh kota telah jatuh ke tangannya . (p.319)	you could say the whole of the city is in his hands . (p.317)	Pure idiom	Similar meaning and form
62.	Aku pikir itu hanya cerita lama . (p.320)	I thought it was just an old story . (p.318)	Semi idiom	Similar meaning and form
63.	Dia menyerang istana. Sekali pukul , dia menguasai seluruh kota. (p.321)	He attacked the palace. In one stroke he gained control of the whole city. (p.319)	Semi idiom	Paraphrase
64.	Si Tanpa Mahkota mengangkat diri men-jadi raja. (p.321)	The uncrowned declared himself king. (p.319)	Semi idiom	Paraphrase
65.	”Kita harus berpikir rasional, Ra. Dalam situasi seperti ini, selalu gunakan akal sehat ...” (p.325)	“ we need to think rationally, Ra. In a situation like this it is important to use common sense ...” (p.323)	Semi idiom	Similar meaning and form
66.	”Kamu kira kalian sangat pintar? Genius? Ilmu pengetahuan klan kalian bahkan tidak sejujung kuku pengetahuan Klan Bulan.” (P.350)	“So, you think you’re so clever? A genius? The knowledge of your Clan is not even equivalent to the tip of a fingernail compared to the knowledge of the Moon Clan.” (P.246)	Semi idiom	Paraphrase

67.	Aku membiarkannya melolos-kan diri. (p.350)	I let them get away. (p.346)	Semi idiom	Similar meaning and form
68.	Ibunya me-ninggal dunia. (p.352)	His mother had died. (p.348)	Semi idiom	Paraphrase
69.	ibunya yang tamak mengirim anaknya untuk berdamai, meminta peng-ampunan. Si adik tiri datang ke istana menyerahkan diri. (p.354)	His little step-mother arrived at the palace to surrender. (p.351)	Semi idiom	Similar meaning and form
70.	Tutup mulutmu Selena! Lancang sekali kamu mengajarku. (p.357)	Shut your mouth, Selena! How dare you speak like that to me. (p.354)	Semi idiom	Similar meaning and form
71.	Aku berontak, hendak melepaskan diri dari cengkeraman tangan Panglima Pasukan Bayangan, (p.363)	I struggled, wanting to free myself of the grip of the Shadow Troop Commanders. (p.358)	Semi idiom	Paraphrase