

## ANALYSIS OF IDIOM TRANSLATION STRATEGIES IN YU HUA'S NOVEL FROM MANDARIN TO INDONESIAN

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### ABSTRACT

This study analyzes the translation techniques used to preserve the meaning and aesthetic impact of idioms in the Mandarin novel "to live" by Yu Hua. Idioms are a significant component of the Mandarin language and are rooted in historical, philosophical, and social settings. Translating idioms from Mandarin to Indonesian presents challenges due to the need to preserve their meaning, nuances, and cultural background. The study reveals two main approaches: "translation by idioms equivalent" and "paraphrase." Factors influencing the choice of translating strategy include cultural equivalency between source and destination languages, transliteration of the translated text, and the general narrative structure of the book. Translators use idiom substitution to maintain the cultural and aesthetic integrity of the text, paragraphs to express desired notions, and sometimes omission to maintain coherence. The study emphasizes the importance of cultural awareness and strategic decision-making in literary translation, especially for complex linguistic elements like idioms

**Kata kunci:** *Idiom Translation; Translation Strategy; Meaning Equivalence*

### ABSTRAK

Penelitian ini menganalisis teknik penerjemahan yang digunakan untuk mempertahankan makna dan dampak estetika idiom dalam novel Mandarin "to Live" karya Yu Hua. Idiom merupakan komponen penting bahasa Mandarin dan berakar pada latar sejarah, filosofis, dan sosial. Penerjemahan idiom dari bahasa Mandarin ke bahasa Indonesia menghadirkan tantangan karena kebutuhan untuk mempertahankan makna, nuansa, dan latar belakang budayanya. Penelitian ini mengungkap dua pendekatan utama: "penerjemahan dengan padanan idiom" dan "parafase." Faktor-faktor yang memengaruhi pilihan strategi penerjemahan meliputi kesetaraan budaya antara bahasa sumber dan bahasa tujuan, transliterasi teks terjemahan, dan struktur naratif umum buku tersebut. Penerjemah menggunakan substitusi idiom untuk mempertahankan integritas budaya dan estetika teks, paragraf untuk mengungkapkan gagasan yang diinginkan, dan terkadang penghilangan untuk menjaga koherensi. Penelitian ini menekankan pentingnya kesadaran budaya dan pengambilan keputusan strategis dalam penerjemahan sastra, terutama untuk elemen linguistik yang kompleks seperti idiom.

### INTRODUCTION

The translation of idioms in Yu Hua's novels, including *Brothers* and *To Live*, poses considerable challenges due to the complex interaction of language, culture, and narrative style, necessitating that translators maintain fidelity to the source text while ensuring readability and cultural relevance in the target language (Zhang & Guan, 2024). Corpus-based analyses indicate that literal translation predominates in conveying repetitive and figurative language in Yu Hua's writings, successfully maintaining emotional intensity and rhetorical impact, while sporadic adaptation or omission is utilized to mitigate redundancy or improve acceptability for the target audience (《A review of a Corpus-based Study on Yu Hua's Novel Translation Style》, 2025).

Translators frequently employ a combination of transliteration, interpretation, and generalization for culture-specific items and idioms, adhering to frameworks like Aixelá's translation strategies, to communicate cultural nuances while preserving the author's unique style and avoiding confusion for readers unfamiliar with Chinese contexts. Furthermore, research indicates a trend towards reduction in translated texts, characterized by reduced lexical density and uniform conjunctions, which enhances accessibility but may compromise stylistic complexity and cultural richness.

The pragmatic aspect of translation is essential, since modifications to adverbs, quantifiers, and regional dialects are implemented to conform to the expressive conventions of the target language, so ensuring that the translated story stays authentic and emotionally impactful (Lan Wang, 2023). The comprehensive analysis of Yu Hua's idiom translation strategies enriches the comprehension of cross-cultural literary exchange and emphasizes the significance of innovative frameworks and empirical data in improving translation quality and cultural communication.

## **Literature Review**

### **A. Theoretical Foundations of Idiom Translation Strategies**

The theoretical underpinnings of idiom translation strategies primarily rely on Baker's (Baker, 2018) framework, which delineates four principal approaches: employing idioms with analogous meaning and form, utilizing idioms with analogous meaning but divergent form, translating through paraphrasing, and translating via omission.

Paraphrasing is the predominant approach in numerous research, frequently utilized when a direct idiomatic counterpart is absent in the target language or when cultural disparities obstruct literal translation. Complementary theories, including Newmark's communicative vs semantic translation and Molina and Albir's comprehensive translation procedures, elucidate these strategies by highlighting the equilibrium between maintaining meaning and achieving naturalness in the target language.

Empirical assessments of literary and audiovisual materials regularly demonstrate paraphrase rates of 50%, while omission and adaptation are employed less frequently. These tactics demonstrate translators' endeavors to preserve functional equivalence and reader understanding, particularly due to the culturally specific and non-literal characteristics of idioms.

Despite differences in terminology and classification, there is a consensus on the need for flexible, context-sensitive methods for idiom translation, which adapt to linguistic and cultural limitations while aiming to maintain the original's pragmatic impact. (Aji & Basari, 2023; Efendi & Hardjanto, 2023; Horváthová, 2014; Sinurat 等, 2022; Wisudawanto & Al-Haris, 2020)

### **B. Contemporary Approaches and Challenges in Idiom Translation**

Modern methodologies for idiom translation primarily depend on strategies delineated by Baker (2006), which encompass employing idioms with analogous meaning and structure, idioms with analogous meaning but dissimilar structure, paraphrasing, and omission, while compensation is utilized less frequently; these strategies receive substantial endorsement from research examining diverse texts and media, including the translation of idioms in films and literature (Aji & Basari, 2023; Akbari, 2013).

Challenges in idiom translation encompass cultural specificity, the difficulty of attaining equivalence in meaning and stylistic effect, and the decision between foreignization and domestication procedures. Certain studies emphasize the employment of literal translation accompanied by annotation or amplification to maintain cultural context and enhance reader comprehension (Horváthová, 2014). Translators must ultimately reconcile adherence to the meaning and structure of the source language with the linguistic and cultural conventions of the target language, frequently employing adaptable solutions suited to particular settings (Baihaqi, 2022).

### **C. Idiom Translation in the Context of Yu Hua's Works and Indonesian Literature**

Yu Hua's literary works, imbued with Chinese cultural idioms and expressions, provide considerable obstacles for translation into Indonesian literature, requiring sophisticated procedures to maintain both semantic and cultural equivalency. Research examining the translation of idiomatic and culturally significant expressions in Yu Hua's novels demonstrates a range of methodologies, including literal translation, paraphrasing, and the application of culturally equivalent Indonesian idioms, each achieving differing levels of efficacy in preserving the original meaning and cultural context (Arini Junaeny & Nirdayanti, 2022)(Junaeny & Nirdayanti, 2023). For example, idioms like 画蛇添足 (*huàshé-tiānzú*), which translates literally to "drawing a snake and adding feet," necessitate meticulous interpretation to preserve their metaphorical implication of superfluous embellishment, frequently translated into Indonesian as "menggambar ular menambahkan kaki" to ensure clarity and cultural relevance.

Furthermore, translating Yu Hua's comedy and irony, intricately woven into idiomatic idioms, necessitates translators' cultural proficiency to prevent loss of meaning or inadvertent tonal shifts (Qin, 2022). The Indonesian literary landscape, characterized by its diverse linguistic traditions like Acehnese idioms employed for moral instruction, presents both opportunities and obstacles for translators attempting to reconcile foreignization and domestication tactics (Usman, 2022). The Sinophone Indonesian literary scene, characterized by Chinese-Indonesian authors frequently self-translating their works, illustrates a nuanced negotiation of ethnic identity and cultural representation, emphasizing the significance of idiom translation in promoting interethnic understanding and literary pluralism (Cordingley & Stenberg, 2024). This bilingual literary work highlights the political and cultural aspects of idiom translation, where linguistic choices and idiomatic expressions mirror wider societal realities and ambitions.

Translation studies highlight the significance of functional equivalence and pragmatic adaptation in idiom translation, promoting strategies that maintain the communicative intent and cultural specificity of idioms while ensuring accessibility for Indonesian readers (WANG & LIN, 不详). Challenges persist, including semantic opacity and cultural specificity intrinsic to idioms, which hinder straightforward equivalency and necessitate that translators utilize innovative strategies like as annotation or amplification (Liu & Yao, 2017). Recent studies on the translation of Mandarin-Indonesian idioms in Yu Hua's works underscore the essential importance of translator awareness and cultural literacy in producing translations that authentically reflect Indonesian literature while preserving the subtleties of the source culture.

These studies collectively enhance the knowledge of idiom translation as a dynamic intercultural process essential for the cross-cultural dissemination of Yu Hua's narratives and the enhancement of Indonesian literary expression.

## METHODOLOGY

This research utilizes a descriptive qualitative methodology, concentrating on the examination of idiomatic expressions in the novel "to live" by Yu Hua and its Indonesian translation. The source text in this study is the original Mandarin novel *To Live*, whereas the target text is its Indonesian translation. The primary emphasis of the research is on the idioms present in both versions. The process entails reading and recognizing all idioms in the source text, locating their equivalents in the target text, and documenting the translation approaches employed according to the theories of Mona Baker. The analysis involves comparing idioms in the source and target languages, categorizing the employed tactics, and investigating the rationale for these choices based on cultural and structural circumstances.



Figure 1. Visualisasi Framework

## RESULTS AND DISCUSSION

This section provides a comprehensive examination of the translation procedures employed for 25 idioms in the Indonesian translation of Yu Hua's novel "to live". The analysis employs Mona Baker's taxonomy of translation processes, with a special emphasis on paraphrase tactics, encompassing both lexical/cultural and structural paraphrasing. The data are extracted from source documents in Mandarin and their respective Indonesian translations. Each idiom is analyzed for its semantic content, cultural relevance, and the methodology employed by the translator to communicate the intended meaning in the target language. The table below presents the research data on the use of idioms in Yu Hua's novel "to live" and its Indonesian translation.

Table 1. Research Data Utilized in the Study (25 Idiomatic Expressions)

No	Idiom Mandarin	Indonesian	English
1	斤斤计较	perhitungan	calculation
2	不可救药	tak bisa diselamatkan lagi	cannot be saved anymore
3	远近闻名	terkenal	famous
4	自找苦吃	cari susah sendiri	find it hard by yourself
5	千难万难	sangatlah sulit	it is very difficult
6	绘声绘色	penuh semangat	full of enthusiasm
7	比比皆是	banyak kutemui	I meet many
8	全盘托出	sejujur	honestly
9	无精打采	lemas tak bertenaga	weak and powerless
10	道听途说	hanya mendengar dari orang lain	only hear from others
11	横七竖八	berserakan	scattered
12	七上八下	gelisah tak menentu	restless uncertain
13	留得青山在，不怕没柴烧	selama gunung hijau masih ada...	as long as the green mountains are still there...
14	朽木不可雕	kayu lapuk yang tak bisa dipahat	rotten wood that cannot be carved
15	千秋功业	kejayaan hidupku	my life's glory
16	头晕眼花	kepala pening, mata berkunang	head dizzy, eyes dizzy
17	千刀万剐	dicincang seribu kali	chopped a thousand times
18	人穷志短	orang miskin kehilangan cita-cita	poor people lose their ideals
19	笨鸟先飞	burung bodoh yang terbang duluan	stupid birds that fly first
20	哭天喊地	teriakan memilukan	heartbreaking screams
21	尸骨未寒	jasad belum dingin	body not yet cold
22	无事生非	cari perkara tak ada sebab	looking for trouble without cause
23	满脸通红	wajah memerah	face flushed
24	游手好闲	santai	relaxed
25	忍饥挨饿	kelaparan terus-menerus	continuous hunger

Based on the type of translation method of the 25 sentences of idioms, it can be found that there are 2 types of strategies that can be used, namely: **paraphrase** strategy and **Idiom of similar meaning but dissimilar form strategy**.

This study aims to analyze the translation strategy of idioms in the novel *To Live* by Yu Hua into Indonesian. Based on Mona Baker's theory (1992), the two main strategies that are dominantly found in the corpus are: (1) paraphrase and (2) using an idiom of similar meaning but dissimilar form.

### A. Paraphrase Strategy

The paraphrase strategy is used when there is no idiomatic equivalent in the target language, or when the source idiom is too complex or culturally charged to be understood by the target reader. In this approach, the translator emphasizes the meaning rather than the idiomatic form. This approach is in line with communicative translation according to Peter Newmark, because it prioritizes the readability and understanding of the target reader. The following idioms are translated using the paraphrase strategy:

Table 2. List of Idiom Using Paraphrase Strategy

No	Mandarin	Indonesia	Analysis
1	斤斤计较	perhitungan	Avoiding complicated idiomatic forms, replaced with non-idiomatic words that explain the meaning.
2	不可救药	tak bisa diselamatkan lagi	Literal forms that convey meaning directly, without the target idiom.
3	远近闻名	terkenal	The core meaning is maintained, but without idiomatic forms.
4	自找苦吃	cari susah sendiri	Conveying the meaning of the idiom in a local style typical of Indonesian.
5	千难万难	sangatlah sulit	Hyperbolic forms in Mandarin are condensed into common phrases.
6	绘声绘色	penuh semangat	The translator chooses emotional descriptions over idiomatic forms.
7	比比皆是	banyak kutemui	The main meaning is maintained without the need for equivalent idioms.
8	全盘托出	sejujur	Transformation into an attribute form that is easily digested by the target reader.
9	无精打采	lemas tak bertenaga	Physical emotions are transferred in the form of descriptive phrases.
10	道听途说	hanya mendengar dari orang lain	Idiomatic forms are eliminated to emphasize the validity of the information.
11	横七竖八	berserakan	Visualization of the idiom is conveyed with simple phrases.
12	七上八下	gelisah tak menentu	The inner condition is described directly, without idioms.
13	千秋功业	kejayaan hidupku	Translation of figurative meaning into ordinary narratives.
14	头晕眼花	kepala pening, mata berkunang	Descriptive phrases that describe physical symptoms directly.
15	千刀万剐	dicincang seribu kali	Literal translation but still communicative in the context of the target culture.
16	哭天喊地	teriakan memilukan	Emphasizing the emotional aspect over the idiomatic form.
17	尸骨未寒	jasad belum dingin	Literal translation to maintain the nuance of death.
18	无事生非	cari perkara tak ada sebab	Not idiomatic but conveys the motive clearly.
19	满脸通红	wajah memerah	Emotional visuals are translated with descriptive phrases.
20	游手好闲	santai	Negative meanings of idioms are softened according to Indonesian cultural norms.
21	忍饥挨饿	kelaparan terus-menerus	Direct descriptions without idiomatic metaphors.

This method prevails in the translation of idioms in the Indonesian version of the novel "to live". This indicates that the translator emphasizes the text's readability, employing a communicative translation strategy as per Newmark's framework. The selected idioms for paraphrasing are predominantly metaphorical or hyperbolic in Chinese culture, perhaps lacking direct idiomatic counterparts in Indonesian.

The data indicates uniform translation patterns, encompassing idiomatic simplification, emotional and descriptive substitution, cultural localization, and compromises in meaning. These tactics demonstrate how translators emphasize communicative clarity and cultural relevance over literal or structural integrity. The analysis elucidates translation processes and demonstrates how language mirrors broader socio-cultural choices and cognitive patterns.

### 1.1 Idiomatic Simplification and Literal Translation

A predominant strategy identified in the dataset is the simplification or literal translation of colloquial language. In some instances, the translator refrains from preserving the metaphor or figurative imagery, opting instead to convey the essential information directly. This is especially useful when the figurative term may induce ambiguity or when the literal meaning is clear and pertinent.

For example, idiom No. 2, 不可救药 (bù kě jiù yào), which literally translates to "incurable," is expressed as tak bisa diselamatkan lagi ("cannot be saved anymore"). The intended translation eschews figurative embellishment and conveys the information directly. Likewise, idiom No. 3, 远近闻名 (yuǎn jìn wén míng), which translates to "famous near and far," is rendered succinctly as terkenal ("famous"), a clear and precise selection that maintains the fundamental concept.

Idiom No. 21, 忍饥挨饿 (rěn jī āi è), which literally translates to "endure hunger and starvation," is rendered as kelaparan terus-menerus ("continuous starvation"). The emotional tone is preserved while the structure is simplified to conform to Indonesian grammatical and stylistic conventions.

These translations illustrate that, in numerous instances, converting idioms into more direct, literal expressions enhances clarity and mitigates the potential for cultural misinterpretation. This method adheres to the notion of functional equivalence, emphasizing communication impact rather than form.

### 1.2 Emotional and Descriptive Substitution

A common method is converting figurative expressions into emotional or descriptive terms. This strategy transitions from metaphorical language to terms that elicit emotional or sensory reactions in the target audience. These translations frequently replace abstract idioms with tangible imagery or physical descriptions that are readily understandable.

For instance, idiom No. 6, 绘声绘色 (huì shēng huì sè), meaning to describe vividly (literally, "draw sound and color"), is translated as penuh semangat ("full of spirit"). The original vividness is emotionally reframed in the target language, prioritizing passion over visual metaphor.

Idiom No. 9, 无精打采 (wú jīng dǎ cǎi), signifying lethargy or a deficiency of vitality, translates to lemas ke bertenaga ("weak and powerless"). The translation uses a physically descriptive term rather than an idiom, which Indonesian readers will instantly identify and comprehend.

Idiom No. 14, 头晕眼花 (tóu yūn yǎn huā), signifying dizziness, is translated as kepala pening, mata berkunang ("dizzy head, flickering vision"), offering a precise physical depiction. Similarly, No. 19, 满脸通红 (mǎn liǎn tōng hóng), translated as wajah memerah ("blushing face"), preserves the visual aspect while articulating it in a culturally conventional descriptive form.

These substitutions illustrate an endeavor to preserve the idiom's emotional and sensory influence. By grounding translations in vivid imagery or emotional reactions, the translator guarantees that the target audience undergoes a comparable psychological and sensory experience to that of native speakers of the original language.

### 1.3 Cultural Localization

In such instances, the translator transcends mere description or simplification to culturally localize the idiom. Localization entails conveying the significance of the original language through expressions that are culturally and stylistically resonant with the intended audience. These translations may lack literal or descriptive accuracy but are contextually suitable within Indonesian communication standards.

An apt illustration is No. 4, 自找苦吃 (zì zhǎo kǔ chī), which translates literally to "seeking hardship for oneself." The Indonesian equivalent, *cari susah sendiri*, employs a familiar and often utilized local term that reflects the intent and sentiment of the original idiom. Despite structural differences, the meaning and cultural nuance are maintained.

Idiom No. 20, 游手好闲 (yóu shǒu hào xián), indicating sloth or lack of productivity, is rendered as *santai* ("relaxed"). This selection demonstrates how the translator modifies a negative assessment into a culturally neutral or even favorable characteristic in Indonesian, where 'santai' typically signifies tranquility rather than indolence. This localization illustrates cultural disparities in the assessment of specific actions.

No. 10, 道听途说 (dào tīng tú shuō), signifying "hearsay" or knowledge derived from untrustworthy sources, translates to *hanya mendengar dari orang lain* ("only heard from others"). This version, however lengthier and devoid of metaphor, effectively reflects the Indonesian inclination for explicitness and careful validation.

These examples underscore a crucial aspect of translation: guaranteeing that the result is both linguistically precise and socially and culturally suitable for the audience. Localization enhances the message's authenticity for the reader, hence augmenting its relatability and efficacy.

#### 1.4 Meaning Loss and Gain in the Translation Process

Every translation entails compromises. During the simplification, localization, or substitution of idioms, specific cultural or lyrical elements of the original may be forfeited. Nonetheless, these losses can frequently be offset by improvements in clarity, accessibility, and emotional impact in the target language.

Certain idioms in the dataset exemplify this tension. For instance, idiom No. 1, 斤斤计较 (jīn jīn jì jiào), signifying excessive calculativeness or pettiness, is rendered as *perhitungan* ("calculating"). The Indonesian version is precise but omits the critical or condemning tone inherent in the original Chinese idiom.

Likewise, idiom No. 15, 千刀万剐 (qiān dāo wàn guā), denoting severe retribution (literally "cut by a thousand knives"), is translated as *dicincang seribu kali*. The Indonesian translation, while literal, may lack the historical or emotional significance of the original, which is associated with particular cultural iconography of ancient Chinese punishments.

Idiom No. 17, 尸骨未寒 (shī gǔ wèi hán), literally translates to "bones not yet cold," rendered as *jasad belum dingin*. Although the metaphor is maintained, the cultural context—typically alluding to the betrayal of the deceased or hasty decisions—is not readily discernible in the translation. Nonetheless, there are advantages. By aligning with the target audience's expectations and linguistic patterns, the translator guarantees successful communication of meaning. The translations may sacrifice some stylistic elegance or metaphorical intricacy but enhance verbal clarity, emotional resonance, and cultural relevance.

#### 1.5 Translation Patterns and Underlying Philosophies

Analyzing these situations via translation theory, specifically Eugene Nida's notion of dynamic equivalence, uncovers a distinct pattern. The translations seek to reproduce the audience's response rather than duplicate the structure of the source language. The objective is not a literal translation but a culturally pertinent and emotionally impactful expression that serves the same communicating purpose.

In accordance with this concept, the translator consistently selects:

- Transparency above intricacy: Substituting complex idioms with straightforward terms (e.g., *terkenal* for 远近闻名).
- Emotion supersedes metaphor: Employing somatic or affective language in lieu of visual metaphors (e.g., *lemas tak bertenaga* 无精打采).
- Localization supersedes equivalence: Replacing idioms with culturally resonant terms (e.g., *cari susah sendiri* 自找苦吃).
- Function over form: Preserving the intended impact, regardless of alterations in linguistic structure (e.g., *hanya mendengar dari orang lain* für 道听途说).

These patterns demonstrate a pragmatic and reader-centric methodology in translating. They recognize that idioms are not merely language constructs but cultural artifacts, necessitating careful adaptation.

The translation of Mandarin idioms into Indonesian, as demonstrated by the 21 investigated cases, illustrates a deliberate use of various translation procedures to enhance communicative efficacy across linguistic and cultural divides. The regular application of simplification, emotive and descriptive substitution, and cultural localization demonstrates a dedication to clarity, relatability, and functional equivalence.

Although these strategies may sacrifice idiomatic depth or historical context, they provide significant benefits in audience understanding and cultural relevance. These patterns illustrate that effective idiom translation transcends simple words; it encompasses meaning, culture, and empathy. By acknowledging and adjusting to the cultural aspects of language, translators function not merely as linguistic intermediaries but as cultural emissaries, facilitating connections between diverse realms with finesse and awareness.

## 2. Similar Meaning but Dissimilar Form Strategy

This method is employed when the translator encounters an idiom in the target language that conveys a similar meaning yet possesses a distinct form. This method seeks to preserve the idiomatic impact and style of the source language while adapting the statement to the target culture. This method might be regarded as a synthesis of semantic and communicative translation, contingent upon the degree to which the translator preserves the original form and impact. The subsequent idioms are rendered utilizing this approach:

Table 3. List of Idiom Using Similar Meaning but Dissimilar Form Strategy

No	Mandarin	Indonesia	Analysis
1	留得青山在，不怕没柴烧	selama gunung hijau masih ada...	Translated as a local proverb with a similar philosophy.
2	朽木不可雕	kayu lapuk yang tak bisa dipahat	The use of the proverb is directly in metaphorical form.
3	人穷志短	orang miskin kehilangan cita-cita	The social meaning is maintained in narrative form.
4	笨鸟先飞	burung bodoh yang terbang duluan	Translated as a local idiom with a nuance of hard work.

This method is employed judiciously, particularly in idioms that possess comparable proverbs or idioms in Indonesian. This technique preserves the rhetorical purpose and cultural significance of the source text, demonstrating an inclination towards semantic translation that retains the essence of the original culture.

## 3. Overview of Translation Strategies

### A. Translator's Sensitivity to Cultural Context

In translating culturally sensitive idioms, the translator often employed phrases or structures familiar to Indonesian audiences. This signifies a substantial degree of cultural awareness and a focus on audience comprehension.

The expression "留得青山在，不怕没柴烧" (liú dé qīng shān zài, bù pà méi chái shāo), literally translating to "as long as the green hills remain, there will be wood to burn," is idiomatically expressed as "selama gunung hijau masih ada, tak perlu takut tak ada kayu untuk dibakar." The retention of metaphorical imagery allows Indonesian readers to connect with traditional wisdom while being accessible to contemporary language.



- 尸骨未寒 (shī gǔ wèi hán), meaning "the corpse is not yet cold," was translated as *belum lama meninggal*. This portrayal is less explicit while still being respectful and appropriate for Indonesian cultural norms.

Such assessments exhibit a meticulous balance between cultural preservation and the norms of the target language.

## B. Loss and Compensation of Figurative Language

A trade-off in paraphrasing is the potential loss of idiomatic subtleties or metaphorical richness. In many cases, the translator alleviated this by choosing colorful or culturally equivalent terms in Indonesian.

- 千刀万剐 (qiān dāo wàn guǎ), a violent expression meaning "cut a thousand times," was translated as *dicincang seribu kali*. This maintains graphic elements while ensuring cultural acceptability and relevance for Indonesian viewers.
- 人穷志短 (rén qióng zhì duǎn), signifying "when an individual is destitute, their ambitions wane," was translated as *orang miskin kehilangan cita-cita*. This offers a cursory understanding, however the Confucian notion of perseverance in the face of hardship is much diminished. Compensatory strategies demonstrate the translator's skill in reproducing emotive and stylistic effects, even when precise equivalents are lacking.

## C. Consistency of Strategy Across the Text

The translator exhibited consistency in utilizing paraphrasing strategies throughout the text. Idioms were hardly, if ever, translated literally. The translator employed contextually appropriate terminology that maintained semantic equivalence and ensured readability.

- 比比皆是 (bǐ bǐ jiē shì), literally "can be found everywhere," was translated as *banyak kutemui*, which, although less emphatic, accurately communicates the original meaning. However, a more forceful phrase like *ada di mana-mana* could probably convey the hyperbolic tone more effectively.

This consistency ensures that readers are not distracted by fluctuations in tone or style, thereby enriching the immersive reading experience.

## C. Implications for Translation Pedagogy and Practice

The findings of this study have substantial implications for translation practice and education. They initially underscore the need of cultural fluency in the interpretation of idiomatic expressions. Literal translations may result in intellectual uncertainty or a deficiency in narrative coherence. Secondly, the statistics support the implementation of flexible translation strategies, such as paraphrasing, especially for idiomatic and culturally embedded expressions.

Substantial consequences include:

- Functional Equivalence Replaces Formal Equivalence: Translators should stress the replication of effects, emotions, and intentions rather than the sheer mechanical copying of forms.
- Contextual Translation: Decision-making must be informed by genre, audience, and cultural context.
- Idioms as Cultural Intermediaries: Translators serve as cultural mediators, facilitating understanding between source and target audiences.
- Integrating idiom translation exercises into the curriculum helps improve students' comprehension of cross-cultural semantics and translation ethics.

## CONCLUSION

The analysis of 25 idioms shows that paraphrasing strategy is the dominant method used by the translator, while idioms with similar meaning but different forms are used in certain cases that allow effective cultural transfer. The choice of this strategy shows a strong translation orientation towards the target reader (target-oriented), prioritizing readability, local cultural acceptance, and understanding of meaning.

Recommendations for Future Translation Work: The analysis suggests several recommendations for translators, including augmented cultural training, annotated translations, collaborative translation, genre-specific strategy development, and the integration of empirical research. These strategies aim to improve the quality of literary translations by enhancing their understanding of cultural values, conventions, and metaphors, and enhancing reader engagement.

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