

**TRANSLATION STRATEGIES AND INFERENTIAL
PROCESSES IN INDONESIAN STUDENTS'
IDIOM TRANSLATIONS**

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
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IDIOM TRANSLATIONS**

THESIS

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2026

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I state that the thesis entitled **“Translation Strategies and Inferential Processes in Indonesian Students' Idiom Translations”** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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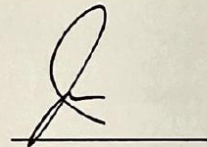
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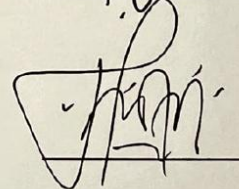
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MOTTO

ولا تحمل هم المستقبل فإنه بيد الله

Do not carry the anxiety for the future because it is in the Hands of Allah.

(Imam Ibn al-Qayyim)

“The only way out, is through.”

DEDICATION

I dedicate this thesis sincerely to my dearest parents, Mohamad Fadil and Suisah, who have always given their love and support to their youngest daughter who is striving to achieve her bachelor's degree. Then, to the honorable lecturer, my undergraduate thesis supervisor, Habiba Al Umami, M.Hum, who has provided guidance throughout the process of working on this very valuable final project. Not to mention, the presence of all my friends who accompanied my journeys from my first day as a freshman through to my final year at UIN Maulana Malik Ibrahim Malang. Lastly, to the researcher, Syafina Zelianti, for her perseverance and resilience in never giving up on every obstacle undergone until the end of this work.

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ABSTRACT

Zelianti, Syafina (2026) Translation Strategies and Inferential Processes in Indonesian Students' Idiom Translations. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim. Advisor Habiba Al Umami, M.Hum.

Keywords: idioms, idioms translation strategies, relevance theory, translation students

This study aims to examine how Indonesian translation students infer meaning through translation strategies when translating idioms. The method used in this study is a qualitative approach with descriptive analysis, which refers to the idiom translation strategies theory by Mona Baker (2018). The participant in this study consisted of 46 sixth-semester English Literature students majoring in translation profession at UIN Maulana Malik Ibrahim Malang, then 10 students selected purposively for the respondents of semi-structured interview. The 46 students participated in the initial DCT. Their translations were used to identify students with the most acceptable and least acceptable translation results. From this pool, 10 students were purposively selected for in-depth analysis and interview. Therefore, the main analyzed data consist of 300 translations produced by these 10 selected students through a Discourse Completion Task (DCT) covering both English and Indonesian translation directions, from English to Indonesian (EN-ID) and from Indonesian to English (ID-EN), as well as through a semi-structured interview. The results show that paraphrasing is the most dominant strategy used by students (54.3%), followed by omission (28.0%), using idioms with similar meaning but dissimilar forms (13.3%), and using idioms with similar meaning and form as the least used strategy (4.3%). From the perspective of Relevance Theory, students' inferential processes were reflected in four patterns: idiomatic awareness, contextual inference, cultural associations, and failure to go beyond the explication of idioms. Furthermore, these approaches confirm that translating idioms is not simply a technical procedure of selecting strategies, but rather a complex inferential and contextual process that relies heavily on the linguistic and cultural knowledge of translation students. Moreover, this research contributes to the understanding of how students infer idiomatic meaning in translation, specifically to the context of translation students. Based on the findings and limitations of this study, it concludes that Baker's strategies serve as an observable outcome of each translation, whereas the four approaches identified in this study reflect the underlying inferential process that is, the ways in which students strive to achieve, or fail to achieve, optimal relevance in the translation of idioms.

ABSTRAK

Zelianti, Syafina (2026) *Strategi Penerjemahan dan Proses Inferensial dalam Penerjemahan Idiom oleh Mahasiswa Indonesia*. Tesis Sarjana. Departemen Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim. Pembimbing Habiba Al Umami, M.Hum.

Kata kunci: idiom, strategi penerjemahan idiom, teori relevansi, mahasiswa penerjemahan

Penelitian ini bertujuan untuk mengkaji bagaimana mahasiswa penerjemahan Indonesia menyimpulkan makna melalui strategi penerjemahan ketika menerjemahkan idiom. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan analisis deskriptif, yang mengacu pada teori strategi penerjemahan idiom oleh Mona Baker (2018). Partisipan dalam penelitian ini terdiri dari 46 mahasiswa semester enam Sastra Inggris jurusan profesi penerjemahan di UIN Maulana Malik Ibrahim Malang, kemudian 10 mahasiswa dipilih secara purposif sebagai responden wawancara semi-terstruktur. Ke-46 mahasiswa tersebut berpartisipasi dalam DCT awal. Terjemahan mereka digunakan untuk mengidentifikasi mahasiswa dengan hasil terjemahan yang paling dapat diterima dan paling tidak dapat diterima. Dari kelompok ini, 10 mahasiswa dipilih secara purposif untuk analisis mendalam dan wawancara. Oleh karena itu, data utama yang dianalisis terdiri dari 300 terjemahan yang dihasilkan oleh 10 mahasiswa terpilih ini melalui Tugas Penyelesaian Wacana (Discourse Completion Task/DCT) yang mencakup arah penerjemahan bahasa Inggris dan Indonesia, dari Inggris ke Indonesia (EN-ID) dan dari Indonesia ke Inggris (ID-EN), serta melalui wawancara semi-terstruktur. Hasil penelitian menunjukkan bahwa parafrase merupakan strategi yang paling dominan digunakan oleh mahasiswa (54,3%), diikuti oleh penghilangan (28,0%), penggunaan idiom dengan makna serupa tetapi bentuk berbeda (13,3%), dan penggunaan idiom dengan makna dan bentuk serupa sebagai strategi yang paling jarang digunakan (4,3%). Dari perspektif Teori Relevansi, proses inferensi mahasiswa tercermin dalam empat pola: kesadaran idiomatik, inferensi kontekstual, asosiasi budaya, dan kegagalan untuk melampaui penjelasan idiom. Lebih lanjut, pendekatan ini menegaskan bahwa menerjemahkan idiom bukanlah sekadar prosedur teknis pemilihan strategi, melainkan proses inferensial dan kontekstual yang kompleks yang sangat bergantung pada pengetahuan linguistik dan budaya mahasiswa penerjemahan. Selain itu, penelitian ini berkontribusi pada pemahaman tentang bagaimana mahasiswa menyimpulkan makna idiomatik dalam penerjemahan, khususnya dalam konteks mahasiswa penerjemahan. Berdasarkan temuan dan keterbatasan penelitian ini, disimpulkan bahwa strategi Baker berfungsi sebagai hasil yang dapat diamati dari setiap terjemahan, sedangkan empat pendekatan yang diidentifikasi dalam penelitian ini mencerminkan proses inferensial yang mendasarinya, yaitu cara siswa berupaya mencapai, atau gagal mencapai, relevansi optimal dalam penerjemahan idiom.

مستخلص البحث

زيلياتي، شافينا (2026). استراتيجيات الترجمة وعمليات الاستدلال في ترجمة المصطلحات الاصطلاحية لدى الطلاب الإندونيسيين. رسالة بكالوريوس. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية. المشرقة: حبيبة العمامي، ماجستير في العلوم الإنسانية

الكلمات المفتاحية: المصطلحات الاصطلاحية، استراتيجيات ترجمة المصطلحات الاصطلاحية، نظرية الصلة، طلاب الترجمة

تهدف هذه الدراسة إلى بحث كيفية استنباط طلاب الترجمة الإندونيسيين للمعنى من خلال استراتيجيات الترجمة عند ترجمة المصطلحات الاصطلاحية. تعتمد الدراسة على المنهج النوعي مع التحليل الوصفي، مستندة إلى نظرية استراتيجيات ترجمة المصطلحات الاصطلاحية لمونا بيكر (2018). شارك في الدراسة 46 طالبًا من طلاب الفصل الدراسي السادس في قسم الأدب الإنجليزي، تخصص الترجمة، في جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانج. ثم تم اختيار طلاب منهم عمدًا لإجراء مقابلات شبه منظمة. شارك الطلاب الـ 46 في اختبار ترجمة أولي. استُخدمت ترجماتهم لتحديد 10 الطلاب الذين قدموا أفضل الترجمات وأقلها قبولًا. ومن هذه المجموعة، تم اختيار 10 طلاب عمدًا لإجراء تحليل معمق ومقابلات (DCT)، لذا، شملت البيانات الرئيسية التي تم تحليلها 300 ترجمة أنجزها عشرة طلاب مختارين من خلال مهمة إكمال الخطاب ومن الإندونيسية إلى (EN-ID) والتي غطت اتجاهات الترجمة بين الإنجليزية والإندونيسية، ومن الإنجليزية إلى الإندونيسية بالإضافة إلى المقابلات شبه المنظمة. تشير نتائج الدراسة إلى أن إعادة الصياغة كانت الاستراتيجية الأكثر (ID-EN) الإنجليزية شيوعًا بين الطلاب (54.3%)، تليها الحذف (28.0%)، ثم استخدام التعبيرات الاصطلاحية ذات المعاني المتشابهة ولكن بأشكال مختلفة (13.3%)، بينما كان استخدام التعبيرات الاصطلاحية ذات المعاني والأشكال المتشابهة هو الأقل استخدامًا (4.3%). من منظور نظرية الصلة، تتجلى عمليات الاستدلال لدى الطلاب في أربعة أنماط: الوعي الاصطلاحي، والاستدلال السياقي، والربط الثقافي، وعدم القدرة على تجاوز شرح التعبيرات الاصطلاحية. علاوة على ذلك، يؤكد هذا النهج أن ترجمة التعبيرات الاصطلاحية ليست مجرد إجراء تقني لاختيار الاستراتيجيات، بل هي عملية استدلالية وسياقية معقدة تعتمد بشكل كبير على المعرفة اللغوية والثقافية لطلاب الترجمة. كما تسهم هذه الدراسة في فهم كيفية استدلال الطلاب للمعاني الاصطلاحية في الترجمة، لا سيما في سياق طلاب الترجمة أنفسهم. وبناءً على نتائج هذه الدراسة وحدودها، يُستنتج أن استراتيجيات بيكر تُعد نتائج قابلة للملاحظة لكل ترجمة بينما تعكس المناهج الأربعة المحددة في هذه الدراسة العمليات الاستدلالية الكامنة، أي كيف يحاول الطلاب تحقيق الملاءمة المثلى في ترجمة التعبيرات الاصطلاحية، أو يفشلون في تحقيقها.

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CHAPTER I

INTRODUCTION

This chapter presents the foundation of the study. It begins with the background of the study, explaining the context and reasons for examining idiom translation strategies among translation students in Indonesia. It then followed by the research questions, significance of the study, the scope and limitation, and the definition of key terms used throughout this research.

A. Background of the Study

The translation of idioms among students is a central and crucial issue in the field of translation studies (Ymeri & Vula, 2025). Students often experience difficulties translating idioms, both from English to Indonesian and vice versa (Zhang, 2024). This is because idioms cannot be translated literally like ordinary words or phrases. Idioms, as linguistic units, have non-compositional meanings and are closely related to cultural context (Baker, 1992). Various empirical studies show that students find it challenging to find contextual and cultural equivalences in the target language (Tergui, 2024; Sulistyaningsih et al., 2026). For example, Tergui (2024) found that idioms cause challenges in translation due to their unique cultural and language specificity. The problem lies when students struggle to find the appropriate meaning in the target language and choose to translate it literally without considering the actual idiomatic meaning (Sulistyaningsih et al., 2026; Chung, 2024). Therefore, understanding the

meaning of idioms is an important first step for students in the process of translating idioms.

The challenges in translating idioms experienced by students cannot be separated from the character of idioms, which are very dependent on the context and cultural background of the speaker (Cacciari & Tabossi, 2014). The meaning of an idiom is determined not only by its linguistic form but also by the situation in which it is used, the speaker's habits, and the meanings formed within a particular context (Makkai, 2013). Thus, idioms can be understood as contextual and culturally bound expressions. The meaning of an idiom can only be understood clearly if the context in which the idiom is used can be understood well (Liu, 2017). When this context is not carefully considered, students tend to translate idioms literally or choose less appropriate equivalents (Mäntylä, 2004, as cited in Ta'amneh, 2021). Thus, this causes the meaning in the target text to shift. Therefore, in translating idioms, achieving equivalence is not solely determined by lexical substitution (Zaccai, 2021). Rather, it is necessary to understand the extent to which the meaning of the idiom remains contextually equivalent in the target text. This situation encourages students to use various translation strategies in an effort to infer the most relevant meaning of idioms so that contextual equivalence can be achieved in the translation, which is the main focus of this study.

When students encounter difficulties in translating idioms that do not have a direct equivalent in the target language, the use of translation

strategies becomes an important step in the decision-making process (Dam-Jensen, 2012). Through translation strategies, students try to adapt the meaning of idioms in the source language to the context that applies in the target language (Ymeri & Vula, 2025). In this study, idiom translation strategies are understood as the choices used by students to overcome differences in meaning and context between languages. To systematically examine these choices, this study adopts the theory of idiom translation strategies by Baker (2018). These strategies provide a comprehensive framework for identifying how students convey idiom meaning while ensuring that the message remains relevant and appropriate to the context of the target language. Thus, this framework is particularly relevant for examining translation students in Indonesia, who must consciously engage in the inferential process of meaning-making when encountering with culturally and contextually bound idiomatic expression with their limited linguistic and cultural experiences.

Previous research on idioms has been conducted by several researchers from various perspectives as challenging linguistic units, both in terms of the challenges encountered and the strategies used by students. For example, research conducted by Alfaqara (2021) in his study entitled "*Learning of Idiomatic Expressions by Jordanian EFL Students Majoring in English Language and Literature at Mutah University: Attitudes, Difficulties and Strategies*", which examined the attitudes of 214 Jordanian EFL students towards the importance of learning English idioms, the

challenges faced, and the strategies used, using a Likert scale questionnaire. The results showed that the absence or limited equivalents of idioms in their native language and the lack of contextual and cultural knowledge were the main challenges, leading students to use alternative strategies in translation, such as tending to rely on memorization strategies, consulting dictionaries, and guessing meanings from context.

Another study that analyzed the challenges faced by sixth-semester English students at IAIN Langsa in translating idiomatic expressions was conducted by Idami et al. (2022) with the title *“An Analysis of Students’ Difficulties in Translating Idiomatic Expressions: What and Why?”*, using a qualitative content analysis approach with tests and interviews as instruments. The results of the study showed that the main difficulties included lexical limitations, cultural differences, and stylistic barriers stemming from minimal knowledge of idioms and limited exposure to the use of idioms in everyday life.

Another study was conducted by Sulistiyaningsih et al. (2026) in their study *“Bridging Cultures and Meaning: EFL Learners’ Challenges in Translating English Idiomatic Expressions.”* This study aims to explore the challenges faced by EFL learners at the tertiary level in Central Java in translating English idiomatic expressions using a descriptive qualitative design with quantitative support. The results indicate that semantic challenges (36%) and to translate literally tendencies (32%) were the biggest challenges, while the factors in culturally such as cultural references

(40%) also complicate the process in translating. This study demonstrates that the difficulties in translating idioms are both linguistic and cultural.

In Ariyani et al.'s (2021) study entitled *“Students' Strategies in Translating English Idioms into Bahasa Indonesia”*, this study aimed to describe the strategies used by 50 English Education students from the 2017 intake at Lambung Mangkurat University in translating English idioms into Indonesian using qualitative descriptive research. The results showed that students used four Baker strategies: similar equivalent idioms, different equivalent idioms, paraphrasing, and omission. Paraphrasing was the most frequently chosen strategy when idiom equivalents were not available.

Another study that also analyzed idiom translation techniques by Chandra (2025) in a study entitled *“Analysis of Idiom Translation Strategies in Yu Hua's Novel from Mandarin to Indonesian”* used a descriptive qualitative approach. This study identified two main approaches, namely the use of equivalent idioms and paraphrasing. The results of this study confirmed that the choice of idiom translation strategies is contextual and does not solely depend on linguistic procedures. Likewise, in the study by Ngongo et al. (2024) entitled *“Strategies in Undertaking Difficulties in Translating Idioms from English into Indonesia: A Case on Translation”*, this study analyzes the translation of English idioms into Indonesian in terms of translation methods and translation quality based on the Global Quality Assessment Matrix. As a result, this study found that not all idioms can be fully translated into Indonesian idiomatic equivalents, so translators

must make strategic decisions between the accuracy of meaning and the readability of the target text.

Further research was conducted by Akbar et al. (2025) entitled *“Translating English Idioms into Urdu: A Relevance-Theory-Based Contextual Approach for Non-Native Urdu-Speaking Learners”*. This study examines how a contextual narrative approach based on Relevance Theory can help non-native English learners from Urdu-speaking backgrounds understand idioms using a quasi-experimental design and qualitative thematic analysis. The results of this study confirmed that the failure to convey idiomatic meaning is not only rooted in literal translation, but also omits the cultural dimensions of the idiom due to the inhibition of active comprehension. Likewise, Tergui (2024) in his study *“Investigating Translation Students' Challenges in Rendering Arabic Idioms and Proverbs into English: Insights and Recommendations.”* This study uses qualitative methods to identify three main difficulties, namely semantic difficulties in finding the closest appropriate equivalent, syntactical weaknesses, and lack of cultural comprehending in the target language. The results of the study indicate that the challenge of translating idioms is indeed complex.

Another study, titled *“Challenges of Translating Idiomatic Expressions: A Cross Linguistic Analysis at a University in Hanoi, Vietnam.”* Research by Chung (2024) identified the challenges students encounter in translating idiomatic expressions from English to Vietnamese using data collection methods such as translation task analysis and focus

group discussions. This study revealed that students' inability to understand figurative meanings, resulting in their often relying on literal translations, which was further compounded by the limited availability of equivalent expressions in Vietnamese. This study describes how students' translation decisions can be influenced by the barriers of their linguistic and cultural knowledge. Similarly, research "*Translating Idioms and Slang: Problems, Strategies, and Cultural Implications*" by Hajiyeveva (2025) also emphasizes that the translator's cultural fluency is a crucial factor in the success of translating idioms between source and target languages.

Generally, previous studies have shown that idiom translation is a complex process because it is inseparable by linguistic, cultural, and contextual factors. Various studies have identified main difficulties in understanding and translating idioms, such as non-literal of idiom's character, the limited availability of equivalent idioms, and cultural diversity between the source and target languages. However, most previous studies have focused mostly on the product or outcome of translation and also viewed the strategies as technical procedures, without exploring how translation students infer meaning when facing with idiomatic expressions. Furthermore, research examining the idiom translation by translation students in Indonesia, particularly that encompasses both translation directions, is still very limited.

This study aims to fill this gap. This research associates translation strategies to how students infer meaning when translating idioms. Thus, the

strategies used by students are not merely seen as specific choices but also as contextual understandings and transfers of the idiom meaning as part of the process. Furthermore, this study uses the Discourse Completion Task (DCT) as the main data collection instrument. In addition, this study examines two directions of translation, from English to Indonesian (EN-ID) and vice versa (ID-EN). It also involves methodological triangulation with translation experts to ensure data validity. Thus, this study provides a new contribution to the understanding of how students infer meaning of idiom translation, specifically to the context of translation students.

B. Research Questions

Based on the background and urgency that has been described, this research will specifically answer the following research questions:

1. What translation strategies do Indonesian students use in translating idioms from English into Indonesian and from Indonesian into English?
2. How do these strategies reflect students' inferential processes in achieving optimal relevance?

C. Significance of the Study

This research has two significances as a contribution to idiom translation research. Theoretically, this study contributes to translation studies by connecting Baker's idiom translation strategies with Relevance Theory. This connection allows translation strategies to be viewed not only as translation outcomes but also as indicators of students' inferential processes in interpreting idiomatic meaning. Practically, this research has

implications for translation learning and teaching, particularly in the context of translation education in Indonesia. By identifying the translation strategies used by students when translating idioms, the results of this study can serve as a basis for developing teaching materials that are more oriented towards the translation process and sensitivity to context. These findings are expected to assist lecturers and students in systematically understanding the challenges of idiom translation. Thus, students can develop the ability to choose more appropriate translation strategies in an effort to achieve equivalence of meaning in the target text.

D. Scope and Limitation

This study focuses its scope on the applied linguistics, especially the translation of English idioms into Indonesian and Indonesian idioms into English by Indonesian student as translation students. This study examines how translation strategies implied by students as observable outcomes of students' inference processes, as well as how these processes reflect students' efforts to achieve optimal relevance when translating idioms. The research data consists of idiom translations obtained through a Discourse Completion Task (DCT)-based translation task, supported by semi-structured interview.

The linguistic object of this study is limited to contextual and culturally bound English idioms. Meanwhile, the analysis of translation strategies only refers to Baker's (2018) four classification of idiom translation strategies. This study does not investigate students' internal

cognitive processes directly. The term inferential process refers to the researcher's interpretation of students' meaning-making based on their translation products and interview explanations. Furthermore, because this study uses a qualitative approach with a limited number of participants, the findings are descriptive and contextual in nature. Therefore, this study is not intended to be statistically generalized to a wider population.

E. Definition of Key Terms

To avoid ambiguity and ensure conceptual consistency with the background, key terms in this study are defined as follows:

1. Translation Strategies

In this study, translation strategies refer to the approaches or techniques used by students in translating English idioms into Indonesian (Baker, 2018). Translation strategies that refer to the classification of idiom translation strategies proposed by Baker, which are used to identify how students convey the meaning of idioms in the target text.

2. Idiom

Idioms in this study are defined as fixed expressions in English whose meaning cannot be derived directly from the lexical meaning of their constituent words and whose meaning is contextual and culturally bound (Fernando, 1996). Idioms are viewed as units of meaning that require an understanding of context in the process of translation into Indonesian.

3. Inferential Process

Inferential process in this study refers to the process of interpretation and adjustment carried out by students when translating idioms to infer the intended meaning, especially when faced with limited lexical equivalents and contextual and cultural differences (Sperber & Wilson, 1995). This process is reflected through the choice of translation strategies used to convey the meaning of the idiom contextually in the target text.

4. Translation Students

English Literature students in Indonesia with a concentration in the translation profession who are still in the early stages of developing strategic translation competencies and do not yet have significant professional experience.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides several relevant literature reviews and research theory. This section discusses explanations of translation, idiom, and translation strategies in translating idioms.

A. Translation

The experts have diverse perspectives and understandings regarding the essence of translation. Experts have varying views and understandings regarding the nature of translation. Traditionally, translation is understood as the relationship between the source language and the target language with an emphasis on achieving equivalence of meaning. Newmark (1988) defines translation as the process of transferring a message or meaning from a source language to a target language while maintaining the message intended by the author of the source text. This definition emphasizes that the primary focus of translation is not solely on the transfer of linguistic form. According to Newmark (1988), conveying the meaning of the message accurately and acceptably in the target language context plays the most important role in translation.

A similar view was put forward by Catford (1965), who defined translation as the replacement of textual material in the source language with equivalent textual material in the target language. Although Catford's definition is more linguistic, this definition still highlights the purpose of translation to produce a translation with equivalent content, message, and

meaning. In spite of the fact that diverse definitions of translation, they are fundamentally oriented to preserve the message and achieving an equivalence acceptable to readers in the target language.

However, with the development of translation studies, translation is no longer seen as a final product. It is seen as a process involving decision-making. Nida and Taber (1969) defined translation as consisting of three stages: analysis, transfer, and restructuring. This suggests that translators need to interpret meaning before reconstructing it in the target language to ensure its equivalent meaning. Furthermore, Koller (1979) expanded the concept of equivalence into several types, such as denotative, connotative, textual, and pragmatic equivalence. This indicates that the translator must consider the context of language use in determining the appropriate equivalent.

In this decision-making process, translators employ translation strategies to address various linguistic and contextual issues that arise. Translation strategies can be understood as methods or approaches used by translators when direct or inadequate equivalents are unavailable. These strategies enable translators to adapt the meaning of the source language to the target language context. Therefore, by using appropriate translation strategies, messages can be conveyed more naturally and meaningfully.

B. Idioms

Translation, as a decision-making process, faces significant challenges with certain linguistic units, such as idioms. Idioms are among

the most challenging linguistic units in translation because their meaning cannot be derived directly from their constituent lexical elements. Generally, an idiom is defined as a fixed expression whose meaning is non-compositional and therefore cannot be understood literally (Fernando, 1996). In other words, the meaning of an idiom emerges as a unified, conventional meaning formed through social and cultural usage, rather than from the meaning of individual words. Overall, these characteristics make idioms a problematic linguistic phenomenon, especially for translators who are still in the early stages of learning.

In the context of translation, the difficulty with idioms often lies not only in their linguistic form. The difficulty of idioms also lies in their attachment to the cultural context and the situation of use. Many idioms reflect the collective experiences, cultural values, and customs of the source language community. This often results in idioms lacking direct equivalents in the target language. Baker (2018) emphasizes that idioms are culture-bound and context-bound. For example, the phrase "rest in peace" is not viewed as an instruction or advice to someone, like the phrase "Rest here in peacefully for a moment," but rather as a situationally bound expression that cannot be explained based on English grammatical structure (Khak, 2011). Therefore, it is not enough for a translator to simply understand its lexical meaning. The translator must also understand the pragmatic function and discourse context in which the idiom is used. Therefore, failure to recognize

the context of an idiom can lead to a distortion of meaning or a translation that feels unnatural to the target language reader.

For translation students, the challenge of translating these idioms becomes increasingly complex. On the one hand, they are able to recognize idiomatic forms as non-literal linguistic units. However, on the other hand, limited linguistic and cultural experience often leads them to rely on literal translations. According to Baker (1992), this difficulty stems specifically from two main areas: a failure to understand the idiom and a failure to adequately transfer the meaning in the target language. This lack of understanding of the meaning of idiomatic expressions in the source language is often caused by a lack of cultural competence or cultural exposure (Baker, 1992; 2018). Thus, this condition causes the translation process to stall and requires students to make more conscious decisions when they cannot find a suitable equivalent because they are unable to recognize the equivalent idiomatic equivalent in the target language.

This situation demonstrates that translating idioms is not simply a matter of "word equivalence," but rather a process of inferring meaning to maintain alignment with the context of the target text. Equivalence in idiom translation must be understood contextually, namely the extent to which the meaning of the idiom in the source language can maintain its function and implications in the target language, despite changes in its linguistic form. For this reason, idioms are often positioned as a primary trigger for the use of translation strategies. When translators encounter idioms that cannot be

translated directly, the application of various strategies encourages them to achieve an acceptable equivalent of meaning. Therefore, the discussion of idioms systematically leads to the study of idiom translation strategies, which will be further discussed through the idiom translation strategy framework proposed by Baker (2018).

C. Translation Strategies of Idioms

Translation strategy is one of the key concepts in translation studies. Generally, the term "translation strategy" refers to the approach or method adopted by a translator to achieve specific goals in the translation process. In academic studies, translation strategy can be viewed as the steps taken by a translator when making broader translation decisions, particularly when addressing issues related to meaning and context. Therefore, translation strategy is chosen as a step when a translator faces a situation where a direct equivalent of the source language is not found in the target language.

Some experts emphasize that the term "translation strategy" often overlaps with other terms such as "technique" or "method." However, strategy essentially reflects a global choice or general principle implemented by a translator before or during the translation process to address specific challenges in the text. For example, a strategy can involve deciding whether the translation will be more oriented toward the form of the source language (source-oriented) or toward the function and comfort of the target language (target-oriented). In a strict sense, translation strategies are pre-translation decisions made by the translator before carrying out the

actual translation, while translation techniques are the practical methods used to operationalize the translation strategies (Tardzenyuy, 2016). However, the two terms are often used interchangeably to refer to the primary method or procedure in carrying out a translation activity.

In the context of translating strategies, idiom translation strategies play a crucial role because idioms when translating idioms from a source language into a target language, lexical equivalents are often unavailable. When a translator struggle to find the proper equivalent, they must convey the idiom's meaning using an appropriate strategy without losing its meaning or cultural context (Adelnia & Dastjerdi, 2011). This demonstrates that translation strategies are not merely technical but also involve the consideration of knowledge of the cultural context, the function of the text, and the equivalence of meaning in translation. Thus, translation strategies can be applied as a conceptual step in addressing translation issues, including choosing ways to express meanings that lack an equivalent while maintaining the acceptability of the text in the target language.

In the study of idiom translation strategies, Mona Baker is one of the figures who discusses about idiom translation systematically and practicably. Baker (2018) emphasizes that idioms have unique challenges due to their non-compositional, culture-bound nature, and sometimes lack of direct equivalents in the target language. These non-compositional characteristics give idioms varying degrees of structural integrity (Hutabarat, et al. (2025)). According to Baker (2011; 2018), a person's

ability to use idioms and fixed expressions in a foreign language is almost never equal to that of a native speaker. This is where idiom translation strategies can be applied to determine how the meaning of an idiom is adapted when it cannot be translated directly into the target language. This approach is relevant to the perspective that equivalence in idiom translation is functional and contextual, not merely formal (Tulkinov & Jalolova, 2025). In other words, the extent to which the meaning and function of the idiom in the source text can be maintained in the target text despite changes in its linguistic form is what determines the success of the idiom translation.

Baker's (2018) theory of idiom translation strategies is also widely used in translation research because of its descriptive and flexible nature. The strategies offered are not prescriptive, but rather describe the choices translators make when faced with idioms. This makes Baker's theory very suitable for analyzing translations produced by students, who are often in the position of having to choose the most feasible solution amidst linguistic and cultural limitations. In the context of this study, the researcher used this theory to identify and classify the ways in which students infer the meaning of idioms to achieve contextual equivalence in their translations. Therefore, the following researcher will explain four idiom translation strategies proposed by Baker (2018).

1. Using idioms with similar meaning and form

The first strategy proposed by Baker involves using idioms in the target language that convey roughly the same meaning as idioms in the

source language and, in addition, contain equivalent lexical elements (Baker, 2018). According to Baker (2018), this strategy is an ideal choice because it allows the translator to retain both the meaning and idiomatic nuances of the source text. However, Baker emphasizes that this strategy is rarely applicable due to cultural limitations between languages. In this condition, idioms in the target language have a similar lexical structure, while similarities in form and meaning of idioms are generally only found in languages that have cultural or historical closeness. Therefore, although this strategy is considered the most "natural," its application is highly dependent on the availability of truly equivalent idioms in the target language.

Example: *"two-faced"*

ST: I have a friend who is ***two-faced***, that's why many people don't like him.

TT: *Aku memiliki teman yang **bermuka dua**, oleh karena itu banyak orang tidak menyukainya.*

Both expressions have the same meaning, i.e. a two-faced person or hypocrisy, and have a similar concrete and action-based metaphorical structure.

2. Using idioms with similar meanings but dissimilar forms

The second strategy often involves finding idioms or fixed expressions in the target language that have similar meanings to those in the source language, but consist of different lexical elements (Baker, 2018). In

this strategy, the translator prioritizes the equivalence of the idiom's meaning and function in context, rather than its similarity in form. Baker (2018) states that this strategy allows the translator to maintain the idiomatic meaning even though the structure and metaphorical imagery change. Cultural differences between the source and target languages often require changes in metaphorical imagery to ensure the meaning remains naturally comprehensible to the target reader. Therefore, this strategy represents a compromise between preserving meaning and text acceptability.

Example: *"killed two birds with one stone"*

ST: By studying in the library, *she killed two birds with one stone*, completed her assignment and returned the books.

TT: *Dengan belajar di perpustakaan, sekali mending dua tiga pulau terlampaui, dia menyelesaikan tugas sekaligus mengembalikan buku.*

Both convey the same meaning, namely completing two tasks simultaneously, but use completely different lexical elements and metaphorical imagery that are in accordance with the Indonesian cultural context.

3. Translation by Paraphrase

Paraphrase is the most common strategy in translating idioms, especially when an equivalent target language idiom cannot be found due to differences in stylistic preferences between the source and target languages (Baker, 2018). The main focus of this strategy is the clarity of the meaning,

even if the idiomatic elements are missing. Baker (2018) explains that the meaning of an idiom is conveyed through non-idiomatic expressions in the target language through paraphrasing. Paraphrasing is commonly used when the source language idiom is unknown in the target language culture or is considered inappropriate for the context of the text. Therefore, Baker emphasizes that while this strategy is effective in preserving meaning, the use of paraphrasing can lead to the loss of the style and expressive nuances of the source text.

Example: *"burn the midnight oil"*

ST: She ***burned the midnight oil*** to finish her thesis before the deadline.

TT: Dia ***begadang semalaman*** merampungkan skripsinya sebelum tenggat waktu.

There is no direct idiomatic equivalent for Indonesian expression of *"burned the midnight oil"*. Therefore, translators can translate it as *"begadang semalaman"* (staying up all night), conveying the idiom's meaning through a natural, non-idiomatic expression that is easily understood by the target audience.

4. Translation by Omission

The final strategy proposed by Baker is omission of idioms, which involves not explicitly translating the idiom in the target text. According to Baker (2018), this strategy is used when the idiom is deemed unimportant to the main message of the text or when translating the idiom could

potentially confuse the target language reader. Omission does not mean that the translator ignores the meaning of the idiom completely, but rather because there is no exact idiomatic equivalent in the target language, the meaning may not be easily paraphrased, or for certain stylistic reasons (Baker, 2018). This strategy is usually used as a last resort when all other options are deemed inadequate or risk compromising the readability of the text.

Example: "*break a leg*"

ST: ***Break a leg*** at your presentation tomorrow!

TT: ***Semoga*** *presentasimu besok sukses, ya!*

The English expression "break a leg" can be omitted entirely and simply translated as "*semoga sukses*" (good luck). This is an omission because the translation completely omits idiomatic element, where the translator conveys the general meaning of the rare expression without reproducing the idiomatic expression, because there is no natural equivalent in the target language.

D. Translation as an Inferential Process

Relevance Theory, proposed by Sperber and Wilson (1995), explains that communication is fundamentally an inferential process. In this process, a speaker or translator does not simply interpret the literal meaning of words, but actively constructs the most relevant interpretation based on the context available to them. The essence of this theory is the distinction between explicature and implicature. Explicature refers to the literal or

surface meaning of an expression, while implicature refers to the intended meaning that must be inferred from its context. Idiomatic expressions, by their very nature, function at the level of implicature. Their meaning cannot be derived from their lexical structure but must instead be inferred through contextual and cultural knowledge (Baker, 2018). For example, the expression "hit the books" carries the implicature "study intensively," which cannot be understood through a literal interpretation alone. Therefore, optimal relevance is achieved when the greatest cognitive effect is obtained with the least processing effort (Sperber & Wilson, 1995).

Ernst-August Gutt, a student of Sperber and Wilson, researched translation using Relevance Theory. He further developed this theory and published a book entitled *"Translation and Relevance: Cognition and Context."* He proposed a new relevance theory of translation, opening new approach for translation studies. According to Gutt (2000), Relevance Theory emphasizes cognition and communication. Relevance Theory views communication from a competence perspective and attempts to explain the application of human brain mechanisms in communication. The core of translation is communication, highlighting the cognitive characteristics of translation as well as the cognitive abilities of translators and readers. According to Sperber and Wilson (1995), a crucial mental ability that enables humans to communicate with each other is the ability to draw inferences from the behavior of others. The recipient of a message must be

able to infer what the speaker or writer intended, in terms of relevance theory, that is, their informative intention.

In the context of idiom translation, Relevance Theory provides a conceptual framework to explain the relationship between the translation strategies students use and the difficulties they encounter. When a student successfully infers the implicature of a source idiom, either through prior idiomatic knowledge, contextual clues from the text, or cultural associations, they are able to choose a translation strategy that communicates the idiom's pragmatic meaning appropriately in the target language. This can be seen in the use of strategies such as paraphrasing or searching for idioms with similar meanings, which shows that they have gone beyond the explicature of the source idiom.

Conversely, when a student is unable to infer implicatures due to lack of exposure to idiomatic expressions or insufficient contextual information, they tend to rely on strategies that only reach the level of explicature, such as literal translation or omission. These strategies, although observable as translation outcomes, reflect inferential processes that fail to communicate the intended pragmatic meaning of the source idiomatic expressions. In this study, Relevance Theory was used not to examine students' internal cognitive and behavioral processes, but rather to interpret the relationship between their strategic choices and their ability to infer the intended meaning of those expressions. The translation strategies classified by Baker (2018) served as observable evidence of students'

inferential processes, while interview data provided supporting insights into the contextual and cultural resources students used when making these choices.

CHAPTER III

RESEARCH METHOD

This chapter describes the research methodology used in the present study. It includes the research design, participants, instruments, data and data source, data collection, and data analysis.

A. Research Design

This study uses a descriptive-qualitative of the research design. According to Creswell (2014), qualitative research is a type of research method that investigates and understands the intentions of individuals or groups in social or human issues. The qualitative approach was chosen because this study does not aim to test hypotheses or measure variables statistically, but rather to describe in-depth the patterns of translation strategies and the influence of context in the idiom translation process. The primary focus of this study lies in students' translation products and their explanations of the challenges and strategy choices used. To obtain contextual data that represents realistic translation situations, this study uses the Discourse Completion Task (DCT) as the main of data collection instrument.

B. Participants

The participants in this study consist of 46 students majoring in English Literature in their 6th semester at UIN Maulana Malik Ibrahim Malang. Participants were selected using purposive selection with the following specific criteria, consisting of participants are active students in

their 6th semester, they all had an academic background with a concentration in the translation profession who are still in the process of developing translation strategies and have a basic understanding of idiom translation, and they are willing to participate fully in the interview procedures, as evidenced by their signing of the informed consent form.

C. Instruments

The main instrument in this qualitative study is the researcher itself (human instrument) who plays a role in designing, implementing, analyzing, and interpreting data. The researcher is assisted by the following data instruments:

1. Discourse Completion Task (DCT) as a Translation Task

The main data instrument in this study is the Discourse Completion Task (DCT), which took the form of an idiom translation task. The DCT is designed to simulate translation situations based on specific discourse contexts. The DCT in this study consisted of 15 short texts, each containing idiomatic expressions. Each text is structured with a clear context to ensure students did not translate idioms independently of the discourse situation. The DCT is presented in two translation directions: English to Indonesian (EN–ID) and Indonesian to English (ID–EN). The use of these two translation directions aimed to examine how language direction influences students' translation strategies and inferential processes.

The text forms used in this study are 15 English idiomatic expressions from the EF (Education First) website in *"Idioms dalam Bahasa Inggris,"* which is a reliable and widely used resource in the context of English language learning, and the 15 Indonesian idiomatic expressions that are most common and frequently used idioms on Google searches. The selection criteria prioritized idioms that are contextual and culturally bound to be translated in both directions by students of both languages. The difficulty level was also adjusted to the level of translation students, so that DCT could reveal significant variations in translation strategies.

Table 1 The 15 EN-ID and ID-EN Source Idiom Texts

EN Idioms	Meaning	ID Idioms	Meaning
<i>Cry over a spilled milk</i>	Regret something that already happened	<i>Nasi telah menjadi bubur</i>	<i>Menyesali hal yang tidak bisa diperbaiki</i>
<i>Missed the boat</i>	Miss an opportunity	<i>Banting tulang</i>	<i>Bekerja sangat keras</i>
<i>Hit the books</i>	Study hard	<i>Besar kepala</i>	<i>Orang yang sombong/angkuh</i>
<i>Hit the sack</i>	Sleep	<i>Tulang punggung</i>	<i>Orang yang dijadikan penopang dalam suatu hal</i>
<i>Under the weather</i>	Not feeling well	<i>Naik pitam</i>	<i>Marah besar/naik darah</i>
<i>Once in a blue moon</i>	Rarely happens	<i>Gulung tikar</i>	<i>Bangkrut</i>

<i>Let's call it a day</i>	Stop doing or working on something	<i>Kepala dua</i>	<i>Umur 20-an</i>
<i>Money doesn't grow on trees</i>	Uneasy to earn money	<i>Berbunga-bunga</i>	<i>Merasa sangat senang/gembira</i>
<i>Spilled the beans</i>	Accidentally revealing secrets	<i>Bunga tidur</i>	<i>Mimpi</i>
<i>Raining cats and dogs</i>	Heavy rain	<i>Cuci mata</i>	<i>Bersenang-senang dengan melihat sesuatu yg menarik</i>
<i>Keep your chin up</i>	Stay strong	<i>Main tangan</i>	<i>Memukul/kekerasan fisik</i>
<i>Once bitten, twice shy</i>	Be more careful after experiencing a bad event	<i>Muka dua</i>	<i>Munafik/tidak dapat dipercaya</i>
<i>Blink of an eye</i>	Happened very quickly	<i>Otak encer</i>	<i>Sangat cerdas</i>
<i>Costs an arm and a leg</i>	Very expensive	<i>Berat sebelah</i>	<i>Tidak adil</i>
<i>Sit on the fence</i>	Still hesitant in making a decision	<i>Buah tangan</i>	<i>Oleh-oleh (barang)</i>

2. Interview as a Complementary DCT

Besides the translation task, this study used semi-structured interview as a supporting instrument. The interview was used as a complementary test to explore the reasons behind the students' translations of idioms, not to investigate students' internal cognitive and behavioral processes. The interview was not obligatory for all

participants but were conducted selectively based on the results of the DCT translation task. The interview conducted to identify patterns of translation strategies used by students and the behind of reasons for their translation choices. The main material consists of 15 English-Indonesian and Indonesian-English idioms, selected based on the level of difficulty relevant to translation students. Reflective questions are used to understand the challenges faced by respondents.

D. Data and Data Source

The data sources in this study were classified into two categories of data obtained from participants. The primary data for this study are idiom translations produced by students through the Discourse Completion Task (DCT). This data includes translations of 15 idiomatic texts from English to Indonesian (EN-ID) and translations of 15 idiomatic texts from Indonesian to English (ID-EN). The translation results are the main source for identifying translation strategies used by students based on the translation direction and the quality of translation results.

The supporting data in this study was in the form of interview data obtained from 10 selected translation students (5 with the most acceptable translation results and 5 with least acceptable translation results). The interview data used to confirm and explain the choice of translation strategies, identify contextual factors that influence the translation of idioms, and strengthen the interpretation of the results of the translation product analysis.

E. Data Collection

Data collection was conducted through the following stages. The first stage involved implementing the translation DCT (Discourse Completion Task). The 46 students are asked to translate 15 idiomatic texts from English to Indonesian and from Indonesian to English. To guarantee equality among all participants, the DCT was given in a supervised offline classroom setting. Under the direct supervision by the researcher, both translation classes, AT and BT, completed the exercise sequentially in their respective classroom, with a 60-minute time allocation for completion. Before the task began, all mobile phones were collected by the researcher to make sure that the identified translation strategies reflected students' linguistic and inferential competencies. Therefore, during the session, participants were not allowed to utilize dictionaries, search engines, or AI tools. To ensure data comparability between participants, identical printed DCT sheets with the same idioms presented in the same sequence were given to each participant.

Data from 46 students were used as a pool for the selection process, but the in-depth analysis focused on 10 selected respondents who represented the most variation in strategies. The translation results of the participants that were selected for interview are checked based on the criteria of consideration, namely the most common and widely used translations on the official ProZ translation site, a professional platform used by experienced translators around the world for academic credibility,

Google used to check the commonly used expressions in real-world contexts, and ChatGPT AI used as a supplementary checking tool.

The second stage involved verifying the translation results. All the 46 students' translations were then triangulated by a verifier with expertise in translation and selected the closest translation results based on considerations as acceptable standards by Nababan et al. (2012). Based on the verification results, translations were classified into two categories: most acceptable and least acceptable. Ten respondents were selected from this process: 5 students with the most acceptable translations and 5 students with the least acceptable translations. This selection process allowed for a comparative analysis of translation strategies based on the quality of the translation results.

Nababan et al. (2012) was used as the scoring criteria to classify most acceptable and least acceptable translation results. Nababan et al. (2012) focused on the acceptability of the translation and its relevance to the linguistic and cultural context of the target language.

Scores	Nababan's Acceptability Criteria
Acceptable	The translation sounds natural, follows the grammatical and cultural norms of the TL.
Less Acceptable	The translation is generally understandable but contains some unnatural expressions, grammatical issues, or cultural mismatches.
Unacceptable	The translation sounds unnatural and violates TL's norms.

According to Nababan et al. (2012), the level of acceptability may be classified into acceptable, less acceptable, and unacceptable categories.

From the perspective of Relevance Theory (Sperber & Wilson, 1995), these categories reflect varying degrees of optimal relevance, where an acceptable translation allows the target reader to understand the intended meaning with minimal processing effort, while less acceptable and unacceptable translations require greater inferential process and may hinder successful translation interpretation. By focusing on the most and least acceptable groups, this study was able to examine more clearly the cognitive and contextual factors that differentiate successful from unsuccessful translations of idioms, in line with the main aim of this study, namely understanding how students infer idiomatic meaning through translation strategies.

The third stage involved conducting interview of the 10 selected respondents participated in interview to explore the reasons behind the students' translations of idioms. Respondents are asked to explain the reasons for their translation strategy choices, how they understood the meaning of idioms in context, and the contextual factors that influenced their translation decisions.

F. Data Analysis

The data analysis in this study included two main types of data: student translation results and interview data.

1. Translation Strategies Analysis

The idiom translation results were analyzed by identifying translation strategies used by students, such as the use of idiomatic

equivalents, paraphrases, or omissions. The analysis is conducted by considering the discourse context, translation direction (EN-ID and ID-EN), and the quality of the translation results based on verification.

2. Inferential Process Analysis

In this study, inferential process is defined as how students adjust, reformulate, or maintain the meaning of idioms through translation strategies when faced with contextual and culturally bound idioms. Inferential process analysis was examined through how students derive the intended meaning of idioms based on their strategic choices. According to Relevance Theory by Sperber & Wilson (1995), this analysis identified to what degree of students are able to go beyond the explicature of an idiom to understand its implicature, and how contextual and cultural resources in students' cognitive environment shape their inferential processes.

Four inferential approaches were identified: idiomatic awareness, contextual inference, cultural association, and failure to move beyond explicit explanation. These categories are not adopted from previous theoretical frameworks, nor are they predetermined categories. Instead, these categories were generated by the researcher and emerged inductively from the thematic analysis of the DCT translation results and semi-structured interview data. Recurring patterns in how students described their decision-making processes and how those decisions revealed in their translation products were identified, grouped, and labeled by the researcher. These categories were then interpreted through the lens of Relevance

Theory (Sperber & Wilson, 1995) to explain the underlying inferential processes reflected in each pattern. Thus, these four approaches represent the original analytical contribution of this study, grounded in empirical data and theoretically framed by Relevance Theory.

G. Triangulation

Data validity was ensured through methodological and expert triangulations, namely by combining data participations of translation task (DCT), interviews, and verification of translation results by an expert. Methodological triangulation can be defined as the combination of two or more data collection techniques applied in a single study to verify the consistency and reliability of findings (Arianto, 2024). This triangulation aims to ensure that research findings are supported by various complementary data sources. The verifier in this study was an expert in the field of translation, Habiba Al Umami, M.Hum. She earned her master's degree in Linguistics and has more than ten years of professional experience as a translator. Since 2018, she has been teaching translation courses at an Islamic university in East Java, where she combines her expertise in linguistics and translation practice in higher education.

The verification process involved comparing student translations with acceptable translation standards based on the acceptability scored by Nababan et al. (2021) to adapt the context to the target language, supported by primary references from the ProZ Translation website, Google, and ChatGPT as an additional tool. ProZ, Google search results, and ChatGPT

were used only as supporting references to observe common usage and possible equivalents. The final acceptability judgment was made by the translation expert based on Nababan et al.'s acceptability criteria. The verification results were then used to classify translations into "most acceptable" and "least acceptable" categories, which served as the basis for selecting 10 respondents for interviews.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

The data in the findings section were analyzed in three stages. First, the researcher presented descriptive data on the translation results of each EN-ID and ID-EN idiom. Next, the researcher identified 10 selected respondents with the most acceptable and the least acceptable, then classified them in a table for the translation results of the 10 selected respondents into Baker's 4 main strategies, namely using idioms with similar meaning and similar form, using idioms with similar meaning but dissimilar form, translation by paraphrase, and translation by omission per respondent. Finally, the researcher analyzed thematically why respondents chose these strategies and how this reflects the relevance theory based on the interview data that has been conducted.

Baker's Strategies	Frequency	Percentage
Using idiom with similar meaning and form	10	4.3%
Using idiom with similar meaning, but dissimilar form	40	13.3%
Paraphrase	166	54.3%
Omission	84	28.0%
Total	300	100%

Table 1. Baker's Idiom Translation Strategies Distribution

In classifying students' translations into Baker's (2018) four idiom translation strategies, several translations were identified did not correspond into any of the four categories. These cases involved translations in which students translated the idiom word-for-word based on its literal lexical components, without conveying the intended figurative meaning, for example, translating "sitting on the fence" as "*duduk di pinggir*" or "*cuci mata*" as "wash eyes." Because Baker's framework does not include a category for literal translation or mistranslation, these cases could not be accurately classified within the existing framework. Therefore, these cases were treated as uncategorized within Baker's framework and discussed separately as unsuccessful idiom translations reflecting a failure to recognize the non-compositional nature of idiomatic expressions.

Datum 1

EN Idiom: There's no point in *crying over a spilled milk*.

Idiom's context: Two students are talking about their friend who was sad about a situation and can't do anything about it.

ID Translation: Tidak ada gunanya menyesali *nasi yang telah menjadi bubur*.

Table 2. Baker's Strategies Analysis of Datum 1

Respondent	Translation	Baker's Strategy	MA/LA Group
DS	Tidak ada gunanya menangis bahkan setetes susu.	Omission	LA
FN	Tidak ada gunanya menangis bahkan hanya setetes susu.	Omission	LA

FP	Tidak ada gunanya untuk bersedih kepada sesuatu yang sudah terjadi.	Paraphrase	MA
SA	Mereka tidak menemukan sebuah topik untuk dibicarakan.	Omission	LA
SM	Gak ada gunanya menangisi nasi yang udah jadi bubur.	Similar meaning, dissimilar form	MA
RA	Tidak ada gunanya menangis berlebihan untuk hal yang tak perlu.	Paraphrase	LA
MJ	Tak ada gunanya menangisi hal yang sudah terjadi.	Paraphrase	MA
RS	Tidak ada gunanya menangis secara berlebihan	Omission	LA
IP	Tidak ada gunanya menangisi kayu yang sudah menjadi abu.	Similar meaning, dissimilar form	MA
NR	Tidak ada sesuatu yang harus ditangisi dengan berlebihan.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

The paraphrasing strategy dominated this datum (FP, RA, MJ, RS, and NR), where five students conveyed the core meaning of the idiom, namely the uselessness of repent something that has already passed. Although it is through natural and in non-idiomatic expressions in Indonesian, it aligns with Baker (2018) who stated that paraphrasing is the most common strategy when an idiomatic equivalent is unavailable in the target language. Moreover, three respondents used omission strategy (DS, FN, and SA), while the only two respondents (SM and IP) who successfully maintained the idiomatic expression of the source language by presenting an Indonesian idiom with a similar meaning.

Interview data revealed diverse inferential processes among respondents. SM revealed that the meaning of the idiom “crying over a spilled milk” as

something “*sudah selesai atau sudah berlalu*” was already familiar to him. In the interview, SM stated, “*because I saw the Indonesian idiom “nasi telah menjadi bubur” and I saw that the two equivalents were similar, so I translated them that way.*” (Interview, 2026). In contrast, DS revealed in the interview, “*I’ve never read or known idioms in English*” and felt, “*I was a little surprised*” which explains her literal translating of “spilled milk” as “*setetes susu*” (Interview, 2026). Meanwhile, RS stated that, “*it took me a while to understand it*” which describes a different process, reading the context of the sentence before finally translating the idiom (Interview, 2026).

In general, from the perspective of Relevance Theory by Sperber & Wilson (1995), this datum explains how students pursue contextually and culturally infer the intended meaning of idioms. These contrasting processes reflect the different levels of cognitive environments among students. SM and IP successfully achieved optimal relevance because they actively searched for equivalents for English idioms in Indonesian idioms based on their existing knowledge of the Indonesian idioms. This allowed them to produce a pragmatically equivalent idioms in the target language. While RS relied on contextual inference, inferring the pragmatic meaning from the context of DCT despite not recognizing the idiomatic form directly. Conversely, DS, FN, and SA were only able to process literal meaning of the idiom. Without sufficient knowledge to infer the intended meaning, they produce translations that failed to convey the pragmatic meaning of the source idiom.

Datum 2

ID Idiom: Dia baru sadar akan serius belajar untuk ujian, tetapi *nasi telah menjadi bubur*.

Idiom's context: A lecturer is reminding students who are only taking their studies seriously as the final exams approach.

EN Translation: He just realized that he needed study seriously for the exam, but *what's done is done*.

Table 3. Baker's Strategies Analysis of Datum 2

Respondent	Translation	Baker's Strategy	MA/LA Group
DS	She is already study seriously for exam, but the rice already into porridge.	Paraphrase	LA
FN	He just realizes that he will study seriously for exam, but the rice is already became porridge.	Paraphrase	LA
FP	He realized that study before exam is very important, but you cannot repeat the time.	Paraphrase	MA
SA	He was late to know today examination	Omission	LA
SM	He realized that he has to focus studying for exam, but he has late.	Paraphrase	MA
RA	She realizes that she will study harder for exam, but rice became a porridge.	Paraphrase	LA
MJ	He just realized that he has to study hard for the exam, but the milk has been spilled.	Similar meaning, dissimilar form	MA
RS	She realize that she will study for exam, but rice become porridge.	Paraphrase	LA
IP	He remember recently that he need to seriously study for exam, but he late.	Paraphrase	MA

NR	He realize will be study seriously for the exam, but it's too late.	Paraphrase	MA
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MA = Most Acceptable, LA = Least Acceptable

The paraphrasing strategy dominated this datum (DS, FN, FP, SM, RA, RS, IP, and NR), where most students attempted to convey the meaning of the idiom "*nasi telah menjadi bubur*" without preserving its idiomatic form in English. Some students retained lexical elements such as "rice became porridge" (DS, FN, RA, and RS), while other students (FP, SM, IP, and NR) used expressions such as "it's too late" or "you cannot repeat the time" to convey meaning more contextually. In a meantime, MJ employed the idiom of similar meaning but dissimilar form strategy through the expression "the milk has been spilled," indicating an attempt to replace an Indonesian idiom with an English idiom with an equivalent meaning. On the other hand, SA's translation is categorized as an omission because it fails to represent the meaning of the idiom at all and results in an interpretation irrelevant to the context.

Overall, this datum shows how varying levels of cognitive environment that students' have shaped their translations. MJ's translation into English of the idiom "the milk has been spilled," reflects a rich idiomatic knowledge that made MJ successfully achieved optimal relevance of the Indonesian idiomatic equivalent into English. Students who paraphrased contextually illustrates inferential reasoning from the DCT context. While students who translated literally such as "the rice has become a porridge," they recognized the idiom as an idiomatic expression known only in Indonesia, but fail to infer the figurative and cultural meaning into English idiom.

Datum 3

EN Idiom: I wanted to apply for the student exchange program, but I *missed the boat*.

Idiom's context: A student regrets being late to register for the student exchange program.

ID Translation: Aku ingin ikut program pertukaran pelajar itu, tapi aku malah *ketinggalan kereta*.

Table 4. Baker's Strategies Analysis of Datum 3

Respondent	Translation	Baker's Strategy	MA/LA Group
DS	Aku ingin mengikuti program pertukaran pelajar, tetapi saya melewatkannya.	Paraphrase	LA
FN	Aku ingin untuk mendaftar di program pertukaran pelajar, tetapi aku melewatkannya.	Paraphrase	LA
FP	Aku ingin mendaftar program pertukaran pelajar, tetapi aku telat untuk mendaftar.	Paraphrase	MA
SA	Saya ingin mencoba untuk mengikuti program pertukaran pelajar, tetapi saya ditolak karena terlambat.	Paraphrase	LA
SM	Saya ingin mendaftar program pertukaran pelajar, tapi saya ketinggalan kereta.	Similar meaning, dissimilar form	MA
RA	Saya ingin mengajukannya untuk program kegiatan, tetapi saya melewatkannya.	Paraphrase	LA
MJ	Aku pengen daftar program pertukaran pelajar, tapi udah kelewat.	Paraphrase	MA
RS	Aku ingin mendaftar program pertukaran pelajar, tetapi aku terlambat untuk registrasi.	Paraphrase	LA

IP	Aku ingin mendaftar program pertukaran pelajar, tapi terlambat.	Paraphrase	MA
NR	Aku ingin mendaftar untuk program pertukaran mahasiswa, tapi aku melewatkan kesempatan itu.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This data is dominated by paraphrasing strategy, which were used by almost all respondents. The majority of students managed to convey the meaning of the idiom "missed the boat" without retaining its idiomatic form in Indonesian. Most used non-idiomatic expressions such as "*telat untuk mendaftar*", "*melewatkannya*", or "*melewatkan kesempatan*", indicating an understanding of the idiom's core meaning. The most highlighted is SM's translation, which employs the similar meaning but dissimilar form of idiom strategy to an Indonesian idiom with the equivalent meaning through the expression "*ketinggalan kereta*." Although the idiom has a different metaphorical imagery, by replacing the 'boat' with 'train', the pragmatic equivalence of both idioms remains the same. On the other hand, SA's translation "*ditolak karena terlambat*" was not fully represent the meaning of the source idiom and cause a significant shift in meaning.

Interview data further justified the inferential processes by students based on this pattern of idiom translation strategies. DS stated, "*for the 'missed the boat' idiom, I've heard the Indonesian version*" (Interview, 2026). She admitted that when translating the "missed the boat" idiom, she relied on her memory of the Indonesian meaning of the idiom. However, she failed to infer the meaning of idioms if she had never heard before. In a meantime, FN stated in the interview that for the idiom "missed the boat," she admitted, "*I also looked at the context, and it*

made more sense to translate it as "melewatkannya" rather than "melewatkan perahu" (Interview, 2026). This explains that FN did not directly recognize the idiom form in Indonesian. Instead, FN used the contextual clues in DCT context to infer the core of its pragmatic meaning. This is a strategy for inferential reasoning that differs from the literal pattern applied by her in the other idioms.

In general, the findings in this datum indicates that students infer the meaning of “missed the boat” through contextual inference. Primarily, when they read the context of the DCT situation to identify the core message of being late. Then, students searched for acceptable non-idiomatic expressions in Indonesian. In this datum, SM shows an optimal relevance to infer the idiom’s meaning. He was able to actively go beyond contextual inference to cultural knowledge, namely identified Indonesian idiom that pragmatically equivalent in meaning. In this datum, SA’s failure was not due to a failure to recognize the idiom, but rather due to over contextual inference. Thus, her paraphrasing process produced a meaning that deviates from the source text.

Datum 4

ID Idiom: Orang tuaku ***banting tulang*** demi membiayai kuliahku.

Idiom’s context: A student tells the story of his parents who work hard for their family.

EN Translation: My parents ***work their fingers to the bone*** to afford my tuition.

Table 5. Baker’s Strategies Analysis of Datum 4

Respondent	Translation	Baker’s Strategy	MA/LA Group

DS	My parents hit the bone for paying my college.	Omission	LA
FN	My parents work hard for paying my college.	Paraphrase	LA
FP	My parents work really hard to pay my lecture fee.	Paraphrase	MA
SA	My parents hard worker to be my future.	Omission	LA
SM	My parents work hard for fund my college.	Paraphrase	MA
RA	My parents work very hard for my college.	Paraphrase	LA
MJ	My parents work till dawn for my education.	Similar meaning, dissimilar form	MA
RS	My parents are working hard to pay my study.	Paraphrase	LA
IP	My parents work hard to pay my tuition.	Paraphrase	MA
NR	My parents working hard to paying my college's costs.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is one of the data with the highest success rate among all ID-EN idiom translation data. The majority of respondents successfully applied the strategy of paraphrase by using the expression “work hard” or its variations as the equivalent of “*banting tulang*.” Although “work hard” is not an idiom in English, this expression is pragmatically equivalent to the meaning of “*banting tulang*” and is naturally accepted in the target language. In addition, MJ uses the idiom strategy of similar meaning but dissimilar form through the expression “work till dawn”, which still maintains a figurative nuance even though it is not directly equivalent to the idiom. On the other hand, DS uses an omission strategy in her translation “hit the bone,” indicating a literal translation form that does not correspond to the English idiom. Meanwhile, SA's translation is categorized as an omission because

it was not only ungrammatical but also deviated from the meaning of the source by adding the phrase “to be my future”, which was not in the source text.

The interview data confirmed inferential processes among respondents. IP admitted, *“I also had trouble translating Indonesian idioms to English, so I guess I could only translate them to regular text because I couldn't think of the English idiom”* (Interview, 2026). This explains why IP chose to translate *“banting tulang”* into “work hard to pay my tuition.” It was a conscious decision to prioritize semantic meaning over finding a pragmatically equivalent idiomatic form in English. In addition, RS revealed that his understanding of the meaning of *“banting tulang”* came from local cultural knowledge in Indonesia. In the interview, RS stated, *“At first, I understood this term from wayang, another term of “kerja keras”, so I translated it as “working hard”* (Interview, 2026). Meanwhile, DS produced a literal translation of “hit the bone,” explained why she failed to recognize the form of *“banting tulang”* in English idiom, leading her to translate it literally. Although it did not specifically discuss in the interview, a common pattern emerged from her confession, *“I also don't pay much attention to idioms, so I don't really know what common idioms are”* (Interview, 2026).

In general, this datum indicates that students infer the meaning of *“banting tulang”* by identified the pragmatic meaning of the idiom, namely work very hard. They then transferred it to the pragmatically equivalent English expression. IP demonstrates in prioritizing comprehensibility by maintained the pragmatic meaning. Meanwhile, RS demonstrates that inferential process can be grounded by a local cultural knowledge, showing how cognitive assumptions derived from

cultural exposure can be function as an alternative approach when the equivalent idiom is not recognized in the target language. Conversely, DS shows a struggle to trigger inferential process due to difficulty recognizing the English's idiomatic form.

Datum 5

EN Idiom: I can't hang out tonight. I really need to *hit the books*.

Idiom's context: A student decided to focus on studying for the final exam.

ID Translation: Aku tidak bisa nongkrong malam ini. Aku harus *belajar dengan sungguh-sungguh* untuk ujian akhir.

Table 6. Baker's Strategies Analysis of Datum 5

Respondent	Translation	Baker's Strategy	MA/LA Group
DS	Aku tidak bisa nongkrong malam ini. Aku sangat butuh untuk sendirian.	Omission	LA
FN	Aku tidak bisa nongkrong malam ini. Aku benar-benar harus hantam buku-buku itu.	Omission	LA
FP	Saya tidak dapat bersenang-senang malam ini. Aku harus belajar.	Paraphrase	MA
SA	Saya tidak keluar jalan-jalan untuk malam ini, saya sangat menginginkan membeli buku itu.	Omission	LA
SM	Aku gak bisa nongkrong malam ini. Aku harus belajar.	Paraphrase	MA
RA	Saya tidak bisa bersantai malam ini. Saya benar-benar butuh buku untuk belajar.	Paraphrase	LA
MJ	Aku gak bisa jalan-jalan malam ini, aku harus belajar.	Paraphrase	MA
RS	Aku tidak bisa keluar malam ini. Aku harus belajar dengan sungguh-sungguh.	Paraphrase	MA
IP	Aku tidak bisa ikut nongkrong malam ini, mau belajar.	Paraphrase	MA

NR	Aku tidak bisa pergi bermain malam ini. Aku benar-benar harus belajar dengan keras.	Paraphrase	MA
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MA = Most Acceptable, LA = Least Acceptable

This datum is completely dominated by paraphrases in the Most Acceptable group and omissions in the Least Acceptable group. FP, SM, MJ, RS, IP, and NR successfully conveyed the meaning of the idiom "hit the books" through non-idiomatic expressions such as "*harus belajar*," "*harus belajar dengan sungguh-sungguh*," and "*harus belajar dengan keras*". This indicates that most students are able to understand the core meaning of idioms, namely studying intensively, even though they did not maintain the idiomatic form in the target language. This success in inferring the meaning of idioms from DCT contexts suggests that a clear situational context greatly aids the inferential process, even if the pragmatic equivalence of idiomatic expression is not directly recognized in the target language.

However, there is variation in paraphrasing used by students. For example, RA produces the translation "*butuh buku untuk belajar*," a semi-literal and unnatural expression in Indonesian. FN's translation of "*hantam buku-buku itu*" shows a tendency towards literal translation, which preserves the lexical form of the idiom but fails to convey its actual meaning, while completely missing the meaning of 'study'. Meanwhile, DS and SA are categorized as omissions because the meaning of the idiom is not accurately conveyed, and even shifts to irrelevant meanings, such as "*butuh untuk sendirian*" or "*membeli buku itu*," indicating a complete failure to recognize the context of the idiom.

Overall, this datum reveals different patterns in the process of inferring

meaning. The Most Acceptable group inferred meaning through their ability to understand the pragmatic meaning of the idiom “hit the books” from the idiom’s context. With sufficient contextual awareness to achieve optimal relevance, they translated it through natural expressions in Indonesian. On the other hand, the Least Acceptable groups was only able to process the literal meaning due to their inability to recognize the idiom as a non-compositional lexical unit. This resulted in their translations being translated either literal or producing meanings that are completely irrelevant.

Datum 6

ID Idiom: Jangan *besar kepala* hanya karena kamu satu kali menang kompetisi.

Idiom’s context: A friend criticizes his friend for being too confident.

EN Translation: Don’t be *big-headed* just because you won a competition once.

Table 7. Baker’s Strategies Analysis of Datum 6

Respondent	Translation	Baker’s Strategy	MA/LA
DS	Don’t big head just because you’re the only one who won the competition.	Paraphrase	LA
FN	Don’t be big head just because you won the competition once.	Paraphrase	LA
FP	A lion doesn’t need approval to convince that he is the king of the jungle just because you already won a game once.	Paraphrase	MA
SA	Don’t big head that only you win that competition.	Paraphrase	LA
SM	Don’t be proud because of winning once in competition.	Paraphrase	MA
RA	Don’t be nonchalant because you have won the first competition.	Paraphrase	LA
MJ	Don’t be a jerk just because you won one competition.	Paraphrase	MA

RS	Don't be nonchalant just have won once competition.	Paraphrase	LA
IP	Don't be too proud just because you win one time.	Paraphrase	MA
NR	Don't being arrogant just because you win the competition once.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is dominated by paraphrase, with the majority of respondents successfully conveying the meaning of "*besar kepala*" through acceptable non-idiomatic expressions in English such as "don't be proud," "don't be arrogant," and "don't be too proud." The success in this datum reflects students' ability to infer the implicature of the idiom, the meaning of "arrogance" can be inferred relatively easily from the situational context of the DCT. FP's translation stands out because it differs significantly from the other respondents, a creative analogy that conveys the idea of arrogance through a cultural reference to lion as kings of the jungle. While this expression is creative and conceptually relevant, the translation is too long and deviates from the source sentence structure, thus categorizing it as an over-paraphrase.

This finding is further confirmed by the interview data. FP admitted in the interview, "*I translated as 'a lion doesn't need approval to convince that he is the king of the jungle,' so it's out of context and very complicated to translate.*" (Interview, 2026). FP understood that his translation was stemmed from his over-interpretation process. FP acknowledgment of his translation demonstrates self-awareness, and also when the chosen of association the meaning is too far from the source context, it can be resulted in an inferential process that infer meaning with a creative but exaggerated translation. Likewise, MJ revealed a more effort in

processing to infer the “*besar kepala*” idiom. In the interview, he stated, “*From the films I usually watch, its meaning in most of the English films is kind of rude. At first, I wanted to translate it, but it was a bit unethical, right? So, I just looked for word that close, by using the word "a jerk."* (Interview, 2026). This decision resulted in an inferential process to infer meaning where he applied pragmatic and cultural assumptions, in the way of MJ taking inspiration from the films he usually watches.

Similar with MJ, SM admitted in the interview, “*for the idiom “besar kepala” I also didn’t find an English idiom equivalent, so I translated it as “don’t be proud”* (Interview, 2026). This demonstrates an inferential process in semantic meaning, which is he prioritizes to convey the core message although he cannot find the idiomatic equivalent in English. On the other hand, RS also revealed an interesting inferential process. He admitted that he understood “*besar kepala*” to be meant more ignorant, so he translated it as “nonchalant” (Interview, 2026). This interpretation shows a slightly different meaning association from arrogance, but denotatively it is still related to a negative attitude.

On the whole, the findings in this datum illustrates that students’ inferential process to infer meaning of “*besar kepala*” draw on various cognitive environments. For example, the cultural association of the film as done by MJ, SM and RS searched for a semantic synonym, and the over-interpretation metaphorical analogy by FP. These various inferential processes shows that students rely on different cognitive and cultural resources in an attempt to infer the implicature of an idiom that has no direct equivalent in the target language. Although most

students achieved optimal relevance through contextual and cultural inference, DS, FN, and SA remained at the explicature level. They were able to arrange the lexical components without reaching the pragmatic meaning of the source idiom.

Datum 7

EN Idiom: I'm so tired and sleepy. It's time for me to *hit the sack*.

Idiom's context: A student ended the conversation because he already felt very tired.

ID Translation: Aku sangat lelah dan mengantuk. Waktunya ke *pulau kapuk*.

Table 8. Baker's Strategies Analysis of Datum 7

Respondent	Translation	Baker's Strategy	MA/LA
DS	Saya sangat lelah dan mengantuk. Waktunya bersandar pada bantal.	Paraphrase	LA
FN	Aku sangat lelah dan mengantuk. Ini waktunya untuk aku menghantam karung itu.	Omission	LA
FP	Aku sangat lelah dan mengantuk. Waktunya saya untuk segera tidur.	Paraphrase	MA
SA	Saya sangat capek dan mengantuk. Sekarang waktu saya untuk beristirahat.	Paraphrase	LA
SM	Saya sangat lelah dan mengantuk. Ini waktunya saya istirahat.	Paraphrase	MA
RA	Aku sangat lelah dan mengantuk. Sudah waktunya berbaring.	Paraphrase	LA
MJ	Aku udah capek dan ngantuk. Waktunya bobo.	Paraphrase	MA
RS	Aku sangat lelah dan mengantuk. Sekarang waktu untuk beristirahat.	Paraphrase	LA
IP	Aku capek dan ngantuk. Ini waktunya aku pergi tidur.	Paraphrase	MA

NR	Aku sangat lelah dan mengantuk. Ini adalah saatnya untukku tidur.	Paraphrase	MA
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MA = Most Acceptable, LA = Least Acceptable

This datum indicates a high success rate in paraphrasing, with nine out of ten respondents successfully conveying the meaning of "hit the sack" through natural, non-idiomatic expressions in Indonesian. The Most Acceptable group used expressions such as "*waktunya tidur*," "*waktunya saya beristirahat*," and "*waktunya bobo*." These expressions are acceptable in natural way and accurately convey the pragmatic meaning in Indonesian idiomatic expressions. MJ's translation of the word '*bobo*' is outstanding here. MJ used an informal register appropriate in everyday conversational contexts. This inferential process demonstrates the student's capability to adapt lexical choices to the context of communicative situation to achieve an implicature meaning in the target language.

The Least Acceptable group's translation is also varied, although they primarily used paraphrasing strategies. RA translated "hit the sack" as "*waktunya berbaring*" (time to lie down) and DS translated it as "*waktunya bersandar pada bantal*" (time to lean on pillow). Both of them convey the meaning of 'rest' but do not specifically refer to the pragmatically meaning association of 'sleep' as the core meaning of "hit the sack." Nevertheless, both translations can still be categorized as quite acceptable paraphrases because the meaning of 'rest' implicitly includes sleep in the context of fatigue. The only exception is FN, which applies omission by translating "hit the sack" literally as "*menghantam karung itu*," an unacceptable expression that does not convey the meaning of sleep at all. FN's failure to recognize this idiom is consistent with the pattern found in Datum 5, where FN also translates

"hit the books" literally as "*hantam buku-buku itu*," shows a systematic tendency to translate idioms with the verb 'hit' literally.

Overall, the pattern of inferential processing meaning found in this datum was significantly successful to infer the implicature of the “hit the sack” idiom. Most students were able to recognize the pragmatic meaning of “hit the sack.” This idiom conveys the meaning of being tired, then intending to go to sleep immediately. Some students were able to rephrase it naturally in Indonesian to ensure that its essential meaning is preserved. However, FN effort illustrates how student’s inability to recognize idiom as figurative units creates a challenge in inferential process to infer an idiom’s meaning. As a result, the translation result is not merely meaningless, but it loses communicative meaning as well.

Datum 8

ID Idiom: Ayahku adalah ***tulang punggung*** di keluarga kami.

Idiom’s context: A student explains his father's role in the family.

EN Translation: My father is the ***backbone*** in our family.

Table 9. Baker’s Strategies Analysis of Datum 8

Respondent	Translation	Baker’s Strategy	MA/LA
DS	My father is back bone in our family.	Similar meaning and form	LA
FN	My father is back bone in our family.	Similar meaning and form	LA
FP	My father is a hero in my family.	Paraphrase	MA
SA	My father so hardworker in my family.	Paraphrase	LA
SM	My father is the head of my family.	Paraphrase	MA

RA	My father is someone very important in my family.	Paraphrase	LA
MJ	My parent is the leader in my family.	Paraphrase	MA
RS	My father is very important in my family.	Paraphrase	LA
IP	My father is the one who ...	Paraphrase	LA
NR	My father is a back bones in our family.	Similar meaning and form	MA

MA = Most Acceptable, LA = Least Acceptable

This datum presents an interesting pattern because it is one of the few data that shows the application of idiom strategies similar meaning and forms by several respondents. NR, DS, and FN successfully identified the structural equivalent of "*tulang punggung*" in English, namely "backbone," a metaphor that has identical meaning and imagery in both languages, namely the spine as a symbol of strength and primary support. This success indicates that this idiom is based on a universal anatomical metaphor, in this case the spine as the support of the body. Therefore, it is easier to recognize its equivalent in both languages because both cultures share a similar conceptualization of the metaphor (Baker, 2018).

On the other hand, the majority of other respondents applied paraphrasing by using expressions such as "a hero in my family," "the head of my family," "the leader in my family," and "very important in my family." Most of the translations are all acceptable into English and successfully convey the central role of the father in the family, despite not using idiomatic expressions directly in English. FP's translation using "a hero" is highlighted here. It presents a translation that has as rich emotional dimension, not simply referring to the father as a leader or the head of the family. However, its meaning deviates slightly denotatively from the

meaning of financial support in the family contained in "*tulang punggung*." SA's translation is interesting because "my father so hardworker" associates the backbone with hard work alone, without representing the role of financial supporting the family. This indicates a partial understanding of the meaning in the source idiom.

In general, this datum found that students inferred the meaning of "*tulang punggung*" in two different ways. Some students inferred meaning through the equivalence of the English idiom of "*tulang punggung*" in the phrasal structure. They were able to recognize the linguistic metaphor of the idiom, which is conceptually similar in both languages. Furthermore, some students who chose the paraphrasing strategy inferred meaning by reformulating and expressing the father's role through accessible English descriptions such as "a hero" or "a leader." Both ways of inferring meaning were significantly successful to infer the implicature of the pragmatic meaning of the "*tulang punggung*" into English. However, the difference can be seen in the first way maintained the idiomatic structure, while the second way eliminated idiomatic nuances.

Datum 9

EN Idiom: I won't be coming to class today. I'm feeling a bit *under the weather*.

Idiom's context: A student did not attend class because he felt unwell.

ID Translation: Aku tidak masuk kelas hari ini. Aku merasa *tidak enak badan*.

Table 10. Baker's Strategies Analysis of Datum 9

Respondent	Translation	Baker's Strategy	MA/LA
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DS	Aku tidak bisa datang ke kelas hari ini. Aku merasa tidak enak badan.	Paraphrase	LA
FN	Aku tidak akan datang ke kelas hari ini. Aku merasa sedikit di bawah cuaca.	Omission	LA
FP	Aku tidak dapat hadir ke kelas hari ini. Aku sedang tidak enak badan.	Paraphrase	MA
SA	Saya tidak ingin datang ke kelas hari ini, karena saya merasa sedikit kedinginan.	Omission	LA
SM	Aku tidak akan ke kelas hari ini. Aku merasa tidak enak badan.	Paraphrase	MA
RA	Saya tidak datang ke kelas hari ini. Saya rasa cuacanya tidak mendukung.	Omission	LA
MJ	Aku gak bakal dateng ke kelas hari ini. Aku gak enak badan.	Paraphrase	MA
RS	Aku tidak akan datang ke kelas hari ini. Aku merasa sedikit tidak enak badan.	Paraphrase	MA
IP	Aku izin gak masuk kelas hari ini, gak enak badan.	Paraphrase	MA
NR	Aku tidak ingin pergi ke kelas hari ini. Aku merasa sedikit tidak enak badan.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum shows a consistent pattern with the previous datums, predominantly applying paraphrase and successfully conveying the meaning of "under the weather" through the expression "*tidak enak badan*," a natural, appropriate, and very commonly used equivalent in Indonesian to describe an unhealthy body condition. This suggests that this idiom's meaning is relatively easier to infer from the DCT context than the idioms in the previous idioms (Baker, 2018).

In contrast, RA, FN, and SA employ omission by producing translations that reflect a literal interpretation of the word "weather" in the idiom. RA translates "under the weather" as "*cuacanya tidak mendukung*," an expression that unacceptable as a physical equivalent, at least still refers to the word "weather." FN produces an even more literal translation, "*di bawah cuaca*," which is a word-for-word translation of "under the weather" and does not convey the Indonesian meaning of 'sick'. SA's translation "*merasa sedikit kedinginan*" demonstrates an attempt to interpret the idiom based on its association with cold temperatures, but the result still deviates from the literal meaning of 'sick'. These three translations consistently show that the word 'weather' in the idiom "under the weather" becomes a semantic trap that encourages students to interpret the idiom based on its literal meaning, instead of its figurative meaning.

On the whole, the findings in this datum indicates that sufficiently clear DCT context can assist students to infer the pragmatic meaning of the idiom. Most students successfully inferred meaning, though they have not yet recognized the idiomatic expression itself. The consistent use of the phrase "*tidak enak badan*" by most respondents shows an inferential process that driven by understanding from the context to achieve an optimal relevance. However, students who translated using the term "*cuaca*" automatically communicate the intended meaning. This is because they failed to recognize the components of the idiomatic expression and ignored contextual assistance, where it can be resulted in a translation that is contextually irrelevant.

Datum 10

ID Idiom: Dia langsung *naik pitam* setelah melihat hasil penilaian kelompoknya.

Idiom's context: A student was enraged because the group work results were unfair.

EN Translation: He immediately *lost his temper* after seeing his group's work results.

Table 11. Baker's Strategies Analysis of Datum 10

Respondent	Translation	Baker's Strategy	MA/LA
DS	He is already get mad after seeing his group score.	Paraphrase	MA
FN	He about to high pit after seeing his team score.	Omission	LA
FP	He get upset immediately after he sees his team grades.	Paraphrase	MA
SA	She shy after see score her group.	Omission	LA
SM	He feels sigma after looking his group's score.	Omission	LA
RA	She looks furious after seeing their exam group.	Paraphrase	MA
MJ	He is so mad when he see the grade of his team.	Paraphrase	MA
RS	He was angry when he saw their group work results.	Paraphrase	MA
IP	He getting angry after knowing their team scores.	Paraphrase	MA
NR	He become too angry after see the result of the group work's score.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is dominated by paraphrases, with the majority of respondents successfully conveying the meaning of “*naik pitam*” (piss off) through acceptable English expressions of anger such as "get upset," "was angry," "getting angry," and "furious." Success in this datum reflects a good ability to infer the pragmatic

meaning of idioms from the DCT context, where disappointing group values naturally evoke associations with anger, thereby facilitating the inferential process of students in understanding implicatures when inferring meaning.

Most interesting in this datum is SM's translation of "he feels sigma after looking his group's score," which uses the slang term 'sigma' as the equivalent of "*naik pitam*." The word "sigma" in trendy slang refers to someone who is cool, not angry. Therefore, this causes SM's translation deviates from the meaning of the Indonesian idiom. Nevertheless, SM's strategic choice to use slang word demonstrates his attempt to produce a more culturally relevant translation for young readers, despite resulting a semantic inaccuracy. This is an interesting way of inferring of the implicature meaning because SM failed to select an equivalent word result in inaccurate meaning.

FN translated "*naik pitam*" into "high pit," which is unacceptable in English because she chose the omission strategy. Meanwhile, SA's translation of "she shy after see score her group" shows a failure to recognize the pragmatic context of the idiom. She deviates most significantly by changing the pragmatic meaning of "*naik pitam*," from 'angry' to 'shy.' This finding connects with Baker (2018) who asserts that translators' abilities to infer meaning from the situational context of idioms that lack a direct structural equivalent in the target language are very interdependent.

In general, the findings in this datum shows that students infer the meaning of the Indonesian idiom "*naik pitam*" by inferring its emotional content from the DCT context. Then, they express it through the English equivalent of anger. The Most Acceptable translation group effectively inferred this meaning by choosing

the appropriate emotional vocabulary equivalent. However, SM's use of 'sigma' illustrates a less relevant contextually. SM used slang word 'sigma' to convey the meaning, but his choice of vocabulary does not match the connotation of the Indonesian idiom. SA's translation represents a complete irrelevant in inferring meaning, conveying 'shy' rather than 'anger'.

Datum 11

EN Idiom: He only visits his hometown *once in a blue moon*.

Idiom's context: Two friends are talking about someone who barely ever goes back to their hometown.

ID Translation: Dia pulang kampung *hanya sekali dalam setahun*.

Table 12. Baker's Strategies Analysis of Datum 11

Respondent	Translation	Baker's Strategy	MA/LA
DS	Dia hanya mengunjungi kampung halamannya di hari yang cerah.	Omission	LA
FN	Dia hanya sekali mengunjungi kampung halamannya ketika bulan biru.	Omission	LA
FP	Dia hanya mengunjungi kampung halamannya sesekali.	Paraphrase	MA
SA	Dia akan pulang ke kota asalnya hanya sekali di bulan purnama.	Omission	LA
SM	Dia hanya mengunjungi kampung halamannya sekali seumur hidup.	Paraphrase	MA
RA	Dia tidak pernah mengunjungi desanya sekalipun dalam hidupnya.	Omission	LA
MJ	Dia cuma pulang kampung sekali-sekali.	Paraphrase	MA
RS	Dia hanya mengunjungi tempat tinggal yang dia sewa sekali dalam 3 bulan.	Omission	LA
IP	Dia jarang sekali pulang kampung.	Paraphrase	MA

NR	Dia jarang sekali mengunjungi kampung halamannya.	Paraphrase	MA
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MA = Most Acceptable, LA = Least Acceptable

This datum provided the most diverse strategy variations of strategies, with a nearly equal distribution between paraphrases and omissions. Several students, namely FP, MJ, IP, and NR successfully employed paraphrase strategy by translating “once in a blue moon” as “*sese kali*,” “*sekali-sekali*,” and “*jarang sekali*.” They use natural and appropriate equivalents in Indonesia to convey the meaning of rarity implied by the “once in a blue moon” idiom. Of the four respondents, the success shows their ability to infer the pragmatic meaning of the situational context from the idiom.

Meanwhile, the other six respondents employed paraphrases and omissions with various ways. There is several different paraphrasing in translation results of “once in a blue moon” by the students. For example, SM translated it as “*sekali seumur hidup*,” RA translated it to “*tidak pernah mengunjungi desanya sekalipun dalam hidupnya*,” and RS produced the highly specific translation “*sekali dalam 3 bulan*.” On the other hand, there are several students who chose to omit the idiom such as FN translated literally as “*ketika bulan biru*,” SA as “*sekali di bulan purnama*,” and DS's translated it as “*di hari yang cerah*.” This wide variety of approaches highlight the idiom's unfamiliar cultural imagery in the target language.

The interview data provided an inferential process for this datum. DS explicitly stated that she had not encountered the idiom “once in a blue moon” before. DS also admitted in the interview, “*I imagined that going home meant I had a sunny day, but I was more focused on the 'hometown' word rather than the 'once*

in a blue moon' idiom” (Interview, 2026). She imagined a sunny day upon returning to hometown, which directly explains that her translation was completely irrelevant to the meaning of rarity.

To sums up, this data illustrates that idioms with cultural imagery such as “once in a blue moon” as a symbol of rarity is not recognized in Indonesian culture. The culture of the idiom is completely unfamiliar to some students. This inability to infer the meaning of the idiom can lead diverse and unexpected translations. Some students are able to infer the meaning by referring from the DCT context. Meanwhile, the rest of the students fail to translate using the same approach; they try to interpret the idiom based on its literal components or their own imagination without considering the idiom’s pragmatic meaning in the source text.

Datum 12

ID Idiom: Banyak perusahaan kecil ***gulung tikar*** saat pandemi Covid-19.

Idiom’s context: Students discuss small businesses that have failed.

EN Translation: Many small companies went ***bankrupt*** during the Covid-19 pandemic.

Table 13. Baker’s Strategies Analysis of Datum 12

Respondent	Translation	Baker’s Strategy	MA/LA
DS	Many small factory roll mate when pandemic Covid-19.	Omission	LA
FN	Many small businesses bankrupt when Covid-19.	Similar meaning, dissimilar form	LA
FP	Many companies have closed during Covid-19.	Paraphrase	MA
SA	Many businesses at pandemi covid-19 failed.	Paraphrase	LA

SM	There's so many small company that bankrupt when Covid-19 emerged.	Similar meaning, dissimilar form	MA
RA	Many small company broke their business because Covid-19.	Paraphrase	LA
MJ	A lot of little companies went bankrupt in the covid-19 pandemic.	Similar meaning, dissimilar form	MA
RS	Many small company are bankrupt during Covid-19.	Similar meaning, dissimilar form	MA
IP	A lot of instantion got bankrupt because of Covid-19.	Similar meaning, dissimilar form	MA
NR	There are many small company that bankrupt when Covid-19 pandemic.	Similar meaning, dissimilar form	MA

MA = Most Acceptable, LA = Least Acceptable

This ID-EN datum is one of the most successful ID-EN data, with the majority of respondents successfully employing the similar meaning but different form idiom strategy by using the word "bankrupt" as the pragmatic equivalent of "*gulung tikar*." Although "bankrupt" is not an idiom in English, this expression is the most appropriate and acceptable equivalent to convey the meaning of business bankruptcy. This choice reflects students' ability to identify the closest pragmatic equivalent in the target language, even if it is not in idiomatic form (Baker, 2018).

Students took different ways by using the paraphrases to translate the idiom "*gulung tikar*" into English. For example, FN translated it as "many companies have closed." FN's translation conveys the meaning of business cessation without explicitly mentioning business bankruptcy. This translation is quite acceptable, but the expression "have closed" is slightly less accurate than "bankrupt" because it does not capture the permanent closure of "*gulung tikar*." Other paraphrased

translations include RA translating “*gulung tikar*” as “broke their business” and SA translated it into “failed.” Both paraphrases convey the idea of business failure but are less specific than bankruptcy. The only respondent who employed an omission was DS with her translation “many small factory roll mate.” It is a literal translation of “*gulung tikar*” where ‘*gulung*’ is translated as ‘roll’ and ‘*tikar*’ as ‘mate’ (likely referring to mat in English). This translation demonstrates a failure to recognize is “*gulung tikar*” as an idiom, is completely unacceptable, and does not clearly convey the meaning of bankruptcy.

In general, the findings in this datum shows that the way students infer the meaning of “*gulung tikar*” is by associating its core economic meaning in Indonesian, namely closing a business permanently due to the effects of the pandemic. Then, they transfer it through the pragmatically equivalent English term, which is bankrupt. However, DS’s literal translation of “roll mate” shows a contextually irrelevant when inferring meaning. She inferred the physical image of the of the source idiom in English without realizing its figurative function.

Datum 13

EN Idiom: We’ve done enough for today. ***Let’s call it a day.***

Idiom’s context: The group of students decided to end their work because it was already late at night.

ID Translation: Sepertinya hari ini sudah cukup. ***Kita sudahi dulu ya.***

Table 14. Baker’s Strategies Analysis of Datum 13

Respondent	Translation	Baker’s Strategy	MA/LA
DS	Kita cukup untuk hari ini. Mari kita sebut itu searian.	Omission	LA

FN	Kita sudah untuk hari ini. Mari kita sebut itu seharian.	Omission	LA
FP	Kita sudah berusaha semaksimal mungkin hari ini. Mari kita akhiri dulu.	Paraphrase	MA
SA	Kita seharusnya cukup mengerjakan tugas untuk sehari. Mari gunakan hari dengan baik.	Omission	LA
SM	Kita sudah melakukan dengan baik hari ini. Mari kita sudah untuk hari ini.	Paraphrase	MA
RA	Hari yang sangat positif. Hari yang melelahkan.	Omission	LA
MJ	Kayaknya udah cukup buat hari ini. Udaahan aja yuk.	Paraphrase	MA
RS	Kita sudah dulu untuk hari ini. Mari kita lanjutkan lagi besok.	Paraphrase	MA
IP	Cukup segini untuk hari ini. Kerja bagus.	Paraphrase	MA
NR	Kita cukupkan untuk hari ini. Ayo pulang dan beristirahat.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum shows the most consistent pattern across all EN-ID datum. The Most Acceptable translation students' group used paraphrases, while the Least Acceptable students' group used omission strategies. FP, SM, MJ, RS, IP, and NR successfully employed natural and acceptable paraphrases in Indonesian. They conveyed the meaning of "let's call it a day" through expressions such as "*mari kita akhiri*," "*udahan aja yuk*," and "*kita cukupkan untuk hari ini*," MJ translated the idiom of "let's call it a day" using informal expression such as "*udahan aja yuk*." This translation stands out because it uses a conversational register appropriate to the DCT context of the target language. This demonstrated his ability to modify lexical choices to more communicative in situations in Indonesia (Baker, 2018).

On the contrary, DS and FN translate "let's call it a day" as "*mari kita*

disebut itu seharian." This is translation a literal translation of "call it a day," which is a literal translation of "let's call it a day, and it is automatically unacceptable in Indonesian due to their use of omission strategy. This translation clearly fails to recognize "let's call it a day" as an idiomatic unit. As a result, each word is translated individually, i.e., call becomes '*sebut*', it becomes '*itu*', and a day becomes '*seharian*'. SA produces the translation "*mari gunakan hari dengan baik,*" an expression that is not only unacceptable as an equivalent of "let's call it a day," but also conveys a message that is contrary to the meaning of the source. RA's translation "*hari yang sangat positif, hari yang melelahkan.*" is the most deviant because it completely preserves neither the sentence structure nor the meaning of the source idiom.

In sum, this datum provided the clearest contrast in inferential process by students. The Most Acceptable translation students' group unitedly inferred meaning by identifying the pragmatic meaning of "let's call it a day," whose meaning signifies the end of an activity. They then expressed it through a natural Indonesian equivalent to convey the implicature of the idiom. Conversely, the Least Acceptable students' group could only achieve the explicature of the idiom's meaning, by producing literal translations that conveyed the opposite of the intended meaning.

Datum 14

ID Idiom: Sekarang, Michael sudah memasuki *kepala dua*.

Idiom's context: Two friends discuss their friend's age.

EN Translation: Michael is in his *twenties* right now.

Table 15. Baker's Strategies Analysis of Datum 14

Respondent	Translation	Baker's Strategy	MA/LA
DS	Now Michael is already 20th.	Paraphrase	LA
FN	Right now, Michael turn into two heads.	Omission	LA
FP	Now Michael allowed to make his own life.	Paraphrase	LA
SA	Now he doesn't young again.	Paraphrase	LA
SM	Right now, Michael is 20 people.	Omission	LA
RA	Currently, Michael has an adult.	Paraphrase	MA
MJ	Now, Michael has already become 20 years old.	Paraphrase	MA
RS	Right now, Michael was already to twentieth.	Paraphrase	MA
IP	Michael already in his twenties right now.	Paraphrase	MA
NR	Now, Michael was turned into twenty.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is completely dominated by paraphrases, with eight out of ten respondents attempting to convey the meaning of "*kepala dua*" through explicit age references. MJ, IP, RS, and NR produced the most acceptable translations using the expressions "20 years old," "in his twenties," and "turned into twenty," acceptable paraphrases in English to convey the meaning of the idiom. IP's translation of the idiom "*kepala dua*" as "in his twenties" stands out as the most natural translation of the idiom into English. She uses the English equivalent of a young adult entering their twenties, rather than specifically mentioning the age twenty. This equivalent expression is commonly used in English to express the age range of twenties in general.

In addition, FP translates "*kepala dua*" as "Michael is allowed to make his

own life." This paraphrasing strategy produces a creative but slightly deviates the meaning translation. FP's translation "Michael is allowed to make his own life," interprets "*kepala dua*" as a sign of maturity and starting an independent life. In contrast, DS produces "20th," which is interesting because it is numerically correct, but its use of the ordinal form "20th" is less accurate than the age-specific form of "20 years old." Furthermore, SM used omission by producing the translation "Michael is 20 people." This is an unacceptable idiomatic expression because it combines the number twenty with the irrelevant word 'people.' Lastly, FN's translation "Michael turn into two heads" is the most deviant because it literally translates "*kepala dua*" as "two heads," which is not only unacceptable but also presents an irrelevant meaning.

In sums, this datum suggests that students infer the meaning of "*kepala dua*" by either decoding the number or identifying "20 years old" as a reference to the twenties. Then, they reformulated it through English age expressions to achieve the implicature of inferring meaning. Students who translated acceptable paraphrases such as "20 years old" and "in his twenties" successfully reached an optimal relevance. However, "two heads" as done by FN reflects an explicature, where she was only able to interprets the idiom from a phrasal structure, rather than contextually of the meaning. As a result, FN produced a translation that are pragmatically irrelevant.

Datum 15

EN Idiom: Stop wasting money! *Money doesn't grow on trees.*

Idiom's context: A student advised his friend who was very wasteful.

ID Translation: Jangan boros! *Mencari uang tidak semudah memetik dari pohon.*

Table 16. Baker's Strategies Analysis of Datum 15

Respondent	Translation	Baker's Strategy	MA/LA
DS	Berhenti menghamburkan uang! Uang tidak tumbuh di pohon.	Similar meaning and form	MA
FN	Berhentilah menghamburkan uang! Uang tidak tumbuh di pepohonan.	Similar meaning and form	MA
FP	Jangan boros! Mencari uang itu tidaklah mudah.	Paraphrase	MA
SA	Berhenti bergantung pada uang karena uang tidak dapat membantu dalam tumbuh kembang kamu.	Omission	LA
SM	Berhenti menghamburkan uang! Uang gak tumbuh dari pohon.	Similar meaning and form	MA
RA	Jangan menghamburkan uang! Uang hanya bisa dicari dan tidak tumbuh seperti pohon.	Similar meaning and form	MA
MJ	Jangan buang-buang uang! Daun gak bisa jadi duit.	Similar meaning and form	MA
RS	Berhenti menghabiskan uang! Uang itu tidak mudah didapatkan.	Paraphrase	MA
IP	Berhenti boros! Uang tidak tumbuh dari pohon.	Similar meaning and form	MA
NR	Berhenti membuang-buang uang! Mencari uang itu tidak mudah.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This data yields a fairly diverse distribution of strategies, with similar meanings and forms, paraphrases, and omissions appearing unitedly in respondents' translations. IP, SM, DS, and FN employ similar meanings and forms by translating "money doesn't grow on trees" equivalently as "*uang tidak tumbuh dari pohon*" or

variations. This finding indicates that this idiom is structurally transparent enough that its translation can still be understood by Indonesian readers. Although lexically literal, the idiom of "*uang tidak tumbuh dari pohon*" is very common and frequently used in Indonesia.

MJ's translation stands out for its use of the idiomatic strategy of similar equivalents, different forms, using the expression "*daun gak bisa jadi duit*" (leaf cannot be turned into money). Although this expression is not a standard Indonesian idiom, the imagery used in leaf that impossibly turned into money maintains the metaphorical imagery of the source idiom while adapting it to a more relevant context for Indonesian communication in everyday lives. MJ's creativity in generating a pragmatic equivalent reflects an active effort inferring the relevant meaning.

FP, RS, and NR successfully paraphrase the idiom's core meaning "money is not easy to earn," through natural, non-idiomatic expressions in Indonesian such as "*mencari uang tidaklah mudah*" dan "*uang tidak mudah didapatkan*." These expressions successfully maintain the idiom's core message, even without its metaphorical overtones. While SA's translation is the most deviant, "*uang tidak dapat membantu dalam tumbuh kembang kamu*," which demonstrates a significant misunderstanding of the idiom's meaning, as SA seems to interpret 'grow' in the context of human growth.

Overall, this datum shows an interesting pattern of inferring meaning among students based on varying levels of cultural awareness. Students who used paraphrasing strategies, such as "*mencari uang tidaklah mudah*," inferred meaning

by taking the economic message from the “money doesn’t grow on trees” idiom. Interestingly, MJ’s translation of “*daun gak bisa jadi duit*” successfully reach an optimal relevance by modifying the source language metaphor into culturally connected in Indonesian expression. However, students who used literal translation automatically were only able to reach the explicature idiomatically. Nevertheless, some of these translations remained partially understandable due to the clarity of the metaphorical imagery of the English idiom.

Datum 16

ID Idiom: Wajahnya ***berbunga-bunga*** saat mendengar kabar ia diterima bekerja.

Idiom’s context: A fresh graduated student feels very delighted after being accepted for a job.

EN Translation: He feels ***over the moon*** when he heard that he has been accepted for the job.

Table 17. Baker’s Strategies Analysis of Datum 16

Respondent	Translation	Baker’s Strategy	MA/LA
DS	Flower face when heard news she is accepted to work.	Omission	LA
FN	Her face is sparkling when she heard news of being accepted for a job.	Paraphrase	LA
FP	He feels over the moon after hearing that he was accepted to his job.	Similar meaning, dissimilar form	MA
SA	Big smile come on hear good news.	Paraphrase	LA
SM	She feels happy when she heard that she already become employee.	Paraphrase	MA
RA	His face is fullsmiling when heard something good like accepted in company hired him.	Paraphrase	LA

MJ	He is fluttered when hearing that he get the job.	Paraphrase	MA
RS	His face was very happy when get the information that he has been accepted for work.	Paraphrase	MA
IP	She got sunshine on her face after she got accepted.	Similar meaning, dissimilar form	MA
NR	His face very happy when hearing that he accepted for a job.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum presents a variety of strategies that produces creative translations. The majority of respondents employed paraphrasing strategies by translating the Indonesian idiom “*berbunga-bunga*” into English expressions of happiness such as “feels happy,” “his face was very happy,” and “sparkling.” These expressions are acceptable in English, although some of the students did not maintain the idiomatic nuances of the source text to the target text.

Two translations are highlighted in this datum because they employed a similar meaning but different form of idiom strategy. FP translates “*berbunga-bunga*” by using the English idiom “over the moon.” This is an idiom that appropriately describes overwhelming happiness and it is equivalent to “*berbunga-bunga*” Indonesian idiom. Although the metaphorical imagery between the idioms is different, the pragmatic meaning of both is identical: depicting overflowing happiness. FP’s ability to identify the appropriate English idiom in this datum demonstrates an optimal of idiomatic comprehension and reflects a successful inferring meaning. In a meantime, IP produces the translation of “*berbunga-bunga*” into “sunshine on her face.” This is a metaphorical expression that conveys the joy radiating from someone’s face. Although “sunshine on her face” is not a

standard English idiom, the expression sounds natural and poetic. IP successfully maintained the metaphorical dimension of the source idiom through a different but equivalent metaphorical form.

The only respondent who fails to recognize the idiomatic meaning is DS due to an omission strategy. DS translated *"berbunga-bunga"* to be "flower face," a literal translation of *"wajah bunga,"* which is unacceptable in English and does not convey the meaning of happiness. DS's failure to recognize the figurative meaning of *"berbunga-bunga"* is consistent with the pattern found in previous datum, where DS tended to translate idioms based on their lexical meaning.

The interview data explains the different processes of inferring meaning between FP and FN's translations of the idiom *"berbunga-bunga."* FP stated that he used an English idiom "over the moon" was based on memories he acquired from social media. FP admitted in the interview, *"I used that idiom to translate 'berbunga-bunga' because I thought of it and had seen it on Instagram"* (Interview, 2026). This indicates that FP has idiomatic knowledge he gained from social media exposure to achieve an optimal relevance, not simply assisted by contextual inference. Conversely, FN revealed a more imaginative process. She admitted during the interview, *"Initially, I imagined 'berbunga-bunga' as a shining face, so I translated it as 'sparkling'"* (Interview, 2026). FN process demonstrates an inferring meaning through visual associations, by imagining emotional representations of the expression to achieve an optimal relevance. FN's choice of paraphrasing strategy in this datum is quite acceptable, although it is not idiomatic.

In general, this datum shows that students inferred the meaning of "*berbunga-bunga*" in various ways. FP used idiomatic knowledge of the English idiom, IP used metaphorical adaptation, and the majority used emotional paraphrasing of the "*berbunga-bunga*" expression in English. The diversity of ways of inferring meaning in this datum reflects that students explored more creative process to infer the implicature of the idiom, driven by the visual and emotional idiom. In this way, students can immediately conclude the meaning from the context of the idiom.

Datum 17

EN Idiom: We were planning a surprise birthday party for Miska, but Fadhil *spilled the beans*.

Idiom's context: A friend accidentally revealed his friend's plan.

ID Translation: Kita sudah merencanakan kejutan pesta ulang tahun untuk Miska, tapi Fadhil malah *buka kartu*.

Table 18. Baker's Strategies Analysis of Datum 17

Respondent	Translation	Baker's Strategy	MA/LA
DS	Kita merencanakan sebuah pesta kejutan untuk Miska, tetapi Fadhil membocorkannya.	Paraphrase	MA
FN	Kita telah merencanakan kejutan pesta ulang tahun untuk Miska, tapi Fadhil menumpahkan biji-bijinya.	Omission	LA
FP	Kita sedang mempersiapkan kejutan untuk pesta ulang tahun Miska, tapi Fadhil membocorkan rencananya.	Paraphrase	MA
SA	Kami telah merencanakan kejutan di hari ulang tahun Miska, tetapi Fadhil	Paraphrase	MA

	mengatakan hal tersebut terlebih dahulu kepadanya.		
SM	Kita lagi merencanakan kejutan ulang tahun buat Miska, Tapi Fadhil membocorkan semuanya.	Paraphrase	MA
RA	Sebuah kejutan yang gagal terlaksana karena Fadhil memberitahu Miska.	Paraphrase	MA
MJ	Kita ngerencanakan kejutan ulang tahun buat Miska. Tapi, dibocorin sama Fadhil.	Paraphrase	MA
RS	Kita akan menyiapkan kejutan ulang tahun untuk Miska, tetapi Fadhil membocorkan rencana tersebut.	Paraphrase	MA
IP	Kita berencana untuk memberi Miska kejutan ulang tahun, tapi Fadhil keceplosan.	Similar meaning, dissimilar form	MA
NR	Kami sudah merencanakan kejutan pesta ulang tahun untuk Miska, tapi Fadhil membocorkannya.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is dominated by paraphrasing strategy. The majority of respondents successfully conveying the meaning of "spilled the beans" through the Indonesian expression of "*membocorkannya*" or their variations. The word '*membocorkan*' is an appropriate and very natural choice in Indonesian to describe the act of accidentally revealing a secret, so the process of inferring meaning in this datum proceeded relatively smoothly for most respondents. The specific context of the DCT, namely the situation of a failed surprise party, effectively helped students infer the meaning of the idiom even though the expression "spilled the beans" may not be directly familiar.

Most highlightable in this datum is the IP's translation, which employs the strategy of similar meaning but differently formed idioms by using the expression

"*keceposan*." The expression "*keceposan*" is an informal Indonesian idiom that describes someone accidentally revealing something that should be kept secret and pragmatically equivalence to "spilled the beans." Although both expressions employ completely different metaphorical imagery, their communicative meanings are equivalent. IP's ability to identify this informal idiomatic equivalent reflects the ability to infer the implicature of the target language and is an example of optimal relevance through contextual and cultural inference.

The only respondent who employed an omission was FN, whose translation was "*Fadhil menumpahkan biji-bijinya*," a literal translation of "spilled the beans," where 'spilled' translates as '*menumpahkan*' and 'beans' as '*biji-bijian*'. This translation is unacceptable in Indonesian and completely misses the point of revealing a secret. FN's consistent to translate idioms literally, as found in Datum 5 ("*hantam buku-buku itu*") and Datum 7 ("*menghantam karung itu*"), indicates that FN has a systematic tendency to interpret idioms based on their lexical meaning, rather than their figurative meaning. Without sufficient contextual and cultural inference, FN were only able to maintain the meaning at the level of explicature.

Datum 18

ID Idiom: Namun cerita di dalam tidurku itu cuma ***bunga tidur***.

Idiom's context: A person shared a very strange experience he had in his sleep.

EN Translation: However, the story in my sleep was just a ***dream***.

Table 19. Baker's Strategies Analysis of Datum 18

Respondent	Translation	Baker's Strategy	MA/LA
DS	But the story on my sleep its just a dream.	Paraphrase	MA

FN	Although story from my sleep is just sleep flower.	Omission	LA
FP	It's just a dream, wake up to reality.	Paraphrase	MA
SA	Only story in dream.	Paraphrase	LA
SM	But the story in my sleep is just sleep flower.	Omission	LA
RA	Meanwhile, the story of my dream is you.	Omission	LA
MJ	Bur the story in my dream is only my imagination.	Paraphrase	MA
RS	Meanwhile in my dream is just my imagination	Paraphrase	MA
IP	However, the story in my dream it's just a dream.	Paraphrase	MA
NR	Therefore, the story in the time when I was sleeping is just a dream.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is dominated by paraphrases, with the majority of respondents successfully conveying the meaning of "*bunga tidur*" through the expressions "just a dream" or "just my imagination." These are appropriate and acceptable equivalents in English to describe something that only exists in dreams. FP produced the most expressive translation, "it's just a dream, wake up to reality," by adding the phrase "wake up to reality," which strengthens the contrast between the dream world and reality. FP's translation demonstrates his ability to develop the meaning of the idiom contextually relevant, even though the phrase is not present in the source text (Baker, 2018).

SM and FN use the omission strategy by translating "*bunga tidur*." It is the literal meaning of "sleep flower," an expression unknown in English and not conveying the meaning of a dream. On the other hand, RA's translation deviates the most by translating it as "the story of my dream is you," which dramatically changes

the meaning of the idiom into a romantic expression that has nothing to do with the unrealistic context of dreams. This deviation is likely influenced by the association of the word 'dream' with romantic contexts in popular songs and films. This demonstrates how cultural associations with certain words can influence with the overall process of inferring meaning (Baker, 2018).

To sums up, the findings in this datum indicates that students inferred the meaning of "*bunga tidur*" by interpreting the word "*tidur*" (sleep), then inferring the meaning related to dream from the DCT context. Students who successfully achieved an optimal relevance were through paraphrase strategy such as "just a dream" or "just my imagination." However, students who produced "sleep flower" remained at the explication level because they treated the idiom individually by translating each word without considering the overall figurative meaning.

Datum 19

EN Idiom: I was late because it was *raining cats and dogs* this morning."

Idiom's context: A student talks about the bad weather on his way to campus.

ID Translation: "Aku tadi terlambat karena pagi ini *hujannya sangat lebat*.

Table 20. Baker's Strategies Analysis of Datum 19

Respondent	Translation	Baker's Strategy	MA/LA
DS	Aku terlambat karena banyak kucing dan anjing pagi ini.	Omission	LA
FN	Saya terlambat karena telah diujani kucing-kucing dan anjing-anjing pagi ini.	Omission	LA
FP	Aku terlambat karena pagi ini hujannya begitu deras.	Paraphrase	MA
SA	Saya terlambat karena dikejar kucing dan anjing pagi ini.	Omission	LA
SM	Aku telat karena di luar hujan deras pagi ini.	Paraphrase	MA

RA	Terlambat karena badai telah datang.	Paraphrase	LA
MJ	Aku telat karena barusan hujan gak berhenti-berhenti pagi ini.	Paraphrase	MA
RS	Aku datang terlambat karena hujan sangat lebat pagi ini.	Paraphrase	MA
IP	Aku terlambat karena hujan deras dan badai pagi ini.	Paraphrase	MA
NR	Aku terlambat karena cuaca tidak menentu pagi ini.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum shows a consistent pattern with the previous data. The respondents predominantly used paraphrases and omission strategies. FP, SM, RS, and IP successfully conveyed the meaning of "raining cats and dogs" through the Indonesian expressions of "*hujan sangat deras*," "*hujan sangat lebat*," and their variations. While MJ's translation of "*hujan gak berhenti-berhenti*" stands out because it uses an expression that emphasizes the duration of the rain as a marker of its intensity. He uses a creative effort to conveying the meaning of heavy rain that won't stop without explicitly using the word '*deras*'. NR produced a translation of "*cuaca tidak menentu*," which is acceptable, but less accurate because "*cuaca tidak menentu*" refers to unpredictable weather conditions in general, not specifically to very heavy rain. Similarly, RA translated it as "*badai telah datang*" as an equivalent for "raining cats and dogs," an expression that exaggerates the intensity of the rain to the point of resembling a storm.

DS, FN, and SA use omissions with a very clear literal pattern. DS translated it literally as "*banyak kucing dan anjing pagi ini*," FN produced "*dihujani kucing-kucing dan anjing-anjing*," and SA produced "*dikejar kucing dan anjing*". These three demonstrate a complete failure to recognize the idiom as a figurative unit.

They failed to achieve the intended implicature, resulting in a literal translation that did not convey that pragmatic meaning of the source idiom. This finding confirms that idioms with imagery completely unfamiliar to the target language, such as "cats and dogs" as a metaphor for "heavy rain," are most vulnerable to literal translation.

Overall, the findings in this datum illustrates that students inferred meaning based on contextual inferences to achieve implicature meaning. This is due to the struggle encountered by students when the metaphorical imagery in an idiom's culture is completely incomprehensible to the target language reader. Students who successfully produced "*hujan deras*" or "*hujan sangat lebat*" inferred meaning by removing the animal imagery that was difficult to understand in the target language. Then, they linked their interpretation from the situational context to achieve the optimal relevance of the idiom. However, the translations of DS, FN, and SA demonstrated a failure to achieve implicature meaning, as students reproduced imagery that is not understood literally in Indonesian culture. As a result, their translations were only in the explicature level and failed to achieve an optimal relevance.

Datum 20

ID Idiom: Kami hanya sekadar *cuci mata* di mall.

Idiom's context: Students walk around and take a look at stuff in the shopping center.

EN Translation: We're just *window shopping* at the mall.

Table 21. Baker's Strategies Analysis of Datum 20

Respondent	Translation	Baker's Strategy	MA/LA
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DS	We are only wash eyes at mall.	Omission	LA
FN	We just washing eyes in the mall.	Omission	LA
FP	It's just a refreshment for our eyes.	Omission	LA
SA	We are only see to shopping and happy.	Omission	LA
SM	We're just looking around in the mall.	Paraphrase	MA
RA	We just have search a fineshyt in the mall.	Omission	LA
MJ	We're just looking around in the mall.	Paraphrase	MA
RS	We are just walking around the mall.	Paraphrase	MA
IP	We just strolling around at mall.	Paraphrase	MA
NR	We just take a look in the mall/shopping center.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum shows a similar strategy pattern to the previous datum, where almost all respondents used paraphrasing and omission strategies. SM and MJ translated “*cuci mata*” as "looking around," RS translated it as "walking around," IP chose to translate it to "strolling around," and NR chose the translation of "take a look." All of which pragmatically convey the meaning of looking around without a specific shopping intention, although they are not in idiomatic English form (Baker, 2018).

In contrast, the translations of FP, DS, and FN use omission by translating it literally “*cuci mata*” as "refreshment for our eyes," "wash eyes," and "washing eyes." These expressions that are unacceptable in English and do not convey the meaning of looking around with no intention to buy in the mall. SA produces the translation "we are only see to shop and be happy," which conveys the meaning of

shopping, contrary to the intended meaning of the source idiom. It emphasizes the lack of shopping intention. RA's translation, "we just have search a fineshyt in the mall," is unacceptable and lack of idiomatic meaning. This finding confirms that idioms based on culturally specific physical activity metaphors, such as "*cuci mata*" which uses the image of washing as a metaphor for refreshing the eyes, are particularly vulnerable to literal translation when students do not recognize their idiomatic meaning (Baker, 2018).

In general, this datum illustrates the group-based pattern inferring meaning among all the translation direction of ID-EN idioms. The Most Acceptable group simultaneously inferred meaning through contextual inference by choosing an English expression that conveys the activity of wandering around in a mall without any specific purchasing intention. The Least Acceptable group failed to infer the idiom "*cuci mata*" into English. They simply translate word for word because they merely understand the intended idiomatic meaning in English at a surface level. This datum reinforces the finding that the ability to achieve the implicature meaning at the level of comprehensibility rather than lexical is the characteristic that distinguishes an optimal and non-optimal relevance in idiom translations.

Datum 21

EN Idiom: I know you're disappointed, but *keep your chin up*.

Idiom's context: A friend encourages his friend who failed in the competition selection.

ID Translation: Aku tahu kamu kecewa, *yang sabar ya*.

Table 22. Baker's Strategies Analysis of Datum 21

Respondent	Translation	Baker's Strategy	MA/LA
DS	Aku tau kamu kecewa, tetapi tetap santai.	Paraphrase	MA
FN	Aku tau kamu kecewa, tapi tetap angkat dagumu.	Omission	LA
FP	Aku tahu kamu kecewa, tapi jangan menyerah.	Paraphrase	MA
SA	Saya mengerti kamu kecewa, tapi tetaplah berusaha.	Paraphrase	MA
SM	Aku tahu kamu kecewa, tapi tetaplah kuat.	Paraphrase	MA
RA	Tegakkan terus kepalamu, meskipun merasa kecewa.	Paraphrase	MA
MJ	Aku tau kamu kecewa, tapi jangan nyerah ya.	Paraphrase	MA
RS	Aku tahu kamu kecewa, tapi tetap tegakkan kepalamu.	Paraphrase	MA
IP	Aku tau kamu merasa kecewa, tetap semangat!	Paraphrase	MA
NR	Aku tahu kamu kecewa, tapi tetaplah tersenyum dan jangan lesu.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is dominated entirely by paraphrasing strategy. There are nine out of ten respondents successfully conveying the pragmatic meaning of “keep your chin up” through natural motivational expressions in Indonesian. Expressions such as “*jangan menyerah*,” “*tetaplah kuat*,” “*tetap semangat*,” and “*jangan lesu*,” are used acceptably and contextually as encouraging expressions. NR produced the most expressive translation, “*tetaplah tersenyum dan jangan lesu*,” adding a smiley element that reinforces the optimistic tone of the motivational message, even though this element is not explicitly present in the source text (Baker, 2018). Likewise, RS translated the “keep your chin up” idiom into an interesting translation, which is “*tetap tegakkan kepalamu*.” This semi-literally retains the

'chin' element of the source idiom but adapts it to 'head' in Indonesian. While this expression is not entirely idiomatic in Indonesian, its meaning is still pragmatically equivalence in an encouraging context.

The only respondent who applied an omission was FN with the translation, "*tetap angkat dagumu*," a literal translation of "keep your chin up," where 'chin' is translated as '*dagu*' and 'up' as '*angkat*'. This expression is unacceptable as a motivational expression in Indonesian because it does not have the connotation of enthusiasm in the Indonesian cultural context. FN's consistent patterns to translate idioms literally further strengthens the finding that FN has a systematic tendency to interpret idioms based on their lexical meaning without considering their figurative meaning. This finding is in line with Baker (2018) who stated that the failure to recognize idioms as non-compositional units of meaning is a major difficulty in the translation of idioms.

Overall, this datum found that most students inferred the meaning of "keep your chin up" through contextual pragmatic inference. They were able to identify the motivational meaning of the expression in the DCT context. Then, they reformulated it using a culturally appropriate Indonesian equivalent. The success of most of the paraphrasing strategies in this datum indicates that when the communicative intent of an idiom is emotionally clear and situationally obvious, students are more able to infer meaning effectively even when they do not recognize the idiomatic expression in the target language. However, the literal FN translation of "keep your chin up" into "*angkat dagumu*" demonstrates how the incapability to make pragmatic inferences can hinder the inferential process.

Datum 22

ID Idiom: Masalah itu bermula karena dia *main tangan* ke pacarnya.

Idiom's context: The fight was caused by someone committing violence.

EN Translation: The problem started because he was *physically abusive* to his girlfriend.

Table 23. Baker's Strategies Analysis of Datum 22

Respondent	Translation	Baker's Strategy	MA/LA
DS	The problem started its because he is playing hand on his girlfriend.	Omission	LA
FN	The problem started because he play the hand with his girlfriend.	Omission	LA
FP	The problem starts after he violence his girlfriend.	Paraphrase	MA
SA	That mistake on because she like hard to boyfriend.	Omission	LA
SM	The problem started because he punched his girlfriend.	Paraphrase	MA
RA	The trouble begins because he act so hard.	Omission	LA
MJ	The problem started when he starts abusing his girlfriend.	Paraphrase	MA
RS	The problem starts when he hit the girlfriend.	Paraphrase	MA
IP	This problem began when he put his hand on his girlfriend.	Paraphrase	LA
NR	The problem because of he flaying his hand to his girlfriend.	Paraphrase	LA

MA = Most Acceptable, LA = Least Acceptable

This datum shows an interesting variety of strategies with paraphrases. SM uses 'punched,' MJ uses 'abusing,' FP uses 'violence,' and RS uses 'hit.' All of them successfully convey the pragmatic meaning of physical violence contained in “*main tangan*”, although with varying degrees of specificity. SM's translation of 'punched'

stands out because it directly refers to the act of hitting, which is the core meaning of “*main tangan*” in the context of toxic relationship (Baker, 2018).

NR uses an omission by producing "he flaying his hand," an unacceptable expression even though it is close to approximate meaning. DS produces "playing hand," and FN produces "play the hand." Both are literal translations of “*main tangan*,” which has no idiomatic meaning in English. SA produces "she like hard to boyfriend," which is highly unacceptable and does not clearly convey the intended meaning of violence. These findings suggest that idioms containing specific cultural nuances such as “*main tangan*” as a euphemism for violence. The use of the term requires a higher level of cultural awareness to be translated correctly (Baker, 2018).

In summary, the datum in this finding shows how students infer the meaning of “*main tangan*” through various cultural interpretations. Students who translate it to "punched," "abusing," or "hit" successfully identify the intended meaning physical violence implied in the idiom. Then, they express it through appropriate English that are pragmatically equivalents to achieve the optimal relevance. IP's translation of "put his hand on" shows a contextually ambiguous interpretation of the English expression to convey the same pragmatic meaning. However, DS and FN's literal translations of "playing hand" and "play the hand" fail to infer the meaning because they are unable to interpret the implicature of violence in the idiomatic expressions from Indonesian to English.

Datum 23

EN Idiom: After I’m losing money in that business, *once bitten, twice shy*.

Idiom's context: A person becomes cautious after experiencing previous failures.

ID Translation: Setelah aku rugi dalam bisnis itu, *awalnya aku kapok, tapi aku jadi lebih berhati-hati lagi.*

Table 24. Baker's Strategies Analysis of Datum 23

Respondent	Translation	Baker's Strategy	MA/LA
DS	Setelah saya kehilangan uang saya di bisnis itu, satu gigitan, dua kali malu.	Omission	LA
FN	Setelah aku kehilangan uang di bisnis itu, satu gigitan, kedua malu.	Omission	LA
FP	Setelah aku kehilangan uangku di bisnis itu. Pertama biasa, kedua kalinya kecewa.	Paraphrase	MA
SA	Setelah kehilangan uang dalam bisnisnya (bangkrut) salah satu dan kedua kalinya.	Omission	LA
SM	Setelah saya kehilangan uang di bisnis itu. Awalnya coba-coba, lama-lama ketagihan.	Omission	LA
RA	Jangan berjudi, jikalau tidak ingin kehilangan apapun.	Paraphrase	MA
MJ	Setelah aku bangkrut, aku jadi lebih hati-hati.	Paraphrase	MA
RS	Jangan berjudi kalau kamu tidak mau kehilangan semuanya.	Paraphrase	MA
IP	Setelah aku tertipu bisnis itu, aku lebih berhati-hati.	Paraphrase	MA
NR	Setelah aku kehilangan uang di bisnis itu, aku menjadi lebih was-was dan berhati-hati.	Paraphrase	MA

MA = Most Acceptable, **LA** = Least Acceptable

These data indicate a dominance of paraphrasing among respondents, although with varying levels of acceptability. MJ, FP, IP, and NR applied the most acceptable paraphrases, using the phrases "*jadi lebih hati-hati,*" "*lebih waspada,*" and "*lebih was-was dan hati-hati,*" which has successfully conveyed the pragmatic

meaning, namely caution arising from previous bad experiences. Furthermore, RS and RA produced deviant paraphrases that significantly using a gambling reference, *"jangan berjudi kalau tidak mau kehilangan semuanya."* This indicates excessive contextual inference to business situations in DCT. Meanwhile, DS and FN translate literally as *"satu gigitan, dua kali malu,"* a word-for-word translation of the unacceptable Indonesian of "once bitten, twice shy" idiom. SM also applies omission by producing a very interesting translation *"awalnya coba-coba, lama-lama ketagihan,"* which actually conveys the opposite meaning to the source idiom.

The interview data provides explanations that support this datum. SM admitted that the idiom "once bitten, twice shy" is an idiom *"I simply don't understand."* He also admitted that he once heard it in a song but not understanding its meaning. Consequently, he translated it as *"awalnya coba-coba, lama-lama ketagihan,"* which deviates significantly from the intended meaning (Interview, 2026). This demonstrates that the ability to infer meaning is idiom-specific, not a general ability that applies to all idioms. Meanwhile, FP admitted that "once bitten, twice shy" was an idiom he did not know because he did not understand the context of "cautious" (Interview, 2026). This could explain why FP chose the paraphrasing strategy to translate it as *"pertama biasa, kedua kali mengecewakan."* RS stated in the interview that he interpreted this idiom based on the situational context, namely "losing money." Then, he associated it with gambling, stating *"for the idiom 'once bitten, twice shy,' I took the case from the context of 'losing money,' which I think it is the result of 'berjudi'."* (Interview, 2026). This process illustrates an inferential process that relies too much on the situational context to the point of ignoring the

idiomatic contextual meaning itself.

Overall, this data illustrates that when an idiom is unfamiliar, students took two different inferential processes. Some students attempt to infer the meaning from the situational context, as done by RS and RA. Meanwhile, others translate literally without any attempt at contextual inference, as done by DS and FN. SM represents the most interesting case. He is among the group of students whose translations received the Most Acceptable score, but he still produced omissions when encountered with a completely unfamiliar idiom. This confirms that background knowledge of idioms is a requirement that cannot be fully replaced by contextual inference skills.

Datum 24

ID Idiom: Dia dikenal sebagai orang yang *bermuka dua*.

Idiom's context: The students talk about their dishonest friend.

EN Translation: He is known as a *two-faced*.

Table 25. Baker's Strategies Analysis of Datum 24

Respondent	Translation	Baker's Strategy	MA/LA
DS	She is known as the person with two faces.	Similar meaning and form	MA
FN	She known as person who has two faces.	Similar meaning and form	MA
FP	He known as a alter ego person or He always wearing a mask.	Paraphrase	MA
SA	She familiar as people have two face.	Similar meaning and form	MA
SM	He known as a person that has alter ego.	Paraphrase	MA
RA	He has two poker face.	Omission	LA

MJ	She is known as the two faces.	Similar meaning and form	MA
RS	She has a twice face.	Omission	LA
IP	She famous as two-faced person.	Similar meaning and form	MA
NR	He known as a person that has alter ego.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is one of the most successful strategies of idiomatic meaning and form strategy among all data. Most respondents, i.e. MJ, IP, NR, DS, FN, and SA successfully using variations of "two faces" or "two-faced" as the pragmatic equivalent of "*bermuka dua*" in English. FP and SM use a similar but different form of idiomatic strategy, by using the expressions "alter ego" and "always wearing a mask." Both convey the concept of insincerity and dual personality through different imagery but with relevant meanings. In contrast, RS's translation "she has a twice face," and RA's translation "he has two poker faces." Both employ omissions because the resulting expressions are unacceptable in English. This finding suggests that even when students identify the correct meaning, unacceptable in expression choice can result in an unacceptable translation.

The interview data revealed interesting distinction in how the process inferring meaning done by the students. NR stated in the interview that "*'two-faced' means a more like 'shameless' "* (Interview, 2026). This explains why NR persisted in choosing the expression "two faces" despite a slightly different understanding. NR inferred meaning based on a partial understanding that still resulted in an acceptable translation. SM described a more reflective process, admitting in the

interview, *"I've never encountered the English idiom for the Indonesian idiom 'tulang', so I translated it as close as possible"* (Interview, 2026). While this statement refers to another idiom, the same pattern of inferring meaning applies to *"bermuka dua."* SM actively sought the closest pragmatic equivalent when a direct idiomatic equivalent was unknown. In this case, SM produced the expression "alter ego" as a representation of a split personality.

In general, this data illustrates that *"bermuka dua"* possess equivalent metaphorical structures across the two cultures. This significantly facilitated students' inferential processes. Students who succeeded in this datum inferred through structural recognition between *"bermuka dua"* and "two-faced." Meanwhile, students who produced omissions demonstrated that lexical accuracy remains a determining factor in successful to achieve optimal relevance even though the pragmatic meaning when translating is correct.

Datum 25

EN Idiom: This semester went by in the *blink of an eye*.

Idiom's context: A student was surprised at how time had passed so fast.

ID Translation: Semester ini *berlalu secepat kilat*.

Table 26. Baker's Strategies Analysis of Datum 25

Respondent	Translation	Baker's Strategy	MA/LA
DS	Semester ini berjalan seperti kedipan mata atau hanya sebentar.	Similar meaning and form	MA
FN	Semester ini telah berjalan sekedipan mata.	Similar meaning and form	MA
FP	Semester ini berlalu begitu cepat.	Paraphrase	MA

SA	Di semester ini ingin pergi untuk cuci mata.	Omission	LA
SM	Semester ini berlalu seperti kilat.	Similar meaning, dissimilar form	MA
RA	Semester ini akan menjadi titik balik dan saya fokus dalam semester ini.	Omission	LA
MJ	Semester ini berlalu secepat kilat.	Similar meaning, dissimilar form	MA
RS	Semester ini akan lebih fokus lagi.	Omission	LA
IP	Semester ini berlalu seperti kedipan mata saking cepatnya.	Similar meaning and form	MA
NR	Semester ini selesai dengan sangat cepat.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum generated all four Baker strategies found in a single datum simultaneously. DS, FN, and IP use similar strategies of meaning and idiomatic form, retaining the visual metaphors of "*seperti kedipan mata*" and "*sekedipan mata*." Furthermore, SM and MJ use a similar but different form of idiomatic strategy, using the metaphor "*kilat*" instead of "*sekedipan mata*." IP adds the phrase "*saking cepatnya*", reinforcing the sense of speed inherent in the source idiom. NR and FP use paraphrasing strategy, using the expressions "*sangat cepat*" and "*berlalu begitu cepat*," which is an appropriate and acceptable paraphrases, although they do not retain idiomatic character. On the contrary, RS, SA, and RA use omission strategy with a diverse pattern of failure because their translations unrelated to the meaning of speed.

Interview data explains significant justification that strengthen this datum. FP revealed that he understood the idiom "blink of an eye" from its context. In the

interview, he stated, "*If the idiom 'blink of an eye' is used, considering the context, 'passed so fast,' it means fast*" (Interview, 2026). This process demonstrates a successful contextual inference-based in inferring implicature meaning, which involves modifying keywords from the DCT context to identify the idiom's core meaning. In contrast, RS revealed that he understood the context of the idiom "blink of an eye" as this semester feels heavy (Interview, 2026). This interpretation suggests that RS read the context backward, misreading the meaning by identifying the meaning as heavy rather than fast. This directly explains why RS produced the translation "*semester ini akan lebih fokus lagi,*" which is unrelated to the meaning of speed.

Overall, this data shows that students' process to infer the meaning of "in the blink of an eye" in three ways. For example, direct structural recognition through the pragmatic equivalent "*sekedipan mata,*" metaphorical shift through "*kilat,*" and contextual inference through paraphrase. RS's effort illustrates that even for students who are generally good at inferring meaning when unable to infer its implicature and contextual situation, they failed to convey the pragmatic meaning.

Datum 26

ID Idiom: Nilaimu sangat naik di semester ini, *otakmu benar-benar encer*.

Idiom's context: A teacher praised her students who experienced academic improvement.

EN Translation: Your grades have really improved this semester, you're such a *smart cookie*.

Table 27. Baker's Strategies Analysis of Datum 26

Respondent	Translation	Baker's Strategy	MA/LA
DS	Your score is higher in this semester, your brain really melting.	Omission	LA
FN	Your score is higher in this semester, your brain is really liquidly.	Omission	LA
FP	Your grades are improving in this semester. You must be a son of Albert Einstein.	Paraphrase	MA
SA	Your score very high in this semester, so pretty well.	Omission	LA
SM	Your score is really improve in this semester, you're like Einstein.	Paraphrase	MA
RA	Your score is up, your brain very very smart.	Paraphrase	MA
MJ	Your grade is improving this semester, you get smarter, aren't you?	Paraphrase	MA
RS	Your task is up in this semester, you're very smart.	Paraphrase	MA
IP	I can see growth on your scores this semester, you're brilliant.	Paraphrase	MA
NR	Your grade is level up in this semester, your brain really smart.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum is dominated by paraphrases. Most respondents successfully conveyed the meaning of "*otak encer*" through acceptable English expressions such as "you're brilliant," "you're very smart," and Einstein reference for intelligence. DS and FN applied omission strategy by translating "*encer*" as literally to "melting" or "liquidly." This translation is not only unacceptable, but has a negative connotative meaning as well.

Interview data strongly confirms this data. FP revealed an interesting associative process. In the interview, he stated, "*The idiom 'otak encer' as literal is*

a bit silly, isn't it? I thought 'you must be the son of Albert Einstein' because that's what I thought" (Interview, 2026). This admission indicates that FP recognized the unusualness of a literal translation. However, he chose Einstein as a reference for intelligence because that was the cultural association in his mind at the time. This process reflects an associative effort to infer intended meaning based on cultural knowledge, where Einstein is a symbol of intelligence. SM revealed a similar process to FP, stating, *"The idiom 'otak encer' because I think Einstein is the smartest person"* (Interview, 2026). This demonstrates that the reference to Einstein as a symbol of intelligence emerged independently in two different respondents. This indicates that the strategy of the inferential process through cultural association is relatively easy for students to achieve the implicature of intended meaning.

Overall, this data shows that students inferred the meaning of *"otak encer"* by identifying the concept of intelligence and translating it into the most culturally relevant English expression. DS and FN were only at the explicature level because they were unable to distinguish between the literal meaning of *"encer"* (liquid) and its figurative meaning (intelligent/sharp) in the Indonesian context. This resulted in their translations, which they used imagery that literally did not make sense in English.

Datum 27

EN Idiom: Buying house *costs an arm and a leg* nowadays.

Idiom's context: The high price of housing in this era.

ID Translation: Jaman sekarang *harga rumah sangat tidak ngotak*.

Table 28. Baker's Strategies Analysis of Datum 27

Respondent	Translation	Baker's Strategy	MA/LA
DS	Membeli kuda seharga sebuah bahu dan sebuah kaki saat ini.	Omission	LA
FN	Membeli rumah seharga lengan dan sebuah kaki saat ini.	Omission	LA
FP	Di masa sekarang harga rumah sangatlah tidak masuk akal.	Paraphrase	MA
SA	Memberi rumah dengan harga yang mahal dan bisa untuk suatu hari nanti.	Omission	LA
SM	Membeli rumah udah kayak beli pulau di zaman sekarang.	Similar meaning, dissimilar form	MA
RA	Jangan terburu-buru membeli rumah.	Omission	LA
MJ	Beli rumah harganya udah gila-gilaan di jaman sekarang.	Paraphrase	MA
RS	Jangan terlalu terburu-buru untuk menikah sekarang.	Omission	LA
IP	Saat ini membeli rumah setara dengan menjual ginjal.	Similar meaning, dissimilar form	MA
NR	Membeli rumah sekarang ini harganya sangat mahal.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum presents one of the rich variety of strategies among all data. SM and IP translations are the most highlighted translations. They use the strategy of using idiomatic expressions with similar meaning but different forms, by translating the expression "*kayak beli pulau*," done by SM and IP used the expression "*setara dengan menjual ginjal*." FP, MJ, and NR successfully employed paraphrasing through the expressions "*sangat tidak masuk akal*," "*harganya udah gila-gilaan*," and "*sangat mahal*." Conversely, DS and FN translate "arm and a leg" literally. It is that is not only literal but inaccurate translation as well. Moreover, RA and RS produce the most surprising translations, "*jangan terburu-buru membeli rumah*"

and *"jangan terlalu terburu-buru untuk menikah,"* which have no connection to the concept of expensive price.

The interview data showed the interesting inferential processes in this datum. SM revealed that he understood the meaning of "costs an arm and a leg" as extremely expensive, then actively sought the pragmatic equivalent Indonesian expression to convey the intended meaning. He stated, *"I understand the meaning is very expensive, so I translated it as 'kayak beli pulau'"* (Interview, 2026). This process illustrates an optimal relevance to achieve implicature. SM not only understood the meaning of the source idiom but also creatively produced a pragmatically equivalent Indonesian expression that is culturally relevant in Indonesia. FP revealed that the DCT context was very helpful in translating idioms he didn't immediately recognize, stating *"I couldn't translate word-for-word, so I just adjusted to the context"* (Interview, 2026).). This statement illustrates a context-based inferring meaning, resulting a paraphrase *"sekarang harga rumah sangatlah tidak masuk akal"* that is pragmatically acceptable, though not idiomatic.

On the whole, this datum illustrates that the successful in achieving the implicature occurs when students are able to understand the pragmatic meaning of the idiom. In this case, hyperbole is used to express an extremely high price, and then adapt it into an Indonesian expression with equal rhetorical form. SM and IP demonstrated the optimal relevance in this datum because they maintained the expressive nuances of the source idiom through culturally relevance to hyperbole.

Datum 28

ID Idiom: Orang tua tidak boleh ***berat sebelah*** dalam menyayangi anak-anaknya.

Idiom's context: Parents treat their children in the same way.

EN Translation: Parents should not show *favoritism* in loving their children.

Table 29. Baker's Strategies Analysis of Datum 28

Respondent	Translation	Baker's Strategy	MA/LA
DS	Parents can't heavy just on the other side in love their children.	Omission	LA
FN	Parents are not being half heavy for loving their children.	Omission	LA
FP	Parents must be fair to love their children.	Paraphrase	MA
SA	Parents not same to treat all his children.	Omission	LA
SM	Parents are have to love their children.	Omission	LA
RA	Parents must be wise for loving their children.	Paraphrase	MA
MJ	Parents have to love their children equally.	Paraphrase	MA
RS	The parents aren't become a wise in the love their children.	Paraphrase	MA
IP	Being parents should give equal treatment to their children.	Paraphrase	MA
NR	Parents may not treat their children differently.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum was dominated by paraphrases, with the majority of respondents successfully conveying the intended meaning of "*berat sebelah*" through acceptable English expressions of fairness. FP used "must be fair," MJ used "equally," IP used "equal treatment," and NR used "not treat their children differently." All four successfully conveyed the implicature of the idiom, namely the necessity to be fair and impartial. IP's translation of "give equal treatment" stands out as the most academically and formally appropriate, fitting the context of a discussion about parenting.

SM, RS, RA, and SA produced the least omissions. SM produced "parents are have to love their children," which, while not incorrect in meaning, misses the element of fairness that is central to *"berat sebelah"*. RS produced "the parents aren't become a wise," which is also not entirely accurate, even though the two concepts are related. RA used "must be wise," which has similar associations to RS. Meanwhile, SA produced "parents not equal to treat all his children," which, while grammatically incorrect, successfully conveys the idea of differential treatment.

DS and FN committed omission by translating *"berat sebelah"* literally. DS produced "can't be heavy just on the other side," and FN produced "not being half heavy." Both expressions are unacceptable in English because they use the word "heavy" as a direct translation of *"berat,"* which in this idiomatic context loses its figurative meaning as a symbol of injustice. This failure by DS and FN is consistent with the pattern found in the previous data, where both respondents tended to translate idioms based on their lexical meaning.

Overall, this datum demonstrates the students' inferential processes to infer the intended meaning of the idiom *"berat sebelah"* through rephrasing the meaning. They identified the core value of fairness in *"berat sebelah"* idiom, and expressed it through pragmatically English expressions such as "fair," "equally", or "not to treat differently." This represents optimal relevance in achieving implicature, which students go beyond the *"berat sebelah"* physical image and took the social meaning dimension of the idiom. However, DS and FN's literal translations because they merely achieve the explicature level that rooted in an inability to select vocabulary from the context of the source idiom.

Datum 29

EN Idiom: “He’s still *sitting on the fence* about joining the organization.”

Idiom’s context: A student is having trouble deciding between two options.

ID Translation: “Dia *masih bingung* memutuskan untuk bergabung ke organisasi tersebut atau tidak.”

Table 30. Baker’s Strategies Analysis of Datum 29

Respondent	Translation	Baker’s Strategy	MA/LA
DS	Dia tetap duduk tentang mengikuti organisasi.	Omission	LA
FN	Dia masih duduk di pinggir untuk mengikuti organisasi ini.	Omission	LA
FP	Dia masih kebingungan untuk bergabung ke sebuah organisasi.	Paraphrase	MA
SA	Dia tetap mempertahankan opininya untuk bergabung suatu organisasi.	Omission	LA
SM	Dia masih bingung daftar organisasi atau tidak.	Paraphrase	MA
RA	Dia masing duduk di pagar setelah bergabung di organisasi.	Omission	LA
MJ	Dia masih bingung antara mau ikut organisasi atau nggak.	Paraphrase	MA
RS	Dia tetap duduk di depan saat bergabung organisasi.	Omission	LA
IP	Dia masih ragu untuk mendaftar organisasi.	Paraphrase	MA
NR	Dia masih bingung untuk bergabung dengan organisasi itu.	Paraphrase	MA

MA = Most Acceptable, LA = Least Acceptable

This datum demonstrates a clear pattern of respondents predominantly using paraphrases and predominantly using omissions. FP, SM, MJ, IP, and NR successfully conveyed the intended meaning of the idiom "sitting on the fence" through the expressions "*masih bingung*," "*masih ragu*," and their variations,

natural and relevant paraphrases to describe the state of someone who has not yet made a decision. MJ's translation, using informal language, "*masih bingung antara mau ikut organisasi atau nggak*," stands out because it reflects a pragmatic conversational register to the context of the situation (Baker, 2018).

DS, FN, RA, and RS employed omissions with a similar tendency, translating "sitting on the fence" based on its literal meaning as sitting. DS produced "*dia tetap duduk tentang mengikuti organisasi*," FN produced "*dia masih duduk di pinggir*," RA produced "*dia masih duduk di pagar*," and RS produced "*dia tetap duduk di depan*." All the four translations maintain the "sitting" element of the source idiom but fail to convey the meaning of indecision. SA's translation of "*dia tetap mempertahankan opininya*," is an interesting inference because it associates "sitting on the fence" with standing by one's opinion, which is conceptually related but incorrect because the primary meaning of the idiom is indecision, not firmness.

In sum, the finding in this datum illustrates two contrasting inferential processes. The Most Acceptable students' group inferred meaning by identifying the intended expressed by the idiom, namely doubt and hesitation. They then paraphrased it using a direct pragmatically equivalence in Indonesian. In contrast, the Least Acceptable group inferred meaning at a surface level by focusing on the word "sitting." This resulted in a translation that was literally coherent, but pragmatically meaningless because it only achieved the explicature level.

Datum 30

ID Idiom: "Kakak membawa ***buah tangan*** dari Bali untuk keluarganya."

Idiom's context: An older brother has just returned from out of town.

EN Translation: “An older brother brought *souvenirs* from Bali for his family.”

Table 31. Baker's Strategies Analysis of Datum 30

Respondent	Translation	Baker's Strategy	MA/LA
DS	Sister bought hand fruit from Bali for her family.	Omission	LA
FN	Brother is bringing hand fruit from Bali for his family.	Omission	LA
FP	Brother brings a presents from Bali for his family.	Paraphrase	LA
SA	Sister bring thing from Bali to her family.	Omission	LA
SM	My brother brought souvenir from Bali for his family.	Similar meaning, dissimilar form	MA
RA	Sister brings souvenir from Bali for her family.	Similar meaning, dissimilar form	MA
MJ	Brother brings some presents from Bali for his family.	Paraphrase	LA
RS	My brother bring the souvenir from Bali to my family.	Similar meaning, dissimilar form	MA
IP	My brother bring snacks from Bali for my family.	Paraphrase	LA
NR	Brother brings a souvenir from Bali to his family.	Similar meaning, dissimilar form	MA

MA = Most Acceptable, *LA* = Least Acceptable

This datum is the final data, with the majority of respondents successfully identifying the pragmatic meaning for "*buah tangan*" in English. SM, MJ, RS, NR, and RA employed the idiom strategy of similar equivalents, different forms, using the word "souvenir," a pragmatically equivalence and acceptable word in English as the equivalent of "*buah tangan*." Although "souvenir" is not an English idiom, it is the closest equivalent contextually and is culturally used in the context of bringing souvenirs from a trip (Baker, 2018).

IP employed a paraphrase by translating "*buah tangan*" as "snacks," an

interesting choice because it narrows the meaning of "*buah tangan*" to only snacks, whereas "*buah tangan*" can include various types of souvenirs. While not entirely accurate, IP's translation is still acceptable in the context of a trip to Bali, which is synonymous with food souvenirs. SA produced "thing from Bali," which loses the intended meaning of "*buah tangan*" as a souvenir trip.

DS and FN employed an omission by literally translating "*buah tangan*" as "hand fruit," an expression unfamiliar in English and not conveying the intended meaning of souvenir. This literal translation demonstrates a lack of cognitive assumptions to recognize "*buah tangan*" as an idiom, leading DS and FN to infer it only at the explicature level as a combination of the literal meanings of '*buah*' (fruit) and '*tangan*' (hand). This finding aligns with Baker (2018) who stated that the failure to recognize idioms as non-compositional units of meaning is a major challenge in the translation of idioms by students.

Overall, this datum shows a pattern of inferential process undertaken by students, which was largely achieved optimal relevance. Most students identified cultural associations with bringing gifts or souvenirs from their travels. Then, they translated these terms through pragmatically equivalent English terms, namely "souvenir" or "gift." However, the literal translation of "*buah tangan*" by DS and FN unable to go beyond the explicature of the idiom, rooted in an inability to recognize "*buah*" (fruit) as an idiomatic expression, rather than a literal noun, resulted in failure to convey the pragmatic meaning of the source idiom.

B. Discussions

Based on an analysis of 300 translations data generated by ten

respondents on 30 data, the following distribution of Baker's strategies was found as follows:

Baker's Strategies	Frequency	Percentage
Using idiom with similar meaning and form	10	4.3%
Using idiom with similar meaning, but dissimilar form	40	13.3%
Paraphrase	166	54.3%
Omission	84	28.0%
Total	300	100%

Table 32. Baker's Idiom Translation Strategies Distribution

The tabulation results show that paraphrasing is the most dominant strategy used by all respondents (54.3%), followed by omission (28.0%), similar equivalent idioms with different forms (13.3%), and the least frequently is similar equivalent idioms with similar forms (4.3%). This distribution pattern is consistent with Baker's (2018) explanation as stated that the first strategy, namely using an idiom with similar meaning and similar forms, is the least frequently applied because it requires the availability of culturally equivalent idioms between the source and target languages, a condition that is very rarely met, especially between English and Indonesian.

Further discussion of strategy use based on translation direction revealed subtle differences between EN-ID and ID-EN translations.

Baker's Strategies	EN-ID	ID-EN	Total
Using idiom with similar meaning and form	6	4	10
Using idiom with similar meaning, but dissimilar form	17	23	40
Paraphrase	90	76	166
Omission	37	47	84
Total	150	150	300

Table 33. Two Directions of Baker's Idiom Translation Strategies Distribution

In the EN-ID direction, omissions were recorded at a higher rate (37 cases) compared to ID-EN (47 cases), indicating that students experienced more difficulty in recognizing the equivalents of Indonesian idioms when translating from English. In contrast, the ID-EN direction showed a slightly higher use of the similar meaning but different form strategy (23 cases) compared to EN-ID (17 cases), indicating that students were better able to find English idiomatic expressions that had similar meaning when the source idiom was in Indonesian, perhaps due to their familiarities with Indonesian idiomatic expressions as native speakers. Meanwhile, paraphrasing remained the dominant strategy in both directions (EN-ID: 90 cases; ID-EN: 76 cases), confirming that contextual inference was the primary approach students relied on regardless of translation direction. These differences in direction indicate that the cognitive effort required to achieve optimal relevance is not uniform across translation directions.

Translating into a foreign language (ID-EN) seems to demand a greater ability to use idioms, while translating into the mother tongue (EN-ID) more often results in loss of meaning through omission when idiom recognition fails.

Regarding the dominance of paraphrasing, respondents in the Most Acceptable group consistently stated that they prioritized comprehensibility in their translations. MJ stated in the interview that he chose to express meaning directly because he believed it was more important for readers to understand the message than to retain an idiomatic form that might be unfamiliar (Interview, 2026). This aligns with Baker (2018), who asserted that paraphrasing is effective in preserving meaning despite the potential loss of idiomatic nuances.

Regarding the use of omissions in the Least Acceptable group, the interview results revealed that the tendency to translate idioms literally was largely due to respondents' inability to recognize the expressions as idioms. DS admitted in the interview that she was unaware that "raining cats and dogs" was an idiom and thought the sentence referred to a real-life event, namely "*hujan yang sangat lebat*" (Interview, 2026). These findings confirm Idami et al.'s (2022) argument that a lack of knowledge of idioms is a major factor driving students to employ literal translations.

Beyond the four strategies in Baker's (2018) framework, a number of students' translations were identified as not being categorized within this classification. These translations reflect a literal translation pattern, where

students process idioms as compositional expressions and translate each lexical component independently. From the perspective of Relevance Theory (Sperber & Wilson, 1995), these cases represent the most obvious failure to achieve optimal relevance, when students are unable to fully access the idiom's implicatures, and instead produce explicature level translations that lack pragmatic similarity to the source idiom. Unlike omission, where idiomatic meaning may be partially lost, literal mistranslation actively introduces distorted meaning into the target text, which can mislead the reader rather than simply leaving the meaning unexpressed.

In sum, from the perspective of Relevance Theory according to Sperber & Wilson (1995), the dominance of paraphrasing strategy (54.3%) illustrates that students tend to achieve optimal relevance through contextual inference when they do not find an idiomatic equivalent. When students are not sufficiently able to recognize the source idiom, they automatically rely on an interpretive approach which requires little effort, but still produces a communicative cognitive effect, namely, paraphrasing. In contrast, omission (28%) indicates a failure to achieve the intended meaning. Students only process the compositional and literal meaning of the idiom without engaging inferential processes to achieve its implicature. Thus, Baker's strategies function as observable translation outcomes, while the four patterns identified in this study represent the underlying inferential processes through which students attempt or fail to achieve optimal

relevance to context and culture in idiom translations (Sperber & Wilson, 1995).

The findings of this study reveal several significant similarities and differences with previous studies that have examined idiom translation strategies and difficulties. The first is the dominance of paraphrasing as the primary strategy in this study, is consistent with the findings of Ariyani et al. (2021), who also found that paraphrasing was the strategy most frequently chosen by Indonesian students when translating English idioms when idiomatic equivalents were unavailable. Both studies used Baker's framework and found that students prioritized understanding of meaning over preserving idiomatic register.

The second similarity, the high frequency of literal translations resulting in omissions among certain respondents, aligns with the findings of Chung (2024), who showed that EFL students in Vietnam also tend to rely on literal translations due to their inability to understand the figurative meaning of idioms. This pattern appears to be cross-linguistic and cross-cultural, suggesting that difficulty recognizing idioms is a universal challenge for beginning student translators.

The third similarity is the study's finding that idioms with cultural imagery unfamiliar to the target language, such as "raining cats and dogs," "once in a blue moon," and "*bunga tidur*," are most vulnerable to translation failure. This is consistent with Hajiyeva's (2025) argument, which

emphasizes the importance of cultural competence in translating idioms across languages.

Furthermore, this study shows significant differences from previous research. The first difference is that, unlike Ariyani et al.'s (2021) study, which found that Baker's four strategies were used more evenly by respondents, this study found a very uneven distribution, with paraphrasing significantly dominating (54.3%), while the first strategy was found in only 4.3%. This difference is likely due to the different research contexts: Ariyani et al.'s (2021) used a conventional translation test with context-free text sentences, while this study employed a DCT, which places idioms within a more complex discourse context.

Another difference is unlike Idami et al.'s (2022) study, which only examined one translation direction (EN-ID), this study examined both translation directions simultaneously and found significant differences in strategy distribution between EN-ID and ID-EN. This finding adds a new dimension to our understanding of how translation direction influences translation students' strategy choices, a finding not addressed in previous studies.

The last differences, this study found a more systematic and individual pattern of failures than previous studies. Respondents like FN showed a consistent tendency to translate idioms literally on almost all data points (23 out of 30 data), while respondents like MJ and FP almost never used omissions (0 cases). These individual patterns suggest that idiom

translation ability varies significantly across individuals, even within groups of students with similar academic backgrounds, a finding that enhances our understanding of how individual factors influence the process of negotiating meaning in idiom translation.

Based on all of the findings and discussion that presented above, this study can answer the research question: how Indonesian students infer idiomatic meaning through translation strategies when translating idioms using various approaches. The translation students in this study inferred the meaning of idioms in four different approaches from the perspective of Relevance Theory (Sperber & Wilson, 1995). This depends on each individual's level of idiom recognition, cultural awareness, and contextual inference skills.

The first approach is achieving optimal relevance based on the direct recognition of implicature, it occurs when student have already recognized the source idiom directly and are able to find an idiomatic equivalents in the target language, whether structurally similar or different. In perspective of Relevance Theory (Sperber & Wilson, 1995), this approach reflects a situation where students' cognitive environment already relevant about the meaning of the idiom and produces the most idiomatic and acceptable translations. This is demonstrated by MJ's use of the expression "the milk has been spilled" to retranslate an Indonesian idiom, or IP's use of the expression "*keceplosan*" as an equivalent for the idiom "spilled the beans." Interview data confirms that this approach can only be achieved by students

who have had sufficient idiomatic knowledge to both languages.

The second approach is the most dominant in this study, align with the dominance of paraphrase strategy (54.3%). This approach occurs when students do not recognize the idiom directly but they succeed in inferring its meaning from the DCT context, which they then transfer through an acceptable paraphrase. In perspective of Relevance Theory by Sperber & Wilson (1995), students achieved the implicature of idiom through the DCT context, so the pragmatic meaning can still be conveyed even though the idiomatic form is not retained in the target language. Especially in idiom data such as “hit the sack,” “under the weather,” and “keep your chin up.” This is because the DCT context is relatively clear and suitable as a guide in finding pragmatic equivalent meanings. Interview data also confirms that most respondents rely on context as their primary strategy when they don't recognize the idiom.

The third approach occurs when students are able to identify the meaning of an idiom through association with their existing cultural knowledge, whether from films, songs, social media, or cultural in local traditions. Then, they modify the meaning into a culturally relevant expression in the target language. In perspective of Sperber & Wilson (1995) Relevance Theory, this approach illustrates how a cognitive environment shaped by contextual experiences can serve as an alternative source of contextual assumptions when the idiom is unrecognizable. The clearest examples of this method of inferring meaning are FP and SM's use

of Einstein's reference to the idiom "*otak encer*," IP's use of "*setara dengan menjual ginjal*" equivalent to for the idiom "costs an arm and a leg," and RS's understanding of the semantic meaning of "*banting tulang*" based on his knowledge of *wayang* (puppet). This approach produces the most creative and expressive translations, but it also carries the delicate risk when inappropriate associations are chosen, resulting in a distorted meaning.

The final approach occurs when students are unable to recognize idioms as non-compositional units of meaning. In perspective of Relevance Theory (Sperber & Wilson, 1995), this failure reflects a situation where students' cognitive environment lacks the assumptions to infer figurative meaning. They are unable to reach beyond the explicature of the idiom. Therefore, they translate them literally based on the lexical components of the idiom. This method often results in translations with omission strategies, which are most often found in DS and FN translations. Interview data confirms that this failure is primarily caused by minimal exposure to idiomatic expressions in everyday life, so that students do not have a sufficient of the cognitive assumptions to remember or guess meanings to achieve the implicature of idioms.

Collectively, these four approaches above indicate that idiom translation by translation students is not a simultaneous process, but rather a highly individual and contextual process. Baker's strategy serves as an observable outcome of each translation, whereas the four approaches identified in this study reflect the underlying inferential process that is, the

ways in which students strive to achieve, or fail to achieve, optimal relevance in the translation of idioms, as explained by Relevance Theory (Sperber & Wilson, 1995).

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

This study aims to examine how Indonesian students infer meaning through translation strategies when translating idioms. Based on an analysis of 300 translation data produced by ten selected student translators through a Discourse Completion Task (DCT) covering both English and Indonesian translation directions, from English to Indonesian (EN-ID) and from Indonesian to English (ID-EN), as well as through semi-structured interviews, this study provided several key findings that answer the research questions.

Based on the classification of idiom translation strategies proposed by Baker (2018), an analysis of 300 idiom translations shows that paraphrasing is the most dominant strategy used by students (166 data, 54.3%), followed by omission (84 data, 28.0%), using idioms with similar meaning but dissimilar forms (40 data, 13.3%), and using idioms with similar meaning and form as the least used strategy (10 data, 4.3%). The infrequent use of idioms with similar meanings and forms reflects the limited availability of structurally equivalent idioms between English and Indonesian, which makes this strategy rarely achievable. The dominance of paraphrasing indicates that students generally prefer to convey the pragmatic meaning of the idiom rather than retaining its idiomatic form. Meanwhile, the high frequency of omissions, which is particularly evident in the “Least Acceptable” group, reflects a failure to recognize idiomatic expressions as non-compositional units, resulting in literal translations that could not convey the intended meaning.

In Relevance Theory (Sperber & Wilson, 1995), this study presents four approaches used by students. The first approach is inferring meaning based on idiomatic awareness. This approach produces the most optimal relevance translations and is most often achieved by the Most Acceptable group, who have outstanding idiomatic exposure, such as SM and MJ. The second approach is inferring meaning based on contextual inference. This approach is the most dominant in this study because paraphrasing strategies are most frequently used by students (54.3%). This is also confirmed by interview data, which shows that most respondents consciously rely on context as their primary strategy. The third approach is inferring meaning based on cultural associations or cultural knowledge gained from films, songs, or social media. This approach is evident in the use of communicative terms in the target language. The fourth approach is failure to infer the intended meaning. This approach is most often used by DS, FN, and SA due to their limited idiomatic knowledge. This is also confirmed by interview data, which indicates that minimal exposure to idiomatic expressions is a major factor in the failure to understand English idioms from Indonesian and vice versa.

In conclusion, this study shows that the inferential process in translating idioms by translation students in Indonesia is individual and influenced by three interrelated factors: the ability to understand idiomatic meaning, cultural associations, and contextual inferences. Optimal relevance is achieved when a translator successfully finds the pragmatic meaning (implicature) of an idiom by utilizing the context and existing knowledge efficiently. Conversely, failure occurs when the translator is only able to process the literal meaning (explicature) without

being able to reach the intended figurative meaning. These findings confirm that translating idioms is not simply a technical procedure of selecting strategies, but rather a complex inferential process that relies heavily in each student's cognitive environment to derive contextually relevant interpretations, as explained by Relevance Theory by Sperber and Wilson (1995).

B. Suggestions

Based on the findings and conclusions of this study, there are several suggestions that can be considered. For translation lectures, it is recommended to explicitly integrate idiom learning into the translation curriculum, not only as vocabulary training but also as cultural awareness learning. The use of DCT or other discourse context-based instruments in translation instruction is also recommended, as this study shows that clear situational contexts help students infer the meaning of idioms even when the idiomatic expressions are not directly familiar. For translation students, it is recommended to increase their exposure to idiomatic expressions in both English and Indonesian. This includes reading idiomatic texts, watching English-language media, and actively following social media content that discussed idioms and their context of use. As the findings of this study indicate that higher idiomatic exposure appears to be associated with more effective inferential processing, so investing time in contextually learning idioms will significantly improve translation quality. Finally, for future researchers, it is recommended to employ think-aloud protocols to capture the real-time inferential process of translation students. Future studies may also consider a larger participant groups, or comparisons between novice and professional translators in idiom translation.

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CURRICULUM VITAE



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APPENDICES

Appendix 1. Discourse Completion Task (DCT) Idiom Sheets

Name :
NIM :
Class :

EN-ID Idiom

Context:

Two students are talking about their friend who was sad about a situation and can't do anything about it.

Source Text (English):

“There's no point in crying over a spilled milk.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A lecturer is reminding students who are only taking their studies seriously as the final exams approach.

Source Text (Indonesian):

“Dia baru sadar akan serius belajar untuk ujian, tetapi nasi telah menjadi bubur.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student regrets being late to register for the student exchange program.

Source Text (English):

"I wanted to apply for the student exchange program, but I missed the boat."

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A student tells the story of his parents who work hard for their family.

Source Text (Indonesian):

"Orang tuaku banting tulang demi membiayai kuliahku."

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student decided to focus on studying for the final exam.

Source Text (English):

"I can't hang out tonight. I really need to hit the books."

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A friend criticizes his friend for being too confident.

Source Text (Indonesian):

"Jangan besar kepala hanya karena kamu satu kali menang kompetisi."

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student ended the conversation because he already felt very tired.

Source Text (English):

"I'm so tired and sleepy. It's time for me to hit the sack."

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A student explains his father's role in the family.

Source Text (Indonesian):

"Ayahku adalah tulang punggung di keluarga kami."

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student did not attend class because he felt unwell.

Source Text (English):

"I won't be coming to class today. I'm feeling a bit under the weather."

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A student was enraged because the group work results were unfair.

Source Text (Indonesian):

"Dia langsung naik pitam setelah melihat hasil penilaian kelompoknya."

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

Two friends are talking about someone who barely ever goes back to their hometown.

Source Text (English):

“He only visits his hometown once in a blue moon.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

Students discuss small businesses that have failed.

Source Text (Indonesian):

“Banyak perusahaan kecil gulung tikar saat pandemi Covid-19.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

The group of students decided to end their work because it was already late at night.

Source Text (English):

“We’ve done enough for today. Let’s call it a day.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

Two friends discuss their friend's age.

Source Text (Indonesian):

“Sekarang Michael sudah memasuki kepala dua.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student advised his friend who was very wasteful.

Source Text (English):

“Stop wasting money! Money doesn’t grow on trees.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A fresh graduated student feels very delighted after being accepted for a job.

Source Text (Indonesian):

“Wajahnya berbunga-bunga saat mendengar kabar ia diterima bekerja.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A friend accidentally revealed his friend's plans.

Source Text (English):

“We were planning a surprise birthday party for Miska, but Fadhil spilled the beans.

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A person shared a very strange experience he had in his sleep.

Source Text (Indonesian):

“Namun cerita di dalam tidurku itu cuma bunga tidur.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student talks about the bad weather on his way to campus.

Source Text (English):

"I was late because it was raining cats and dogs this morning."

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

Students walk around and take a look at stuff in the shopping center.

Source Text (Indonesian):

"Kami hanya sekedar cuci mata di mall."

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A friend encourages his friend who failed in the competition selection.

Source Text (English):

"I know you're disappointed, but keep your chin up."

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

The fight was caused by someone committing violence.

Source Text (Indonesian):

"Masalah itu bermula karena dia main tangan ke pacarnya."

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A person becomes cautious after experiencing previous failures.

Source Text (English):

“After I’m losing money in that business, once bitten, twice shy.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

The students talk about their dishonest friend.

Source Text (Indonesian):

“Dia dikenal sebagai orang yang bermuka dua.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student was surprised at how time had passed so fast.

Source Text (English):

“This semester went by in the blink of an eye.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

A teacher praised her students who experienced academic improvement.

Source Text (Indonesian):

“Nilaimu sangat naik di semester ini, otakmu benar-benar encer.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

The high price of housing in this era.

Source Text (English):

“Buying house costs an arm and a leg nowadays.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

Parents treat their children in the same way.

Source Text (Indonesian):

“Orang tua tidak boleh berat sebelah dalam menyayangi anak-anaknya.”

Task:

Translate the above sentence into English.

Your Translation:

.....

EN-ID Idiom

Context:

A student is having trouble deciding between two options.

Source Text (English):

“He’s still sitting on the fence about joining the organization.”

Task:

Translate the above sentence into Indonesian.

Your Translation:

.....

ID-EN Idiom

Context:

An older brother has just returned from out of town.

Source Text (Indonesian):

“Kakak membawa buah tangan dari Bali untuk keluarganya.”

Task:

Translate the above sentence into English.

Your Translation:

.....

Appendix 2. Interview Guidelines

No.	Interview (Utterances)			
	Date	Respondent	Questions	Answer
1	26/04/2026	DS	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	I've never read or known idioms in English, so I was a little surprised.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	It's not because I like it, I just go with the flow. I like it, but I learn it slowly. At first, I felt like I could master English in high school. It was initially by my friend who realized I was good at it. While I was also lacking in math, but I was actually pretty good at English.
			3. In everyday life, how do you learn English?	I usually like watching animated cartoons, not movies. The title is "Curious George."
			4. From there, do you often encounter idiomatic expressions?	No, I rarely see it. I don't really pay much attention to it because the cartoon just uses daily language.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	I remember there's an idiom, "he only visits his hometown once in a blue moon." I've never heard this idiom before.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too	As for the "missed the boat" idiom, I've heard the Indonesian version. As for the "once in a blue moon" idiom, I imagined that going home meant I had a sunny day, but I was more focused on the "hometown" word rather than the "once in a blue moon" idiom.

			far from the source language idiom to the target language?	
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	No, I can't rely on anything.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	Yes, because the words aren't directly as written, but they have their own meaning. Even with the help of context, I still have trouble if I don't understand the idiom. I also don't pay much attention to idioms, so I don't really know what common idioms are.
2	26/04/2026	FN	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	I was surprised, because it was my first time translating such idioms.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	I've loved English since I was a kid, it's because my aunt told me to. And I also took English lessons since junior high school.
			3. In everyday life, how do you learn English?	Usually, I watch movies and listen to songs.
			4. From there, do you often encounter idiomatic expressions?	I know quite a lot of them, but I don't really pay attention.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	There's the Indonesian idiom " <i>berbunga-bunga</i> ," that's difficult for me.
			6. When you're having trouble translating an English idiom	At first, I imagined " <i>berbunga-bunga</i> " as a shining face, so I translated it as "sparkling." Then,

			into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	for "missed the boat," I also looked at the context, and it made more sense to translate it as "<i>melewatkannya</i>" rather than "<i>melewatkan perahu</i>." I searched for vocabulary that I remembered, then used it if the translation seemed make sense to me.
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	Nothing, at most I have to be good at finding vocabulary that seems make sense for me.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	I think yes, translating idioms is more difficult because the structure of the idiom is difficult to understand, so it cannot be interpreted literally.
3	27/04/2026	FP	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	Honestly, it's difficult. Some of the vocabulary is still difficult and unfamiliar. I can't translate word-for-word, so I just have to adjust the context. I still remember my inaccurate idiom translates, but I forgot which ones.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	I've liked English since I was a little, and I even took lessons when I was at school.

			3. In everyday life, how do you learn English?	Usually, I listen to songs or watch movies, and from social media too.
			4. From there, do you often encounter idiomatic expressions?	If I could say, the idioms tested yesterday were 70/100 common, and for the rest are not common for me, especially when translating Indonesian idioms into English.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	Yes, I don't know the English idiom for " <i>cuci mata</i> ," and I realized that it's more difficult to translate Indonesian to English idioms than English to Indonesian. Maybe it's difficult to find the right word equivalent, because the vocabulary can't be translated word-for-word. I also don't know the idiom "once bitten, twice shy," and I don't really understand the context of "cautious." Another example is the idiom " <i>besar kepala</i> ," which I translated as "a lion doesn't need approval to convince that he is the king of the jungle," so it's out of context and very complicated to translate.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	At first, I had doubts when I encountered an idiom I didn't know. When I didn't understand the right vocabulary for this idiom, I skipped it first. However, the context above it really helped me. Maybe the vocabulary I used was different, but it could still be understood if the context was included. Mastery of vocabulary also influences when translating, so that the words chosen are not nonsense. For example, the idiom "keep your chin up" I saw from the context that it was "encourage a friend", then the idiom " <i>muka dua</i> " I thought of "wearing a mask" because every human being must have a different mask or

				personality. As for the idiom "blink of an eye" because I saw the context it was "passed so fast" which means fast. The idiom "<i>otak encer</i>" is kinda bit silly in its diction and I think of "you must be the son of Albert Einstein" because that's just what I think at that moment. For "<i>berat sebelah</i>" I think about the solution for parents to be fair, so I translated it as "fair".
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	I rely on my lifelong knowledge, what I've learned, and my instincts as well. For example, "he feels over the moon." I used that idiom to translate " <i>berbunga-bunga</i> " because I just think of it and I've had seen it on Instagram.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	Yes, it takes extra effort. The overall context of the text helps me, although I don't read all the idioms, and there are some I don't understand.
4	28/04/2026	SA	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	It's difficult. I haven't memorized the meaning of those idioms yet, and I'm not familiar with idioms.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	I've loved English since I was little, and from grades 1 through 6. I took private lessons with a tutor. The tutor was also from an institution and had their own textbook (module). I also have studied in Pare.
			3. In everyday life, how do you learn English?	No, usually it's just through textbooks, which are studied in lectures.
			4. From there, do you often encounter idiomatic expressions?	I have, but I rarely pay attention to idioms. I don't know the meaning of the idioms either.

			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	Overall, it's all difficult for me, translating English idioms to Indonesian or vice versa is equally difficult.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	I tried to find a meaning that is close, for example, I translated " <i>besar kepala</i> " into "big head" because the meaning is close. Then, for the idiom "hit the sack," I saw the context above it as "tired and sleepy," so it probably means needing to rest. As for the idiom " <i>kepala dua</i> ," I've heard the term, maybe it means being over 20, so he's not young anymore. I also don't understand the original meaning of the idiom "crying over a spilled milk." There are many idioms I've never heard, so I translated them according to what I know, which resulted in many idiom translations being off.
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	No, I just rely on my thoughts and understanding while translating.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	Yes, because I've never read idioms before, and their meanings aren't directly as in the source text. I can't translate them word for word because idioms have their own meanings. I also don't pay attention to all the context in the text.
5	28/04/2026	SM	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	Maybe, because I don't know the original meaning yet.

			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	Since childhood, I already liked English.
			3. In everyday life, how do you learn English?	I usually watch movies.
			4. From there, do you often encounter idiomatic expressions?	While watching a movie, I remember I've seen the idiom "out of the blue" for the first time. But I didn't know many idioms, only common English terms like "under the weather" and "raining cats and dogs."
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	I think there are a lot of them. If the translation is not quite good, it's probably because I had trouble finding an equivalent in the target language. I also find translating Indonesian to English more difficult than English to Indonesian.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	Initially, when I was working on the idiom "crying over a spilled milk", I already understood it means it's finished or it's over. Then, because I saw the Indonesian idiom " <i>nasi telah menjadi bubur</i> ", I saw that the two equivalents were similar, so I translated them that way. But from the Indonesian idiom " <i>nasi telah menjadi bubur</i> " I didn't know the English idiom form. Then for the idiom " <i>besar kepala</i> " I also didn't find an English idiom equivalent, so I translated it as "don't be proud". I had never found an English idiom for the Indonesian idiom " <i>tulang punggung</i> " either, so I translated it as the closest, "the head of my family". As for " <i>naik pitam</i> " it became "sigma"

				because I imagined “ <i>naik pitam</i> ” as a joy, as if he felt the best among people. As for the English idiom “once bitten, twice shy” I had only heard it from a song and I really didn’t understand it, so I translated it as “ <i>awalnya coba-coba, lama-lama ketagihan</i> ”. For the idiom “ <i>otak encer</i> ,” I think of Einstein was the smartest person. For the idiom “cost an arm and a leg,” I understand that it means very expensive, so I translated it as “ <i>kayak beli pulau</i> .” Overall, when I encounter an idiom that I don't recognize, my approach is to guess, but still within the context.
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	Just my knowledge, and one reason is that I enjoy watching movies, so I'm familiar with a lot of idiomatic terms. I also enjoy reading novels, so I have a pretty much vocabularies.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	Yes, because there are idioms that don't have an equivalent in the target language, so they are difficult to translate into culturally equivalent idioms, for example the idiom “once bitten, twice shy.” Context also helps me, and as for suggestions, maybe students can check common idioms on Google to understand their meaning.
6	28/04/2026	RA	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	The difficulty is because the time duration and we’re working on it during the day, which really affects me.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	Honestly, English isn't my passion. I majored in English Literature at UIN (State Islamic University), is because of my father. But so far, I've enjoyed my time as an English Literature student.

			3. In everyday life, how do you learn English?	As I've had since high school, I usually watch football news in foreign languages, like English or Spanish. But, I learn more often by listening to music.
			4. From there, do you often encounter idiomatic expressions?	There are a lot of them in football news actually, but I don't really pay much attention, like I don't notice them, and when I am being asked about their meaning, I forget.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	There are many, and it's even more difficult to translate Indonesian idioms into English. I admit it as a translation student. And to be honest, my vocabulary isn't that a lot. Especially when translating idioms or figurative language like this, finding the right equivalent is difficult for me.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	If I may take an idiom as an example, I once knew the meaning of "raining cats and dogs" to mean "a storm has come." I only knew that meaning. I also didn't realize that the context was a trigger, so I didn't fully get the idiom's meaning. And also, translating Indonesian idioms into English is even more difficult, in my opinion.
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	Nothing, just the knowledge I have.

			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	That's right, because as far as I know, idioms only come in the form of phrases, so when they become complete sentences, I can't really understand the meaning of the idiom.
7	28/04/2026	MJ	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	Honestly, if I could say it was difficult.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	My interest in English appears from watching movies, and most of the movies I watched were English-language cartoons, like Adventure Time. Especially since subtitles were rare back then, so my parents took me English lessons.
			3. In everyday life, how do you learn English?	Usually from the movies I watch.
			4. From there, do you often encounter idiomatic expressions?	I see them a lot, but I mostly see them in action films because they often have context-bound vocabularies. I also find them a lot in slice-of-life genre films, which are dramas about everyday life.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	Honestly, some are difficult, like " <i>besar kepala</i> ." For me, I find it even more difficult to translate Indonesian idioms into English. Sometimes, Indonesian idioms are easier to understand, while English idioms, if I comprehend it literally, it gives such a "huh?" meaning, it's confusing and making them a bit difficult to understand. Moreover, finding the English equivalent to Indonesian idiom is also difficult.
			6. When you're having trouble translating an English idiom into Indonesian and	I'll take the idiom " <i>besar kepala</i> " as an example, from the films I usually watch, its meaning in English is kind of rude. At first, I

			vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	wanted to translate it, but it was a bit unethical, right? So, I just looked for word that close, by using the word "a jerk." And for my way, for example, when I have difficulty translating, I look for synonyms for the word, then what similar words that have synonyms when I translated into Indonesian. For example, the idiom "<i>bunga tidur</i>", because I interpreted <i>bunga tidur</i> as <i>imajinasi</i>, and then I immediately translated it as "imagination". And the context provided here really helps me, because if I don't understand the context, the meaning of the idiom can change.
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	No, but overall, the idioms here are common idioms and I often find them when watching films.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	When it comes to translating from regular sentences or idioms, idioms are more difficult. However, I find it fascinating because idioms can't be translated literally; you have to find their original meaning. That's where the fun lies in translating idioms.
8	28/04/2026	RS	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	It's difficult because I don't understand idioms well, only a few are common to me, the rest are not familiar.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	I have liked English since in my childhood.

			3. In everyday life, how do you learn English?	I usually listen to music, then from watch football too, I listen to the football commentators, and watch films.
			4. From there, do you often encounter idiomatic expressions?	Yes, I once found a term "coming from behind", so I searched it out and it meant, "coming suddenly", like an opposing player suddenly grabbing the ball from behind.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	Because I'm not familiar with the idiom, I feel there's a lot of idioms that I don't understand.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	At first, I was hesitant, it took me for a long time when translating "crying over a spilled milk". I also read the context, so I translated it as " <i>menangis secara secara berlebihan</i> ". My way of translating other idioms is to understand the context first. Then, I try to interpret it and find the right vocabulary. For example, the idiom " <i>banting tulang</i> " I initially understood this term from <i>wayang</i> , it's another term of " <i>kerja keras</i> ", so I translated it as "working hard". As for the idiom " <i>besar kepala</i> " I understood it more like being ignorant, so I translated it as "nonchalant" as a someone who is ignorant. For the idiom " <i>tulang punggung</i> " because a father has a heavy responsibility and having to work to support his family, so I translated it as "very important". As for the idiom "let's call it a day", I once heard it in the 3rd semester and it had discussed the idiom briefly. For the idiom " <i>berbunga-bunga</i> ," I imagine it to be happy, so I translated it as "very happy." I don't know the English idiom of it yet. For the

				idiom "once bitten, twice shy," I took the case from the context of "losing money," which I think is the result of <i>berjudi</i> . For the idiom "blink of an eye," I understand it to mean " <i>semester ini rasanya berat.</i> "
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	I just use the words that what's in my mind.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	I think idioms are more difficult because we have to understand the context. While regular text can be literal, word for word, idioms are needed to understanding the context and the direction of the meaning. For me, context helps, but it's a bit difficult to get the meaning. It took me a while to understand it.
9	29/04/2026	IP	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	It's difficult, because there are some words that I don't understand the equivalent words.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	I've loved English since I was a little. I became interested in English through watching movies. I felt like when was watching a movie, I could understand the English dialogue when I saw English subtitles. But I couldn't quite translate it from Indonesia to English.
			3. In everyday life, how do you learn English?	I mostly learn from songs, from films, and novels. The English novel I've read is " <i>Animal Farm</i> ," and I'm also currently reading " <i>Dunia Sophie</i> ."
			4. From there, do you often encounter	I don't pay enough attention or notice. I couldn't recognize the meaning of an idiom immediately

			idiomatic expressions?	like "oh this is idiom." Maybe if there was a discussion about idioms, and then I was asked to choose a song, I would remember "oh in this song there is an idiom that means this." For example, when I listen to a song, I don't immediately "get" that there is an idiom in the lyrics. If I were shown the text of an idiom, for example, I might know some of the meanings, but if asked directly I wouldn't remember.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	Yes, I'm having trouble finding the equivalent meaning of " <i>banting tulang</i> " in English. At first, I was confused to whether the command asked me to translate idiom to idiom or idiom to just regular text. I also had trouble translating Indonesian idioms to English, so I guess I could only translate them to regular text because I couldn't think of the English idiom.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	I find it really difficult to translate from Indonesian to English, because I usually watch movies in English, so my mind automatically translates them into Indonesian. My way when I have trouble translating is to look at the sentence before it, there will definitely be one or two words that I don't understand but the rest I do. Then, I try to guess what kind of translation would still make sense. Besides, there are also guidelines (context) here, that also helps me from the context. For example, the idiom "once bitten, twice shy", I actually don't really understand the meaning of the idiom, but I look at the context above. And for the idiom " <i>buah tangan</i> ", I

				imagine it carrying snacks, so I translate it as "snacks".
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	Nothing, just relying on the knowledge of idioms as far as I know.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	Yes, especially when it comes to translating Indonesian idioms into English. Maybe because I'm used to watching English-Indonesian films, I don't automatically have vocabulary equivalents. Context is actually very helpful when I don't understand the meaning of the idiom.
10	29/04/2026	NR	1. How do you feel when you worked with EN-ID and ID-EN idioms task?	I had difficulty to find the equivalent terms of the idioms.
			2. Can you tell me briefly about your experience learning English? Since when have you liked English?	I actually like it, but I'm not really good at it yet. Back then, in 9th grade, I participated in a tryout for junior high school students specifically for all junior high school in my region area. The tryout was for the National Exam, and I was grateful to come as the third place in English subject. From there, I saw that my grades in English were higher to my other subjects.
			3. In everyday life, how do you learn English?	When I learn English, I usually learn on social media and YouTube. I also practice my speaking skills through songs and movies. Sometimes I still get confused, especially with words that have the same pronunciation; I have to look at the context. So, I once tried making a children's short film that didn't use advanced English and didn't have subtitles. I learned a lot from that.

			4. From there, do you often encounter idiomatic expressions?	I mostly find idioms on social media platforms like TikTok or Instagram. I often see content from foreigner accounts discussing idioms. The first English idiom I learned was "piece of cake." From there, I often searched for other idioms and their meanings, this is making me seeing more content discussing idioms, and I also followed some of those accounts. Sometimes when I find new terms of idioms, I have a notebook to write them down.
			5. When translating on idiom task, are there any terms or idioms that you find particularly difficult to translate?	I was also confused about whether to translate it literally or as an idiomatic expression. I ended up translating the idiom "<i>nasi telah menjadi bubur</i>" in the last minutes because I didn't know it. I'd seen the idiom before but forgot.
			6. When you're having trouble translating an English idiom into Indonesian and vice versa, how do you understand the idiom so that your translation remains acceptable? For example, imagine the idiom first. Then, how can you ensure the translation doesn't deviate too far from the source language idiom to the target language?	I think the context here makes it easier. But for some idioms I didn't know, it's still confusing. Sometimes, even looking at the context of the sentence, the idioms aren't always the same, so that's where the confusion lies. My way is I do the translate as usual. If I find an idiom I understand, I immediately translate it into the idiom that I understand. If there's something that's still confusing, I skip it and find something I can work on first. For example, when translating "<i>kepala dua</i>," I was really confused about what the English idiom was. In the end, I translated it into regular English, not the English idiom form. For "<i>cuci mata</i>," I don't remember the English idiom. For "<i>main tangan</i>," I thought of "hit" at first, because of the pressure of seeing friends who had already finished, the

				translate was nonsense. As for the idiom "<i>muka dua</i>," as far as I know, "two-faced" is more like "shameless." Overall, there's a lot I know but I have trouble remembering, so I translate it to as best as I can.
			7. When translating the EN-ID, ID-EN idioms, do you rely on anything, like a dictionary or something?	Nothing. When I'm working, I rely on my memory of the idioms I have. It's more about the knowledge of idioms I've got from social media. Some idioms are familiar to me, but others aren't. So, for the idioms I don't know, I just translate them into regular sentences. If I want to see the context of the sentence, if there are other sentences that help, I can still see them from the context, right? But when I don't understand the context, I just translate to the best of my ability and memory.
			8. Do you think translating idiom requires more extra effort than translating regular text, even with the help of context?	Yes, idioms are more difficult because they can't be translated literally and depend heavily on the context of the sentence. I think a clear context for using these idioms is important.

Appendix 3. Informed Consent of Respondents



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

FAKULTAS HUMANIORA

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Website: <http://humaniora.uin-malang.ac.id>

PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : DS
Usia : 21 tahun
Pekerjaan : mahasiswa
Alamat : Suwayung, kec. Sukorejo, kab. Pasuruan

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafina Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms in Students' Translation
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 26 April 2026

Responden,



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

FAKULTAS HUMANIORA

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PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : FN
Usia : 21 tahun
Pekerjaan : Mahasiswa
Alamat : Perumahan jenggo permai L 26, Jenu, Tuban, Jawa timur

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafina Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms in Students' Translation
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 26 April 2026

Responden,



KEMENTERIAN AGAMA REPUBLIK INDONESIA
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FAKULTAS HUMANIORA

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PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : FP
Usia : 21
Pekerjaan : Mahasiswa
Alamat : Perumahan Joyogrand, Blok 17 no 17.

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafna Zeliati
NIM : 22030210109
Judul : Translation Strategies and Contextual Influences of Idioms in Students
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia menjadi responden pada penelitian ini.

Malang, 27 April 2026

Responden,



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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

FAKULTAS HUMANIORA

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PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : SA
Usia : 21
Pekerjaan : Mahasiswa
Alamat : Joyogrand

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafira Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms in Students
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 20 April 2026

Responden,



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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

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PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : *RS*
Usia : *21*
Pekerjaan : *Mahasiswa*
Alamat : *Jl. Jerute RT 01 / RW 01 Gunungseri, Tajinan, Malang*

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : *Syafina Zelianti*
NIM : *220302110109*
Judul : *Translation Strategies and Contextual Influences of Idioms in Students' Translation*
Prodi : *Sastra Inggris*

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia menjadi responden pada penelitian ini.

Malang, *28* April 2026

Responden,

[Signature]
SB



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PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : MJ
Usia : 21
Pekerjaan : Mahasiswa
Alamat : Desa Pucang Anom, Jambesari, Bondawoso, Jawa Timur

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafina Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms in Students' Translation
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 28 April 2026

Responden,



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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

FAKULTAS HUMANIORA

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PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : SM
Usia : 20
Pekerjaan : Mahasiswa
Alamat : Jl. Raya Karim Pasia, Cileungsi, Bogor, Jawa Barat

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafina Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms students' Translation
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 28 April 2026

Responden,



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

FAKULTAS HUMANIORA

Jalan Gajayana 50 Telepon 0341 – 570872, Faksimile 0341 – 570872 Malang 65144
Website: <http://humaniora.uin-malang.ac.id>

PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : R.A.
Usia : 21
Pekerjaan : Mahasiswa
Alamat : Perum Griya estetika blok A2/21 rt 07/02, Keranggen, Bogor.

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafina Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms in Students' Translation
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 28 April 2026

Responden,



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

FAKULTAS HUMANIORA

Jalan Gajayana 50 Telepon 0341 – 570872, Faksimile 0341 – 570872 Malang 65144
Website: <http://humaniora.uin-malang.ac.id>

PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : IP
Usia : 21 Th
Pekerjaan : Mahasiswa
Alamat : Jl. Joyosuko no. 14

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafina Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms in Students' Translation
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 28 April 2026

Responden,



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

FAKULTAS HUMANIORA

Jalan Gajayana 50 Telepon 0341 – 570872, Faksimile 0341 – 570872 Malang 65144

Website: <http://humaniora.uin-malang.ac.id>

PERNYATAAN KESEDIAAN MENJADI RESPONDEN PENELITIAN

Saya yang bertanda di bawah ini:

Nama : NR
Usia : 21
Pekerjaan : Mahasiswa
Alamat : Desa Poncokusumo, Kec. Poncokusumo, Kab. Malang

Bersedia menjadi responden pada penelitian yang dilakukan oleh mahasiswa berikut:

Nama : Syafina Zelianti
NIM : 220302110109
Judul : Translation Strategies and Contextual Influences of Idioms in Students' Translation
Prodi : Sastra Inggris

Saya sudah dijelaskan bahwa jawaban saya hanya akan digunakan sebagai keperluan penelitian dan saya mengerti bahwa segala informasi yang saya berikan akan dijaga kerahasiaannya bagi peneliti dan pembimbing. Saya mengerti bahwa setiap hasil yang dipublikasikan akan menggunakan nama samaran dan temuan tidak akan dilaporkan dengan cara yang akan mengidentifikasi saya atau institusi saya.

Saya menyetujui informasi dan pendapat yang telah saya berikan dalam setiap laporan penelitian ini dan saya dengan suka rela bersedia mejadi responden pada penelitian ini.

Malang, 29 April 2026

Responden,