

CHAPTER II

LITERATURE REVIEW

This chapter serves as a thorough review of existing literature, encompassing both theoretical frameworks and related research studies, providing the essential groundwork and insights that underpin the subsequent subchapters of this research.

2.1 Translation

Larson (1984) defined translation as the act of conveying meaning from the source language to the receptor language. In addition, Newmark (1988) defined translation as the process of conveying the intended meaning of a source text into a target text as the author intended it to be understood.

According to Nida and Taber (1982), translation is the act of reproducing in the receptor language the closest natural equivalence of a source language message. This process involves 2 key considerations: first, achieving equivalence in terms of meaning, and second, achieving equivalence in terms of style. In essence, their definition emphasizes the importance of capturing both the semantic content and stylistic nuances of the source language message in the translated version.

House (2014) defined translation in 2 ways. First, translation is described as the result of a linguistic-textual operation, where a text in one language is reproduced in another language. Second, translation is considered both a linguistic and textual activity, involving the reproduction of a text written in one language into another language. These definitions highlight the process of linguistic transformation and the transfer of textual content from one language to another.

Translation, as described by various scholars, encompasses the act of conveying meaning from a source language to a receptor language, ensuring that the intended message of the source text is understood in the target text. Larson (1984) and Newmark (1988) emphasize the transmission of meaning from the source to the target text, while Nida and Taber (1982) underscore the importance of achieving both semantic and stylistic equivalence between languages. Their definition highlights the dual consideration of meaning and style in the translation process. Additionally, House (2014) characterizes translation as both a linguistic-textual operation and a linguistic and textual activity, emphasizing the transformation of language and the transfer of textual content across languages. In essence, translation involves not only reproducing the linguistic content of a text but also preserving its stylistic nuances and textual integrity in the target language.

2.2 Translation of Fiction

Fiction refers to stories created from the imagination or narratives about characters, places, and events that are not real (Harmon & Holman, 1990). It allows writers to explore truths about life and human nature through creative storytelling. Therefore, translating a fiction involves a nuanced approach that captures the original's artistic essence and emotional depth where the translator must convey not just the semantic content but also the stylistic and cultural nuances of the source text.

Hu (2000) emphasizes that fiction translation is inherently complex, involving not just the transfer of language but also the transference of cultural and social contexts. This means that translators must navigate differences in cultural norms, societal values, and literary conventions to ensure that the translated work

resonates with the target audience while preserving the author's original intent. Similarly, Lefevere (1992) discusses the concept of translation as a form of rewriting, where translators play a crucial role in shaping how literature is received in different cultural contexts. This perspective highlights the translator's active role in mediating between cultures, making critical decisions that affect the interpretation and reception of fictional works.

2.3 Translatability and Untranslatability

Translatability refers to the extent to which a text or its elements can be accurately and meaningfully translated from one language to another (Pym & Turk, 1998). Translatability is influenced by the cultural references and universal concepts that overlap between 2 or more languages. This allows for an equivalent expression to exist or be created in another language. Similarly, Newmark (1988) argued that the success of a translation often depends on the translator's ability to balance meaning and style. He distinguished between semantic and communicative translation, where the former preserves the source text's exact meaning and the latter aims to recreate a similar effect for the target audience.

In contrast, untranslatability, as defined by Aranda (2007), is a characteristic of text or speech that lacks a direct equivalent in another language, indicated by the lexical gap within the target language. This concept underscores the challenge of achieving a perfect translation, indicating that some ideas and terms are closely linked and difficult to translate accurately. Similarly, Mohammadi and Keshavarzi (2015) described untranslatability as the phenomenon where elements of a text cannot be fully or adequately conveyed in another language due to linguistic or cultural gaps. Hawley (1996) suggested that some texts are untranslatable because

their meaning and form are inseparable, making it impossible to translate them without losing their essence. Alternatively, Baer (2016) described untranslatability as a reflection of a language's unique "national genius," where the inability to translate certain elements is seen as proof of a language's distinct cultural and intellectual identity

In summary, translatability and untranslatability represent 2 interconnected aspects of the translation process. Translatability highlights the potential for a text or expression to be successfully rendered into another language when shared concepts, structures, or cultural references exist. In contrast, untranslatability underscores the limitations and challenges that arise when elements of a text are so deeply rooted in the source language's culture or linguistic system that no direct equivalent exists. Together, these concepts illustrate the complex balance translators must navigate between fidelity to the original and meaningful communication in the target language.

2.4 Idiomatic Expressions (Idioms)

Idiomatic expressions, as defined by scholars, encompass a diverse range of perspectives that highlight their characteristics. According to Hurford *et al.* (2007), idioms, or idiomatic expressions, are multi-word phrases with idiosyncratic and largely unpredictable overall meanings. These expressions reflect speaker meanings that defy derivation by combining the literal senses of individual words within each phrase according to the regular semantic rules of the language. In simpler terms, idioms possess distinctive and often metaphorical meanings that extend beyond the sum of their individual parts, presenting a challenge for interpretation based solely on the literal meanings of the words they comprise.

Baker (2018) characterizes idioms as fixed language patterns with limited variation in form. These expressions convey meanings that cannot be easily deduced from the individual components within them, further emphasizing the rigidity of their linguistic structure. In addition, O'Dell and McCarthy (2017) suggest that idioms are language expressions deeply connected to cultural contexts, where their meanings transcend literal interpretation and require familiarity with cultural nuances and conventions.

Fraser (1976) defines an idiom as a single constituent or series of constituents whose semantic interpretation is independent of the formatives that compose it. This definition underscores the autonomy of idiomatic meaning from the individual elements making up the expression. Similarly, Trask (2000) conceptualizes idioms as set expressions or phrases where the meaning cannot be deduced or guessed from the meanings of their individual components. The interpretation of an idiom relies on understanding the entire expression as a fixed unit, rather than attempting to derive meaning from the literal senses of its constituent words. These varied definitions collectively provide a nuanced understanding of the intricacies associated with idiomatic expressions.

Idioms, as defined by various scholars, represent multi-word phrases or fixed language patterns with meanings that transcend the literal interpretation of their individual components. These expressions, as highlighted by Hurford et al. (2007), Baker (2018), O'Dell and McCarthy (2017), Fraser (1976), and Trask (2000), possess idiosyncratic and often metaphorical meanings that cannot be derived from the sum of their parts. Idioms reflect speaker meanings that defy conventional semantic rules, requiring familiarity with cultural contexts and

nuances for accurate interpretation. In short, idioms are expressions whose meanings go beyond their literal wording. Their non-literal nature presents unique challenges in both comprehension and translation, where understanding hinges on recognizing the entire phrase as a fixed unit rather than attempting to discern meaning from its constituent words. For instance:

Source Text: "People say I'm a **stick in the mud**." (Riordan, 2016, p. 94)

According to the Cambridge Dictionary (n.d.), the idiom "stick in the mud" refers to "someone who is old-fashioned and too serious and avoids enjoyable activities." In this sentence, the expression is used to describe someone who is dull or resistant to change. The literal meanings of "stick" and "mud" do not provide any clues to this figurative meaning, making it impossible to understand through a straightforward, word-for-word translation. This lack of direct connection between the words and their overall figurative meaning is a characteristic of an idiom, emphasizing the complexity and non-literal nature of such expressions. Here is another example:

Source Text: "So Loki's **caught red-handed**." (Riordan, 2016, p. 31)

The idiom "caught red-handed", as defined by the Cambridge Dictionary (n.d.), means "to be discovered in the act of doing something wrong or committing a crime." In this context, the word "caught" retains its literal interpretation, meaning to be apprehended or discovered in the act. However, the phrase "red-handed" is used figuratively to imply being caught in the act of committing a crime or wrongdoing, with the imagery suggesting someone with blood on their hands from the crime. This blend of a literal component ("caught") and a figurative component

("red-handed") also characterizes idioms, where part of the expression can be understood through its direct meaning while the other part requires a figurative interpretation.

2.5 Untranslatability in Idiom Characteristics

Mohammadi and Keshavarzi (2015) highlighted that untranslatability often manifests in culturally specific terms, such as idiomatic expressions. Idiomatic expressions exemplify the complexities of untranslatability, particularly due to their non-literal nature. As Baker (2018) and Irujo (1986) suggested, idioms pose significant challenges for translation, as their figurative meanings often refrain from direct interpretation. This non-literalness of idioms creates a barrier to achieving perfect translation, highlighting the existence of lexical gaps in the target language. Translators must navigate linguistic and cultural nuances embedded within idiomatic expressions, which may lack direct equivalents in the target language. Thus, the inherent non-literalness of idioms contributes to linguistic untranslatability, where specific expressions or concepts from the source language cannot be accurately conveyed in the target language. Baker (2018) further highlighted several characteristics of idioms that may lead to untranslatability. Those are the following:

1. Violating Truth Conditions

The first characteristic of an idiom, according to Baker (2018), is truth condition violation. Some idioms violate truth conditions, meaning their literal interpretation does not make sense. In other words, the idiom, when taken literally, may not make logical or factual sense. This discrepancy creates untranslatability as

conveying the figurative sense relies heavily on cultural knowledge and context, making direct translation difficult. For instance:

Expression: "It's **raining cats and dogs**." (Baker, 2018, p. 71)

The idiom "raining cats and dogs" is used to describe a heavy downpour. However the literal interpretation of "raining cats and dogs" violates the truth condition as the literal interpretation of the idiom, cats and dogs falling from the sky, is nonsensical. Based on Aranda's (2007) framework, the untranslatability of this idiom stems from the absurd imagery (falling cats and dogs from the sky) involved within the expression to convey the intended meaning of heavy rain, which may not be recognizable or have a direct equivalent expression within other languages. As such, this idiom can be challenging to translate without losing the figurative nuance.

2. Grammatical Ill-Formed Expressions

The second characteristic of an idiom, based on Baker (2018), is grammatically ill-formed. Some Idioms may seem ill-formed because they do not follow the grammatical rules of the language. These idioms might seem incorrect when analyzed grammatically, but they have established figurative meanings within the language. This grammatical disparity contributes to untranslatability, requiring translators to convey the intended figurative sense despite linguistic incongruities. For example

Expression: "A broken wrist has **put paid to** his chances of getting into the final match." (Baker, 2018, p. 71)

The idiom "put paid to" exemplifies grammatical ill-formedness. It uses the word "paid," typically a verb or an adjective concerning monetary transactions, in an

uncommon syntactic position that follows the verb "put" to convey the finality or termination of an endeavor or hope. This unusual usage does not conform to standard English constructions, where "paid" does not typically follow "put" directly in other contexts. The peculiar grammatical structure of "put paid to" not only marks it as an idiom but also adds to its figurative nuance by distancing it from literal interpretation. In line with Aranda's (2007) framework, the untranslatability of this idiom arises from the peculiar grammatical structure that contributed to the figurative nuance of the expression to communicate to intended meaning (to ruin someone's hopes or chances), which may not have a direct equivalent in other languages.

3. Simile-like Structures

Another characteristic of an idiom, as highlighted by Baker (2018), is the simile-like structure. Simile-like structures in idioms involve expressions that use the word "like" to create a comparison, suggesting a figurative interpretation. These idioms typically draw parallels between 2 entities, emphasizing similarity for a figurative effect. This reliance on metaphorical interpretation contributes to untranslatability as direct translation may not capture the intended figurative meaning. For instance:

Expression: "I feel **like a fish out of water** at this party." (Baker, 2018, p. 71)

This idiom employs a simile to compare a person's discomfort in a particular situation to a fish being out of its natural aquatic environment. Literally, it conjures the image of a fish struggling to breathe and move outside water, which is an

environment where it cannot function effectively. This vivid comparison helps to immediately convey the sense of not belonging or being out of one's element. Based on Aranda's (2007) framework, the untranslatability of this idiom arises from the usage of a figurative comparison ("like a fish out of water") to communicate the intended meaning of the expression (someone's discomfort). The specific image of a "fish out of water" might not resonate in the same way within other languages, resulting in no direct equivalent.

4. Misleading Idioms

According to Baker (2018), some idioms are considered "misleading" because they appear transparent and offer a reasonable literal interpretation. These idioms often have both plausible literal and idiomatic meanings. This ambiguity contributes to untranslatability, requiring translators to accurately convey the intended meaning amidst potential confusion. For example:

Expression: "I'm **going out with** her." (Baker, 2018, p. 72)

The idiom "go out with" is misleading because its literal interpretation is plausible, but its actual meaning is related to romantic involvement. Taken literally, this phrase might suggest physically leaving a location with someone. However, the intended idiomatic meaning of "go out with" is to have a romantic or sexual relationship with someone. In line with Aranda's (2007) framework, the untranslatability of such idioms lies in the fact that even when the literal meaning is viable in context, the figurative concept cannot be directly rendered without risking confusion or a loss of nuance. As a result, translators must often choose

between preserving literal accuracy or conveying the intended relational meaning, which may not be possible with a direct equivalent in the target language.

2.6 Idiom Translation Strategies

Translating idiomatic expressions presents unique challenges in translation due to their figurative nuances that often lack direct equivalents in the target language. Idioms are deeply rooted in the cultural and linguistic contexts of the source language, making their translation more complex than literal expressions. To address these complexities, translators must employ specific strategies that balance maintaining the idiom's original meaning and ensuring readability and relevance in the target language. Newmark (1988) proposed a classification of translation types, including semantic and communicative translation. Semantic translation aims to render the exact contextual meaning of the source text while respecting the syntactic structures of the target language. In contrast, communicative translation seeks to produce a similar effect on the target audience as that experienced by the original readers. However, while these types provide a general framework for translation, Baker's (2018) idiom translation strategies are more nuanced and specifically tailored for handling the unique challenges idioms present. Baker (2018) outlined 6 distinct translation strategies that can be employed when translating idiomatic expressions, namely:

1. Using an idiom of similar meaning and form

According to Baker (2018), this strategy involves selecting an idiom in the target language that not only conveys a similar meaning to the source-language idiom but also consists of equivalent lexical items. However, achieving a perfect match in both meaning and form can be challenging and is only occasionally

possible. Here is an example taken from Riordan's (2016) "Hotel Valhalla: Guide to the Norse Worlds" companion book and its Indonesian translation:

Source Text (ST): "That possibility has never once **crossed my mind.**"
(Riordan, 2016, p. 20)

Target Text: "Kemungkinan itu tidak pernah **terlintas di benakku** barang
satu kali pun." (Riordan, 2019, p. 26)

The English idiom "crossed my mind," according to Merriam-Webster online dictionary (n.d.), means "to come into one's thoughts." This idiomatic expression suggests the occurrence of a thought or idea in someone's mind. The Indonesian translation "terlintas di benakku" conveys a similar meaning, where "terlintas" means "flashed" or "occurred," and "di benakku" means "in my mind." Although there are differences in specific lexical items, such as "crossed" and "terlintas," they serve similar metaphorical functions within their respective languages. Both expressions depict the idea of a thought occurring or appearing in one's mind, thus maintaining a parallel form. This strategy allows for effective communication of the intended meaning while ensuring cultural and linguistic appropriateness for the target audience.

2. Using an idiom of similar meaning but dissimilar form

Baker (2018) suggests that in this approach, a comparable idiom or fixed expression in the target language is chosen, possessing a meaning similar to that of the source idiom or expression but composed of different lexical items. This strategy allows for conveying a similar idea with variations in linguistic form. For example:

ST: "I couldn't read, but I **saw the writing on the wall.**" (Riordan, 2016, p. 26)

TT: "Aku tidak bisa baca tulis, tetapi aku **bisa membaca nasibku** pada saat itu." (Riordan, 2019, p. 32)

The English idiom "saw the writing on the wall," according to Merriam-Webster online dictionary (n.d.), means "to know that something is going to happen" or "to foresee impending trouble or disaster." The Indonesian translation "membaca nasibku pada saat itu" translates to "reading my fate at that moment," which conveys a similar meaning of understanding or perceiving a significant outcome. While the English idiom uses a metaphorical expression related to visual perception ("saw the writing on the wall") to convey the idea of foreseeing or understanding a situation, the Indonesian translation uses a different metaphor related to reading ("membaca nasibku") to convey a similar meaning. Despite the use of different lexical items and metaphors, both idioms convey the concept of understanding or perceiving a situation without directly referring to reading or visual perception. Therefore, this translation strategy allows for conveying a similar idea with variations in linguistic form that are appropriate for the target language and audience.

3. Borrowing the source language idiom

According to Baker (2018), idioms can be borrowed directly in their original form in certain contexts. This strategy is particularly evident in cases where preserving the authenticity or cultural specificity of the source-language idiom is essential. For example, the idiom "out of this world," taken from the Manchester Museum of Science and Industry's (UK) promotion leaflet, is prominently

displayed around the museum. It is a play on the idiomatic meaning of "out of this world" (fantastic, superb) as defined by the Cambridge online dictionary (n.d.), and the more concrete meaning of "from another galaxy, beyond the earth environment," hinting at what a visitor could expect to see in a space gallery. In all editions of the promotion leaflet (French, Italian, Spanish, German, and Japanese), the idiom/name of the space gallery is retained in English (Baker, 2018, pp. 80-81). This illustrates the borrowing strategy, where the original English idiom is preserved to maintain its dual connotations and the cultural nuance associated with the museum exhibit.

4. Translation by paraphrase

Baker (2018) proposes that translation by paraphrasing involves rephrasing an idiomatic expression or phrase from the source language into a more easily understandable or equivalent expression in the target language. This method is used when there is no direct equivalent idiom or when the idiom's meaning is not easily conveyed through a literal translation. The goal is to convey the intended meaning of the original expression effectively while ensuring that it is culturally and contextually appropriate for the target audience. Here is an example:

ST: "Loki owned up to his mistake and set about **making things right**." (Riordan, 2016, p. 127)

TT: "Loki mengaku salah dan bertekad **mencari solusi**." (Riordan, 2019, p. 137)

The idiom "making things right," according to Merriam-Webster online dictionary (n.d.), means "to correct something wrong or bad." This idiomatic expression

suggests taking actions to rectify a mistake or resolve a problem. In the Indonesian translation, "mencari solusi" means "finding a solution," which effectively conveys the idea of rectifying a mistake or resolving an issue. While the exact idiomatic expression "making things right" is not directly translated, the paraphrase "mencari solusi" captures the essence of the original meaning. This approach ensures that the intended message is clear and culturally appropriate for the target audience, even though the specific idiomatic form is not preserved.

5. Translation by omission of a play on idiom

This strategy, as highlighted by Baker (2018), entails presenting only the literal meaning of an idiom in a context that allows for a straightforward interpretation, excluding the playful or idiomatic elements. The challenge lies in reproducing the play on idiom. For example, a leaflet distributed at the Wedgwood factory and exhibition includes the idiom **"on a plate"** in the sentence "Centuries of craftsmanship **on a plate**." According to Cambridge Dictionary (n.d.), "give (something) on a plate" figuratively implies obtaining something effortlessly or without significant effort. This idiom carries both a literal connection to a plate and a figurative meaning. However, such linguistic play is difficult to replicate in other languages. In the Japanese translation, the idiomatic aspect is lost, and the caption is rendered in kanji, translating literally to, "The craft of famous people has been continually **poured** for centuries **into a single plate**" (Baker, 2018, p. 85).

6. Translation by omission of entire idiom

Baker (2018) notes that sometimes, an idiom may be entirely omitted in the target text due to the absence of a close match, difficulties in paraphrasing, or for

stylistic reasons. This approach ensures a more straightforward and idiomatic-free expression in the translated version. For example:

ST: “Look at it from our point of view, **for crying out loud!**” (Riordan, 2016, p. 139)

TT: “Coba lihat dari sudut pandang kami!” (Riordan, 2019, p. 149)

The idiom "for crying out loud," according to the Merriam-Webster online dictionary (n.d.), is an exclamation used to express frustration, annoyance, or impatience. It is often employed to emphasize the speaker's strong feelings about a situation. In the Indonesian translation, the phrase "for crying out loud" is entirely omitted, resulting in "Coba lihat dari sudut pandang kami!" which translates to "Try to look from our point of view!" This translation removes the idiomatic expression and presents a straightforward request without the emotional emphasis conveyed by the original idiom. By omitting the idiom, the translation simplifies the sentence and focuses on the main message, making it more direct and clear for the target audience.

2.7 “9 from the Nine Worlds” Companion Book

"9 from the Nine Worlds," authored by New York Times #1 best-selling author Riordan (2018) and published by Hyperion Books, is a companion piece linked to the author's "Magnus Chase and the Gods of Asgard" trilogy. Companion piece, as defined by Merriam-Webster (n.d.), is a type of literature that complements and enriches related literature. This companion book has been translated into various languages, including an Indonesian rendition by Reni Indardini, published by Noura Books in 2019. Drawing inspiration from the Prose

Edda, this series is widely recognized for its playful and family-friendly interpretation of Norse mythology. The unique blend of mythological elements with contemporary storytelling presents an intriguing challenge for translators, as they must balance fidelity to the source material with ensuring accessibility to a modern audience.

“9 from the Nine Worlds” companion book extends the narrative universe of Riordan’s trilogy, offering readers a deeper exploration of the nine realms from Norse mythology (Amazon, n.d.). Norse mythology refers to the body of myths originating from the North Germanic peoples, primarily preserved in Old Norse texts from medieval Iceland. These myths center around gods such as Odin, Thor, Loki, and Freyja, and feature a cosmology that includes nine interconnected realms, each with distinct characteristics and inhabitants. Norse mythology refers to the body of myths originating from the North Germanic peoples, primarily preserved in Old Norse texts from medieval Iceland (Lindow, 1988). These myths center around gods such as Odin, Thor, Loki, and Freyja, and feature a cosmology that includes nine interconnected realms, each with distinct characteristics and inhabitants. The realms, namely Asgard, Midgard, Nidavellir, Alfheim, Jotunheim, Helheim, Niflheim, Vanaheim, and Muspellheim, unfold through nine short stories from Riordan’s (2018) companion book. Each tale contributes to an understanding of the settings introduced in the original trilogy, allowing readers to delve into the rich tapestry of Norse mythology (Riordan, 2018). Furthermore, the whimsical and lighthearted tone of the series adds another layer of complexity to the translation process, requiring translators to capture the humor and spirit of the original text while navigating linguistic and cultural differences.

2.8 Previous Studies

The following findings from prior studies serve as relevant references for this research:

The first previous study is conducted by Shojaei (2012), entitled “Translation of Idiomatic Expressions: Strategies and Difficulties.” This research analyzed the challenges in translating idiomatic expressions between Persian and English, identifying several factors that cause difficulty, including cultural specificity and linguistic dissimilarity. Shojaei emphasized that idioms often reflect culturally bound meanings, making direct translation difficult. The study also categorized idioms based on how their meanings relate to literal interpretations and discussed appropriate translation strategies such as paraphrasing and using equivalents.

The second study is conducted by Mohammadi and Keshavarzi (2015), titled “Cultural Translatability and Intranslatability in Shahnameh: A Case Study of *Rostam and Sohrab*.” This study focused on the untranslatability of culturally specific terms in the Persian epic *Shahnameh*. Using the frameworks of Vinay and Darbelnet (2000) and Newmark (1988), the authors categorized the untranslatable elements (such as personal names, common nouns, and place names) and analyzed the frequency and strategies used to handle them. Among the most frequent strategies were transference, retention through translation, and replacement. The study concluded that the deeply embedded cultural references and unique stylistic elements of *Shahnameh* contribute to its untranslatability.

The third previous study is a research conducted by Floranti and Mubarak (2020) entitled “Indonesia–English Translation of Idiomatic Expressions in the Novel *This Earth of Mankind*.” The primary objective of this study is to investigate the Indonesian–English translation of idioms in the novel *Bumi Manusia (This Earth of Mankind)* using Baker's (1992) translation strategies and Bell's (1991) framework of the degree of accuracy in the target language (TL). The researchers employed content analysis for this study. Based on the findings, the dominant strategy was paraphrasing, which involved reproducing original meanings through common vocabulary in the target language or explanatory statements. While some idioms had equivalent forms in the TL, the study noted unavoidable decreases in meaning, emphasizing the translator's attempt to maintain equivalence.

The fourth previous study is a research conducted by Pratiwi and Lubis (2021) entitled “Strategies of Translating English Idiomatic Expressions in *Paper Towns* into Bahasa Indonesia by Angelic Zaizai.” Pratiwi and Lubis discussed English idiomatic expressions in the novel *Paper Towns* and their translation into Bahasa Indonesia. Using Fernando's (1996) and Baker's (1992) theories, the study identified 2 strategies: translation by paraphrase, using an idiom of similar meaning and form, and using an idiom of similar meaning but dissimilar form. Paraphrase was the most used strategy, with 70 instances out of 95, while translation by omission was not applied. Literal idioms, semi-idioms, and pure idioms were categorized, with pure idioms being the most common.

The fifth previous study is a research conducted by Abdalla (2023) entitled “Challenges in Translating Idiomatic Expressions from English into Arabic.” Abdalla's study sheds light on the main challenges university students encounter

when translating idiomatic expressions from English into Arabic. Using a descriptive analytical approach, the study involved a test with ten idiomatic expressions to collect data. The findings indicated significant difficulties for students in interpreting and translating idiomatic expressions due to low familiarity with English idioms. The study emphasized the importance of understanding idioms' contextual usage and employing appropriate strategies to avoid literal translations and non-equivalence. Abdalla suggested that increased exposure to idiomatic expressions in educational institutions is crucial for enhancing students' knowledge and proficiency in English.

The sixth previous study is a research conducted by Effendi and Hardjanto (2023) entitled “Strategies of Idiom Translation from English to Indonesian: The Case of The Novel *Rich People Problems*.” Effendi and Hardjanto analyzed idiom translation strategies in the novel *Rich People Problems* using Baker's (1992) translation strategies and Makkai's (1972) idiom classification. The study employed a qualitative method supported by quantitative data and sampling techniques. The research identified 3 strategies: translation by paraphrase, omission of a play, and omission of the entire idiom, with paraphrasing being the most dominant strategy (64.29%). The study also classified idioms into phrasal verb idioms, tournure idioms, and irreversible binomial idioms. The dominance of paraphrasing was attributed to time constraints and deadlines faced by translators in determining idiom equivalences in the TL.

The seventh previous study is a research conducted by Tambunan (2023) entitled “Revealing the Classification of Idioms and the Translation Strategies from English into Indonesian in 'The Recruit' Series Movie.” Tambunan's research

focuses on the classification and translation strategies of idioms in the series *The Recruit*, using Glucksberg's (2001) idiom classification and Baker's (2018) translation strategies. A qualitative descriptive method was applied to analyze 37 idioms across 8 episodes. The study identified 7 non-compositional idioms, 21 compositional transparent idioms, 5 compositional opaque idioms, and 4 quasi-metaphorical idioms. The findings revealed that 2 idioms were translated into idioms in Indonesian, 30 were translated using paraphrase, and 5 were translated literally. The research underscored the predominant use of paraphrasing in translating idiomatic expressions from English to Indonesian.

The eighth previous study is conducted by Ngongo et al. (2024), titled "Strategies in Undertaking Difficulties in Translating Idioms from English into Indonesia: A Case on Translation." This study focuses on analyzing the translation methods and quality of English idioms translated into Indonesian. The research employs a qualitative approach, using existing Indonesian translations of English idioms as its data source. It identifies 3 primary approaches to translating idiomatic expressions: using equivalent forms, translating idioms generically, and identifying idioms that are untranslatable. Out of the idioms analyzed, 10 idioms were translated using equivalent forms, 13 were translated more generically, and 13 were found to be untranslatable into Indonesian idioms. The study emphasizes that understanding idioms requires more than literal translation, highlighting the complexities and cultural nuances involved in idiomatic translation. The findings underscore the need for translators and EFL learners to develop a deeper understanding of the source and target languages' contexts to produce more accurate translations. Additionally, the study provides insights into translation strategies that

help preserve the meaning of idioms, even when they do not have direct equivalents in the target language.

While the previous studies by Floranti and Mubarak (2020), Pratiwi and Lubis (2021), Effendi and Hardjanto (2023), and Tambunan (2023) have explored the strategies for translating idioms using frameworks such as Baker's (1992, 2018) and Fernando's (1996) classifications, these studies primarily focused on identifying and applying translation strategies, with limited attention to the issue of untranslatability. Similarly, Shojaei (2012) discussed the challenges idioms present due to cultural and linguistic differences, while Mohammadi and Keshavarzi (2015) examined untranslatability in broader cultural terms, rather than focusing specifically on idioms. Abdalla (2023) and Ngongo et al. (2024) addressed the challenges faced by learners and translators when dealing with idioms. However, the current research distinguished itself by explicitly focusing on the characteristics of idioms that contribute to untranslatability. By analyzing idiomatic expressions in "9 from the Nine Worlds" through the lens of Aranda's (2007) notion of untranslatability and Baker's (2018) idiom characteristics and strategies, this study aimed to fill an existing gap in the literature and contribute to a deeper understanding of idiomatic translation.