

# Cultural Competence of EFL Students in Translating Idioms from English to Indonesian

Qoriatin Husnia Nurosida

Universitas Negeri Surabaya, Indonesia

Widyastuti

Universitas Negeri Surabaya, Indonesia

E-mail: [qoriatin.18011@mhs.unesa.ac.id](mailto:qoriatin.18011@mhs.unesa.ac.id)

Received: 10 August 2022

Accepted: 1 September 2022

Published: 5 September 2022

## Abstract

This study was going to discuss the cultural competence of EFL students and the strategies used to translate idioms by them since many previous studies discussed the translation of idioms, however they did not focus on how they are related to culture. The method applied of this study was descriptive qualitative to emphasize in explaining, describing, and understanding the context of the discussion. The results indicated that there were four strategies the learners used to transfer idioms, namely using idioms with the same meaning but different form, paraphrasing, omitting of a play on idioms, and omitting the entire idioms. Six of seven idioms could be rendered accurately by most of EFL students. Thus, they were considered as able to have cultural competence in translating idioms. The idiom itself is an expression whose meaning cannot be translated literally where they are affected by the cultural development of languages. A translator needs to have competence on culture to translate idioms, likewise EFL students who interact directly with translation activities.

**Keywords:** *cultural competence; EFL students; translating idioms; translation strategies*

## 1. Introduction

Students of English as a foreign language learners (EFL) play a direct role in the translation process. They may transfer English texts to their mother tongue or the texts in their mother tongue to English. In addition to the obligation in translation courses, translation activities may be a side job. Therefore, as learners deal with translating activities, they need to have the competence to translate, one of which is regarding culture to reduce the possibility of error in translating.

Cultural competence is one of the abilities needed by a translator. It is the capability to understand information about culture such as where the language comes from, how the behavioral standards are, and how people's habits are in both source language and target language. Aside to pay attention to technical matters such as punctuation, spelling, diction, and sentence construction, it is also refers to the compatibility between the source text (ST) and the target text (TT) or the equivalence of the two in terms of messages. A translator must know the cultural differences or cultural gap that develop between the source language and the target language since cultural diversity will affect the use of language in a society. The choice of equal words and phrases in the target language is influenced by the change of culture. For instance, the term *putih abu-abu* in Indonesian refers to the high school which cannot be literally translated into *white and gray*. This is influenced by the Indonesian culture of wearing white and gray uniforms in high school. Cultural elements as in the example also apply to other languages. One culture with another culture has a different word, phrase, clause, and sentence because of the cultural case.

Although some cultural words describe the true meaning, but some of them cannot be transferred based on literal meaning. This becomes the translation focus since each culture has its own characteristics. There are five cultural categories to be considered (Newmark, 1988). Ecology category includes flora, fauna, and plains as komodo that only lives in Indonesia. Material culture includes food, clothes, house, and transport such as yakitori in Japanese can be rendered as sate in Indonesian. Social culture includes work and leisure. For example, there is a *pawang hujan* that may



only be found in Indonesia. To translate it into English, it could be *the people who are believed to be able to stop or bring rain*. Organization and ideas category include religions and politics like in the expression *menengadahkan kedua tangan* which can be rendered as pray. The last is gestures and habits. For instance, form a movement of the thumb facing up and proposing it in front in Javanese means allowing people to walk first or perform an action.

In a text, one of the cultural implementation can be found in the application of idioms. Idioms are the units of lexical semantics which show that the meanings are not based on the individual word they are composing of (Nunberg et al., 1994). Idioms are bound by culture which are not only based on the meaning of a word (Liontas, 2017). They cannot be interpreted linguistically. Ali & Rushaidi (2016) emphasized that idioms in one language may have different cultural items from other languages so that they cannot be rendered in some cases. The idiom *killing two birds with one stone*, if rendered into Indonesian, would be *Sekali dayung dua tiga pulau terlampaui*. Although they have different forms, both idioms have the same message out of the differences in cultural development in the two languages. In addition to translate using idioms with the same meaning, there are other strategies that can be used. There are many idiomatic expressions that each language has. Those are divided based on several aspects or dimensions. Liontas (2017) claims that some general aspects in the classification of the types of idioms are according to the transparency or semantic opacity and according to the construction that form it. There are also idiomatic expressions based on the type of constituent elements. According to the transparency, idioms are divided into three, transparent idioms, semitransparent, and opaque (Mäntylä, 2004). When viewed from the structure of its constituent, idiomatic expressions are classified into several types, phrasal verb idioms, nominal combination, tournure idiom, and irreversible binomials (Abdi & Munandar, 2019; Anggini, 2019). Furthermore, idiomatic expressions can also be divided according to their constituent types such as animal and plant names, body parts, and names of color.

There are six strategies that can be applied to overcome the ambiguity of translating idioms (Baker, 2017). The first is to take idioms with the same meaning and form in the target language from the source language. For example, the English idiom *to force the hand of* which has the same meaning and form as the French idiom *de forcer la main au*. Second, taking idioms with the same meaning in the target language but in a different form. For instance, is English idiom *puppy love* and Indonesian idiom *cinta monyet* which the meaning of both of them is teenage love. The third strategy is to apply the borrowing technique from the source language as still using the idiom *out of this world* in Indonesian text. Then, translators can translate by paraphrase where many idioms do not have equivalence expressions in the target language. For example is rendering idiom *lose your touch* into *kehilangan kemampuanmu*. In the process of paraphrasing, it can be right or wrong. Strategy five is by omitting a play on idioms. In other words, this strategy is by using literal meaning. The last one is by omitting all elements of idioms because there are no similar idioms and the idiom cannot be paraphrased in the target language. For instance, the English Idiom *for good measure* cannot be paraphrased and has no similar idiom in Arabic.

Several previous studies discussed the translation of idioms since according to Arono & Nadrah, (2019) idioms are one of the highest difficulties that are faced by students to translate among other types of text that is 87,5% in errors. The first study was conducted by Ali & Rushaidi (2016) which reveal the difficulties and the strategies in rendering English idioms to Arabic. It was found that the difficulties are students' impotency to find the equal meaning, misinterpretation of the idioms, translating literally, and omitting the idioms. For the strategies, they used paraphrasing, literal translation, translation by omission. The other study was regarding idioms translation strategies used in the subtitle of the movie *Pitch Perfect 3* (Destaria & Rini, 2019). The result showed that there were four idioms that are translated using idiom in similar meaning but dissimilar form strategy; 46 idioms are translated using paraphrase strategy; and 1 idiom by omission strategy.

Inasmuch as previous studies only focused on idiom translation strategies and the difficulties, this study is going to reveal the influence of the EFL students' cultural competence in translating English idioms to Indonesian. The following are the research questions in this study: 1.) How does the cultural competence of EFL students in translating idiom? 2.) What are the translation strategies used by EFL students in translating idioms from English to Indonesian?

## 2.Method

This study applied a descriptive qualitative method to reveal English department students cultural competence in translating idiomatic expressions from English to Indonesian. The choice of this method is to focus on understanding, explaining, and describing the context of English students' cultural competence. Qualitative method refers to aspects that cannot be quantified, but rather to a deeper understanding of the analysis (Queirós et al., 2017). The examples of strengths in the qualitative method according to Queirós et al. are a longer period of time in the scope of the study and a more flexible and explored analysis. The subjects of this study were twenty EFL students cohort 2018 who have received translation course, especially regarding translating idioms. They were chosen since they interact directly to both Indonesian and English. The source of the data in this study was the tasks documentation of the *Translation Theory and Practice* course regarding translating idioms. In total, there are twenty documented tasks identified in this study. They are in the form of dialogues containing English idioms which have been translated by EFL students into Indonesian. The data is in the form of phrases in the dialogues which are idioms and the translations. In the whole dialogues, seven idioms containing cultural element were chosen. This study used documentation and observation as data collection techniques. The techniques are based on Litosseliti (2010) who stated that there are five techniques on collecting the data,

documentation, observation, interview, questionnaire, test, and. The documentasion was used to answer the first research question and the observation was used to answer the second research question.

### 3. Findings and Discussion

This part introduces the result of this study. It discusses the cultural competence of the learners in transferring the idioms based on Newmark's (1988) theory regarding translation and culture. It also analyzes the strategies used by EFL students in translating English idioms to Indonesian using Baker's (2017) theory.

#### The cultural competence of EFL students in translating the idioms

In order to know the cultural competence of the EFL students, it is needed to classify into what cultural category the idioms belong to. That is because idioms are culturally bound (Liontas, 2017). Referring to Newmark's (1988) theory, there are several categories such as the category of ecology (flora, fauna, and mountains), material culture (food, clothing, town, and transportation), social culture (work and leisure), organization and ideas, and gestures and habits. Idioms contained in this study are grouped into three categories out of five, they are material culture, social culture, and gesture.

#### Material Culture

The finding shows that the idiom *bring home the bacon* refers to the material category specifically on food. *Bring home the bacon* itself means to earn a salary or to make money with a job (Bolen, 2020; Spears, 2005). Almost all learners translate the idiom *bring home the bacon* in various ways. The following are the accurate translation by ten learners, they are *mempunyai penghasilan (to have income)*, *mendapat pemasukan (to get income)*, *mendapatkan penghasilan (to have income)*, *menghasilkan uang untuk keluarga anda (to make money for your family)*, *mencari uang (to make money)*, *menafkahi keluargamu (to provide for your family)*, *membawa pemasukan (to bring income)*, *menghidupi keluargamu (to provide for your family)*, *menghasilkan uang (to make money)*, *memenuhi kebutuhan (to meet the necessities)*. The translation of the idioms are closely related to the meaning of the idiom *bring home the bacon*, they all refer to earn the salary. However, there are some misinterpretation in translating the idiom by the learners since they do not indicate the appropriate meaning of *bring home the bacon*. They are: *pekerjaanmu (your work)*, *kerja (to work)*, *menjadi sukses (to be successful)*, *mendapatkan kesuksesan (to get success)*, *meraih kesuksesan (to get success)*, *kamu bekerja dimana (where do you work)*, *membawa pulang bacon (to bring home the bacon)*, *bekerja (to work)*. These translations are also rendered by ten learners. Consequently, most of all learners could translate the idiom adequately.

Bacon has the true meaning of processed pork that is widely found in English native countries such as America, England, Australia, Japan, and others that consume pork. It is consumed as their main food for there is no restriction not to consume it. The popularity of bacon in English native countries does not apply in Indonesia. As the learners of this study are Indonesian, they interact more with Indonesian culture which the main food is rice. It may also influenced by the most religion followed is islam which does not consume bacon. The cultural differences between the learners and the cultural elements in the idiom may cause misinterpretations in translating this idiom. However, they can comprehend the emerging cultural differences that can be identified from their translation products. By the cross culture between the learners and the idiom, they have the competence to translate the idiom *bring home the bacon*.

#### Social Culture

The idiom *Booze it up* is included in the category of social culture. It is an English idiom that describes a situation where someone gets drunk. Spears (2005) emphasized that *booze it up* means *to drink heavily* or *to drink to get drunk*. The learners translate the idiom *booze it up* into some expression in Indonesia. They are *minum (to drink)*, *minum alkohol (to drink alcohol)*, *minum-minum (drinking)*, *berbincang (to talk)*, and one learner does not translate it in any word. In the complete sentence of the dialogue, it is written *let's booze it up a little and exchange stories*. If it is looked at the context, the idiom *booze it up* can be interpreted as drinking or drinking alcohol. It points that mostly learners can transfer this idiom into Indonesian.

In English native countries, drinking alcohol to get drunk is a common thing. This activity even becomes a binding habit. Many factors influence it such as lifestyle and religion. The finding shows that most of the learners of this study can translate the idiom *booze it up* correctly eventhough their surrounding culture as students and muslims does not support this kind of activity. It indicates that knowledge regarding some terms in different languages is needed by the learners. Thus, it shows that most of the learners can be categorized as having cultural competence in translating this idiom.

Another idiom which is included in the social culture category is *three sheets to the wind*. The learners transfer *three sheets to the wind* into some words and phrases in Indonesian. They are *Hilang kendali (losing control)*, *mabuk (drunk)*, *mabuk sekali (very drunk)*, *sangat mabuk (very drunk)*, *tidak sadarkan diri (unconscious)*, *mabuk berat (heavily drunk)*, *tiga lembar angin (three sheets to the wind)*, and *mabuk parah (heavily drunk)*. *Mabuk (drunk)* is the most widely used translation by the learners. It is one of the correct translation that refers to the meaning of the idiom. Furthermore, *hilang kendali (losing control)* and *tidak sadarkan diri (being unconcious)* are the expressions that equivalence to unsteady, as stated by Spears. This shows that the translation of the idiom is correct. Spears (2005) stated that three

sheets to the wind and two sheets to the wind means drunk, intoxicated and unsteady. In addition, the other translations are also correct where they refer to the meaning of the idiom, very drunk. It is except for the translation *tiga lembar angin* which has literal meaning.

*Three sheets to the wind* describes the activity of the people in the maritime area. In shipping, the sheets play a significance role in the journey of a ship. They are ropes to control the ship's sail. It is described as when the wind blows on the sail of the ship, the ship will go irregularly or out of control. This idiom actually has a close relationship with Indonesian culture which is also maritime country where many ships sail. *Three sheets to the wind* means the condition that someone is unable to control his/her self because of drunk. Siefring (2004) emphasized that this idiom implies very drunk. As a translator, it needs to understand the culture both in the source language and in the target language. The EFL students as librarians in this study identify the idiom *three sheets to the wind* in the right way, which to translate become unsteady or drunks. Hence, most of the EFL students are sufficient in translating *three sheets to the wind*.

In addition, *Face the music* belongs to the category of social culture specifically in Leisure. This idiom means to receive unpleasant result, punishment, or consequences (Spears, 2005). In other words, it points on how people have to accept whatever the condition they done. Each country has different musical characteristics due to cultural differences. In Indonesia, *dangdut* music has been developing for a long time. That is different from other countries that have genres such as rock, pop, hip hop, and so on. The diversity of many genres of the music may be the reason why face the music is interpreted to accept all consequences or risks.

There are some expressions in Indonesian as the result of the translation of the idiom face the music by the learners. The translated idioms which considered as linked with the meaning of the idiom are: *menghadapi kegagalan (to face failure)*, *menerima keadaan (to accept any situation)*, *bertanggung jawab (to take responsibility)*, *menghadapi segala resiko (to take risks)*, *menerima apa yang terjadi (to accept whatever happens)*, *menerima resiko (to accept risks)*, *menghadapi masalah (to face problems)*, *menghadapi konsekuensinya (to face the consequences)*, and *menerima situasi (to accept any situation)*. The translations above describe the condition of accepting whatever the consequences. There are also some translated texts which is far from the true meaning of the idiom as in *harus menghadapi iramanya (have to face the rythm)*, *menghadapinya (deal with it)*, and *hadapi apa yang datang tiba-tiba (to face what suddenly comes)*. Moreover, one translated idiom, *menghadapi musik (to face the music)*, is translated literally. Although some translated texts are inadequate to define *face the music*, most of them are sufficient translations. Thus, the learners are included in having cultural competence in translating this idiom.

Furthermore, there is *Movers and Shakers* idiom. Since it is closely related to a work, it belongs to the category of social culture. *Movers and shakers* according to the dictionary of English idioms by Siefring (2004) means powerful people who are the center of an event or activity. This idiom is translated into twelve different expressions in Indonesian by the EFL students. They are *Orang-orang yang sukses (successful people)*, *hal-hal menarik (interesting things)*, *orang yang berpengaruh (influential people)*, *sukses (success)*, *orang elit (elite people)*, *para orang sukses (successful people)*, *seseorang yang berpengaruh besar (big influential people)*, *penggerak dan pelopor (movers and pioneer)*, *orang yang hebat (great people)*, *orang sukses (successful people)*, *melakukan yang terbaik (to do the best)*, *sudah sukses (already successful)*. Almost translations can be categorized as fairly appropriate because they all deal to someone who is influential and successful. Two of them that is *interesting thing* and *to do the best* is inaccurate since they do not deal with the successful, powerful, and elite people.

Literally, mover means someone who lives and works in different places. However, shakers mean people whose job is to mix alcoholic ingredients to make a drink. This kind of work is often found and becomes the center of most people. This is what may make the idiom *movers and shakers* mean people who are the center of an activity. In Indonesia, this job is rarely found since most of the populations do not drink alcohol. Spears (2005) asserted that *movers and shakers* are people who manage and organize things. In other words, they are successful, elite, influential, and productive people. Movers and shakers also can bring change to other people. As students who are still attached to the educational program, it is less possible for learners to become movers and shakers. To translate this, an understanding is needed in finding the meaning of these terms. In this case, background as librarians is applied. This is proven by the learners in this study where they can translate the idiom *movers and shakers* properly. Thus, most of the learners is able to translate this idiom.

The last idiom falls under the category of social and culture is the idiom *pushing your button*. Spears (2005) stated that pushing someone's button means to arouse or anger a person. The learners translate pushing your button in various ways. Some of the correct translation are *mencoba membuat anda kesal (trying to upset you)*, *mengejek anda (mocking you)*, *ingin membuatmu marah (want to make you angry)*, and *membuatmu kesal (to upset you)*. These expressions are closely related to the definition of *pushing your button* that deals with arising someone's anger. Some others are categorized as inaccurate since they do not refer to the definition of the idiom. They are *menggelitikimu sedikit (to tickle you a little)*, *ingin mengetahui reaksimu (want to know your reaction)*, *menggodamu (to tease you)*, *bercanda (to joke)*, *memancingmu (to lure you)*, *menekan tombol anda (pushing your button)*, *ingin tahu reaksimu (want to know your reaction)*, and *bercanda denganmu (to joke with you)*. Hence, there are still many learners translate this idiom inadequately.

Pushing someone's button has a negative connotation. It can even be related to sexual orientation. When it comes to sexual orientation, there are big differences between some English native countries and Indonesia. In Indonesia, it is very strict regarding regulations against sex. This relates to the values of the community's manners which have been passed

down from generation to generation as well as binding religious regulations, especially Muslims. It is different from the culture of a country like America which is freer because it is not oriented towards religious teachings. In translating pushing your button into Indonesian, it may be more focused on negative connotations. The cultural elements in this idiom may not relate to the learners, so there are still many of them who make the wrong translation of the idiom pushing your button.

### Gesture

*Yanking/pulling your chain* comes under the category of gesture which is indicated by yanking. The meaning of this idiom is to joke with someone. Most of the learners translate the idiom yanking your chain into *bercanda* or in English means *joking*. A few others translate literally becomes *menarik rantainya*. The remaining translate to *bercanda denganmu (joking with you)*, *mengelabuhimu (to trick you)* and *memancingmu (to lure you)*. *Bercanda* and *bercanda denganmu* are the expressions that are very close to the meaning of the idiom *yanking your chain*. While the other translation can be said to be inaccurate. Therefore, almost the learners are sufficient in translating this idiom.

*Yanking your chain* is usually used in close friendships to joke with each other. However, it can also be interpreted as a rude expression when in a state of anger. *yanking/pulling someone's chain* means *to harrass someone* (Spears, 2005) The meaning of it can be identified through the habits of English native speakers such as American, British, Australian, and other people who mostly keep dogs. The yanking chain gesture in dogs is meant to joke or sometimes get angry. Because the most of EFL students are sufficient in translating *yanking your chain* and can understand the idiom, then they are included in having cultural competence for this idiom.

### Idioms translation strategies used by EFL students

Baker (2017) assert that there are six translation strategies to translate idiomatic expressions. They are translating idiom by using idioms with the same meaning and form, translating idiom by using idioms with the same meaning but different form, borrowing idioms from the source language, translating by paraphrasing, omitting a play on idioms, and omitting the entire idioms. From the seven English idioms related to culture that translated by twenty EFL students in the *Translation Theory and Practice class*, the following is the strategies applied by them.

### Paraphrasing

The first strategy the learners applied was by paraphrasing. This strategy is commonly used as there are differences in the idiomatic language between the source language and the target language. The analysis exhibits that paraphrasing is the most widely used idiom translating strategy by the EFL students. All idioms were translated using it by most of the learners. The following translations by the learners are examples of the application of paraphrasing as an idiom translation strategy.

- (01) ST: *booze it up*  
TT: *minum*

*Booze it up* implies to drink to get drunk (Spears, 2005). The learners transfer it into *minum* or in English is *to drink*. This expression is another form of idioms meaning according to Spears or others where it does not show the idiomatic language. It means that the strategy used by the learners to translate it to Indonesian is by paraphrase.

- (02) ST: *bring home the bacon*  
TT: *menghasilkan uang untuk keluarga anda*

The second example of the used of paraphrase as the strategy to translate idioms is in the English idiom *bring home the bacon*. It is rendered by the learners into Indonesian to *menghasilkan uang untuk keluarga anda* which means earning money for your family. This translation product does not use idioms. Spears (2005) stated that *bring home the bacon* means to earn a salary. From this two comparison, the translated idiom by the learners and the meaning of the idiom is equivalence. Thus, it represent paraphrasing as idiom translation strategy.

- (03) ST: *movers and shakers*  
TT: *orang-orang yang sukses*

Another translated idiom done by the learners that use paraphrase as idiom translation strategy is *movers and shakers*. According to Spears (2005), it implies people who get things done. This idiom is rendered into *orang-orang sukses* which means successful people. This translated idiom is neither idiom with the same meaning and form nor idiom with the same meaning but different form. Thus, the strategy used is paraphrase.

The examples of idioms and the translations are social culture and material culture. To translate idioms with this cultural category, paraphrasing is a sufficient strategy for the most correct translation to be translated using this strategy.

### Omission of a play on idioms

Omission of a play on idioms is used by rendering the idioms literally. In other word, the translator does not translate it by using idiom with the same meaning or by paraphrasing. The data of this study shows that there are five idioms translated by the learners using omission of a play on idioms strategy. Those idioms are yanking your chain, three sheets to the wind, bring home the bacon, face the music, and pushing your button. The following translated idioms are the examples of the use of omission of a play on idioms strategy by EFL students.

- (04) ST: *yanking your chain*  
TT: *menarik rantainya*

The English idiom *yanking your chain* refers to the expression of joking with someone. The learners transfer it to Indonesian become *menarik rantainya*. *Menarik* means *pull or yank* and *rantainya* means *her/his chain*. If they are merged, it form an expression of pulling someone's chain which has the same meaning with the idiom. In this case, the learners do not translate it using the implied meaning of the idiom or paraphrase it but render it literally. Hence, it can be seen that the strategy used is omission a play on idioms.

- (05) ST: *face the music*  
TT: *menghadapi music*

Another example of omission of play on idioms as idiom translation strategy is in the translation idiom *face the music* into *menghadapi musik*. The idiomatic meaning of this English idiom according to Spears (2005) is to accept the consequencess. However, the learners translate it into *menghadapi musik*. If it is applied back to back translation, it also means bring home the bacon. It points that the strategy chosen by the learners is omission of a play on idioms.

The use of the omission of a play on idioms strategy, such as translating the yanking your chain idiom which includes the gesture category and face the music which is included in the social culture category, is an inappropriate strategy. That is because the meaning of idioms to be literal and not based on the implied meaning. This can affect the context of the sentences in the text.

### Translating by using idioms with the same meaning but different form

The next strategy taken by the learners was to translate using the same idioms in the target language, Indonesian, however it has different form. The data shows that there are two learners who translate the idiom using this strategy. Below is the translation product by the learners.

- (06) ST: *three sheets to the wind*  
TT: *hilang kendali*

The result above indicates that the learners translate idiom using other idiom with the same meaning but in different form in the target language. It shows that the idiom *three sheets to the wind* which according to Spears (2005) and Siefring (2004) means intoxicated, unsteady, or drunk is transferred by the learners into *hilang kendali*. In English, *hilang* is *lost* and *kendali* is *control*. It does not mean the control is lost but it refers to a situation in which a person cannot control him/herself or losing control. Accordingly, the strategy applied is translating using the same meaning idioms but in different form.

From the example above, it is an idiom from the category of social culture. The learners' translation, lost control, has the same meaning as the idiom, which is about the state of someone who is intoxicated because of drunkenness. This shows that this strategy is suitable to be applied in translating the idiom three sheets to the wind.

### Omission the entire idioms

Omission the entire idioms means not including presence of idioms in the target language. In other words, the translators do not translate it. This strategy is commonly used if there are no equivalence idioms in the target language and no suitable meaning of the idioms because of the difference stylistic between the source text and the target text. In total, there are two idioms by two learners which are omitted in the text. Below are the translated idioms that use omission the entire idioms.

- (07) ST: *booze it up*  
TT: -
- (08) ST: *pushing your button*  
TT: -

The learners do not put any translation to transfer English idioms *booze it up* and *pushing your button*. It means that the chosen strategy is omission the entire idioms. Both idioms fall into the category of social culture. Just like the implementation of the omission of a play on idioms strategy, translation results using this strategy do not have maximum results because they can reduce the meaning of sentences in the text.

### Others

In addition to the strategies found, there are several translated idioms that are not included in any strategy. That is because there is a big difference in definition between a source text and a target text. For instance, the idiom *booze it up* was translated into *berbincang* (to talk), *bring home the bacon* into *pekerjaanmu* (your work), and *pushing your button* into *menggelitikimu sedikit* (tickle you a bit). Accordingly, it cannot be identified what strategies are used based on Baker's theory.

Therefore, the idioms in this study which are classified into several cultural categories such as material culture, social culture, and habit are suitable to be translated using paraphrasing strategies and using idioms with the same meaning but different forms. That's because the two strategies applied can produce adequate translation results in the target language. However, the strategy of omission of a play on idioms, omission of the entire idioms, and others can be considered less efficient to be applied in translating idioms with cultural content in this study. This is because the results of the translation by the learners do not match the actual meaning of the idiom. In this case, these translations are categorized as inappropriate because they have no relation to the meaning of idioms.

### 4. Conclusion

It can be concluded that there are four strategies used by EFL students to translate idioms in dialogue text. They are using idioms with the same meaning but different form, translating by paraphrase, omitting of a play on idioms, and omitting the entire idioms. Some translations do not fall into any strategy according to Baker for they cannot be identified using the appropriate strategy. Among the four, the most widely used strategy is paraphrasing. The second order strategy that is often used is omission of a play on idioms. Thereupon, the other two strategies are only used to translate two idioms by two learners. By applying paraphrasing, the most used strategy, almost EFL students can translate idioms sufficiently so that they have competence on culture in translating those idioms. There is only one idioms that cannot be rendered properly, namely *pushing your buttons*. Thus, the EFL students can be categorized as they are able to have cultural competence in translating idioms. However, since this study only used documentation as data collection technique to determine the competence of EFL students, it is recommended for further studies interested in this topic to use other techniques such as interviews and observation. This is expected to improve research on cultural competence, translating idioms, and the idiom translation strategies from different points of view.

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