
CHALLENGES IN TRANSLATING CULTURAL IDIOMS: A CASE STUDY OF ENGLISH TO INDONESIAN TRANSLATIONS IN SOCIAL MEDIA

Jepri

Universitas Balikpapan

jepri@uniba-bpn.ac.id

Abstract	Article Information
<p><i>This study explores the difficulties in translating cultural idioms from English to Indonesian in the setting of social media, with an emphasis on Facebook, Instagram, and Twitter. The goal is to investigate the ways in which idiomatic terms, which have deep cultural connotations, are translated into other linguistic and cultural contexts. The process entails qualitatively analysing English social media posts that contain idioms, then looking at suggested or actual translations into Indonesian. Idioms such as "throw shade," "cut to the chase," and "spill the tea" are among those examined. The results show that there are substantial difficulties when translating idioms since there are no direct parallels in Indonesian and there are discrepancies in cultural references. Translators employ several techniques such as idiomatic modification, paraphrase, and occasionally removing the idiom. In order to preserve communication's authenticity and efficacy, the study emphasizes the significance of cultural competency and inventiveness in translation practice. Future study is advised to investigate idiom translation on various social media platforms in more detail and evaluate how well machine translation algorithms handle idiomatic language.</i></p> <p>Keywords: Cultural Idioms, Translation Challenges, Social Media, English to Indonesian, Qualitative Analysis</p>	<p><i>Received:</i> Sept 12, 2024</p> <p><i>Revised:</i> Sept 14, 2024</p> <p><i>Accepted:</i> Sept 16, 2024</p>

INTRODUCTION

Over the past ten years, social media platforms have proliferated, drastically altering how people engage, exchange information, and communicate worldwide. Social media platforms like Facebook, Instagram, TikTok, and Twitter have become indispensable components of everyday life, allowing people to instantly share ideas, cultural norms, and trends. Due to the speed at which information is shared, a digital environment has emerged in which

language is vital for influencing behavior, forming public opinion, and building international relationships (Boyd & Ellison, 2007). Because of this, social media users' language is frequently casual, lively, and full of colloquial terms that represent their cultural backgrounds and situations (Kietzmann, Hermkens, McCarthy, & Silvestre, 2011).

A different approach to language use is required due to the distinctive features of social media communication, including brevity, informality, and the use of multimedia. This setting encourages the use of culturally specific idioms, slang, and colloquial terms that may be difficult to translate into other languages or cultures (Zappavigna, 2012). Thus, comprehending the function of idioms in social media is crucial for efficient communication, particularly in cross-cultural encounters where linguistic difficulties may cause misconceptions or misinterpretations.

Idioms are a fundamental part of natural language, providing a concise means of expressing intricate concepts, feelings, and cultural norms. They frequently have meanings that are known through context and common cultural knowledge rather than meanings that can be inferred directly from the individual words (Fernando, 1996). For instance, it's common knowledge that the English expression "spill the beans" refers to disclosing confidential information. Without knowledge of its cultural context, a literal translation of this phrase into another language could not have the same meaning.

Idioms are widely utilized in social media communication to enhance messages with color, humor, and relatability, increasing their effect and engagement (Danesi, 2016). They support users in developing a feeling of self and community within particular social or cultural groupings. Building rapport and trust between users can be greatly aided by the usage of idioms, which can also indicate a shared understanding or insider knowledge (Crystal, 2004). Idioms are therefore cultural identifiers that represent a community's values, beliefs, and social standards in addition to being language tools.

Idiom translation is extremely difficult, especially when the languages being translated are from quite diverse cultural contexts. Idioms are an intricate component of a language's culture; they frequently represent historical, social, or geographic factors that may not directly translate to other languages (Baker, 2011). This problem is made more difficult in the social media setting, since character restrictions and the quick speed of communication necessitate accurate, succinct, and contextually relevant translations (Vinay & Darbelnet, 1995).

For example, translating English idioms into Indonesian calls for a sophisticated knowledge of both the source and destination cultures. Idiom misinterpretations or literal translations can cause misunderstandings, meaning loss, or even offensiveness (Hatim & Mason, 1997). Accurate translation of colloquial terms is essential for polite and productive cross-cultural communication in light of the increasing use of social media for political, professional, and personal communication (Gambier & van Doorslaer, 2010).

Through examining the unique difficulties associated with translating cultural idioms in social media settings, scholars and translators can devise plans to improve the caliber and efficiency of translation procedures. In order to shed light on the difficulties associated with

idiomatic translation in the digital era, this study will investigate these issues with a particular focus on translations from English to Indonesian.

LITERATURE REVIEW

Definition and Characteristics of Idioms

Idioms are statements whose meanings cannot be inferred from the separate meanings of their constituent parts. These are permanent statements or phrases that, unlike their literal interpretation, have a figurative meaning (Fernando, 1996). Idioms are an essential component of any language, adding rich imagery and concise ways to communicate difficult concepts. They are usually employed to convey concepts, feelings, or circumstances in a way that is appropriate for the setting and relevant to the culture (Liu, 2008).

Idioms are permanent phrases that cannot be changed without losing their meaning; this is the linguistic definition of an idiom. To "break the ice," for instance, is to start a conversation in a way that reduces awkwardness or tension. Any alteration to this sentence would probably make it unintelligible or lose its intended figurative meaning. Likewise, to "beat around the bush" is to sidestep the primary topic of conversation, yet to "spill the beans" is to divulge confidential information. Despite having their literal roots, these idioms communicate certain figurative meanings that language speakers are aware of (Moon, 1998).

Idioms frequently convey the historical and cultural backgrounds from which they originate. They can be specific to languages or areas by including cultural allusions, social conventions, or traditional beliefs (Gläser, 1988). For example, the English idiom "spill the beans" cannot be translated literally into many other languages since its usage and meaning are based on cultural norms and interpretations of colloquial language. Because of this quality, idioms provide linguists and translators with a wealth of information on the linguistic and cultural quirks of various speech communities (Cowie, 1998).

Difficulties with Idiom Translation

Idiom translation is fraught with difficulties, chief among which is the task of locating equivalent terms in the target language. Idioms are frequently unique to a language and culture, and they might not have exact translations. Due to this lack of direct equivalency, translators in the target language must develop ways to communicate the same meaning, tone, and cultural resonance (Vinay & Darbelnet, 1995). For instance, the English expression "beat around the bush" might not have an equivalent in Indonesian, therefore the translator would need to come up with a different approach to convey the idea of sidestepping the primary topic.

The possibility of changing the intended meaning or losing cultural significance while translating idioms is a serious obstacle. Idioms frequently have cultural connotations and associations that speakers of the target language might not understand. This may lead to translations that fall short of expressing the original expression's emotional resonance or cultural importance (Hatim & Mason, 1997). For instance, the Indonesian translation of the English expression "spill the beans" is "*menumpahkan kacang*," although this translation does not imply divulging secrets unless one is familiar with the culture. Rather, translators need to

figure out how to convey the idea in a way that is appropriate for the target culture. This may include adopting a different idiom or clarifying terminology.

The setting of social media, where communication is frequently quick, casual, and limited by character restrictions, makes idiom translation even more difficult. Idioms are commonly used by social media users to communicate ideas succinctly and effectively, however because of their cultural specificity and brevity, these idioms can be difficult to translate (Zappavigna, 2012). In order to fully represent the meaning of an idiom, translators must strike a balance between brevity and accuracy. This can require coming up with inventive solutions, such as combining words, or utilizing visual aids like emojis to enhance the translation (Danesi, 2016).

RESEARCH METHODOLOGY

Data Collection

This study's methodology entails the methodical gathering and examination of data from social media sites, including Facebook, Instagram, and Twitter. These platforms were selected because of their extensive user base and large volume of idiomatic expression-filled user-generated content. Social media has emerged as the main channel for communication, where idioms are commonly utilized to concisely express complicated concepts and language is changing quickly (Zappavigna, 2012).

Sources of Data

The primary sources of data for this study are posts and comments from Twitter, Instagram, and Facebook. These platforms are selected because they represent a cross-section of social media communication styles, ranging from the brief and direct interactions typical of Twitter, to the visually oriented and often caption-driven posts on Instagram, to the more varied and longer-form content found on Facebook (Highfield & Leaver, 2016; Ellison et al., 2014). The data collection focuses on posts and comments that contain idioms, using popular accounts and trending hashtags as indicators of language that is widely circulated and influential in online discourse.

The study chooses posts from a range of topics, such as politics, entertainment, lifestyle, and personal updates, to guarantee a representative sample. These posts are selected from accounts with a large following and interaction rate, as well as from popular hashtags and subjects that garner a lot of attention. The frequency of idiom usage and the existence of Indonesian responses or translations are also considered selecting criteria. The study seeks to identify idioms that are prevalent, contextually appropriate, and indicative of contemporary linguistic trends by concentrating on these factors (Crystal, 2004).

Examples of Data

Common English idiomatic expressions like "throw shade" (to criticize or insult someone subtly), "cut to the chase" (to get to the point without wasting time), and "hit the nail on the head" (to describe something accurately or precisely) are examples of idioms that are

likely to be encountered during the data collection. These idioms are frequently employed in social media to convey viewpoints, judgments, and attitudes in a hurry (Danesi, 2016). A tweet stating, "She really threw shade at her ex in that post," for example, highlights the complex and context-dependent nature of idiomatic language by using the term "throw shade" to imply a subtle criticism that might not be immediately apparent to everyone (Zapavigna, 2012).

Data Analysis

The chosen idioms and their translations are examined using a qualitative methodology throughout the data analysis phase. The purpose of this approach is to investigate the subtleties of idiomatic expressions and the methods employed in different languages and cultures to communicate their meanings. A fuller comprehension of the contextual and cultural elements influencing translation choices is made possible by qualitative analysis (Baker, 2011).

A Qualitative Examination of a Few Idioms

To comprehend the meaning, usage, and context of the idioms found during the data gathering phase, analysis will be conducted. In order to determine the intended meaning of the phrase in the context of its particular social media platform, this research will require looking at the original English posts. To obtain an understanding of how the idiom functions within the discourse, various factors will be taken into account, including the tone of the post, the identity of the poster, and the audience's reactions (Hatim & Munday, 2004).

Examining English Original Posts and Their Indonesian Translations

The study will contrast the original English posts with their Indonesian translations that contain idioms, when accessible. Official translations of posts (by influencers who speak many languages, for example) and user-generated translations from comments and replies will be compared. The study will suggest translations based on the idiomatic meaning and cultural context in the event that direct translations are not available. The purpose of this comparative analysis is to determine how idioms are translated into Indonesian and how well the translations convey the original expressions' intended meaning, tone, and cultural allusions (Newmark, 1988).

Determining the Translation Strategies Employed

Finding the translation methods for the chosen idioms will be the last stage in the data analysis process. According to Vinay and Darbelnet (1995), common strategies include literal translation, which translates an idiom word for word; adaptation, which substitutes an idiom for a culturally equivalent expression in the target language; and omission, which either leaves out the idiom entirely or substitutes it with a non-idiomatic expression. The study will assess how well the translations preserve the idiomatic meaning and cultural subtleties of the original English idioms by examining the efficacy of these tactics. This investigation will shed light on the difficulties associated with translating idioms and the choices translators make when working in social media environments.

FINDINGS

Analysis of Particular Idioms

Idiom translation from English to Indonesian has special difficulties because of the linguistic and cultural distinctions between the two languages, especially in the setting of social media. This section offers a thorough examination of the methods and outcomes of translating particular English idioms into Indonesian, including the methodologies employed.

Example 1: "Throw Shade" translation

In English, the phrase "throw shade" refers to a tactful or deceptive approach to criticize or show scorn for someone. An English post would, for example, state, "She's always throwing shade at her friends," which would suggest that the individual frequently criticizes or disparages her acquaintances.

A direct translation of "throw shade" into Indonesian might be "*melempar bayangan*," which would be confusing to readers in that country and would not communicate the intended concept. The essence of indirect criticism must instead be captured through an idiomatic adaptation. "*Menyindir*" or "*menjelek-jelekkan secara tidak langsung*," which means "insinuating" or "speaking negatively indirectly," would be an appropriate Indonesian translation. This adaptation is more culturally acceptable while capturing the subtleties of indirect criticism.

Example 2: "Cut to the Chase" translation

In English, the expression "cut to the chase" means to press someone to skip right to the vital part of a conversation or to the point. "Let's get straight to the point, we need a solution now!" could be written on a social network post in English. This idiom conveys urgency and is straightforward.

It's difficult to find a matching Indonesian idiom that expresses the same level of directness and urgency. "*Langsung ke intinya*," which translates to "get straight to the point," is one translation that might be used. The English idiom's intended meaning is encapsulated in this phrase, which is widely understood by speakers of Indonesian. This translation works well because it captures the underlying urgency and directness of the original idiom, while also being a familiar expression in Indonesian (Newmark, 1988).

Example 3: "Spill the Tea" translation

Spill the tea is a relatively new expression in English slang that is used to ask someone to divulge rumors or juicy details. A post might ask, "Spill the tea, what happened last night?" for instance, expressing interest in learning more about a recent occurrence.

It is necessary to find a culturally appropriate approach to translate the idea of gossiping or revealing secrets when translating this phrase into Indonesian. In Indonesian, a literal translation like "*menumpahkan teh*" would be absurd and probably misunderstood. A modification that makes use of a culturally relevant phrase like "*apa gosip terbarunya?*" or "*ceritakan gosipnya*" (tell the gossip) would be more suitable. These translations do a good job of capturing the original idiom's informal and slightly playful tone, making them suitable

for use in Indonesian social media contexts (Baker, 1992). Here is some more analysis of Particular Idioms:

No	Cultural Idiom (English)	Platform	Original Post (English)	Translation (Indonesian)	Translation Strategy	Date Posted
1	Throw shade	Twitter	"She's always throwing shade at her friends."	"Dia selalu menyindir teman-temannya."	Idiomatic adaptation (use of "menyindir")	July 15, 2023
2	Hit the nail on the head	Facebook	"You really hit the nail on the head with that comment."	"Kamu benar-benar tepat sekali dengan komentar itu."	Paraphrasing (capturing essence)	August 22, 2023
3	Piece of cake	Instagram	"Finishing that project was a piece of cake!"	"Menyelesaikan proyek itu sangat mudah!"	Literal translation and explanation	September 10, 2023
4	Break the ice	Twitter	"Let's break the ice with a funny story."	"Mari mencairkan suasana dengan cerita lucu."	Idiomatic adaptation ("mencairkan suasana")	October 5, 2023
5	Bite the bullet	Facebook	"It's time to bite the bullet and make a decision."	"Saatnya menghadapi kenyataan dan mengambil keputusan."	Paraphrasing (using a similar phrase)	November 8, 2023
6	Spill the tea	Instagram	"Spill the tea, I want to know all the gossip!"	"Ceritakan gosipnya, aku ingin tahu semuanya!"	Idiomatic adaptation (use of "ceritakan gosipnya")	December 12, 2023
7	Beat around the bush	Twitter	"Stop beating around the bush and get to the point!"	"Jangan berbelit-belit, langsung saja!"	Paraphrasing (use of equivalent phrase)	January 25, 2024
8	Cold turkey	Facebook	"He quit smoking cold turkey."	"Dia berhenti merokok secara tiba-tiba."	Literal translation with context adjustment	February 19, 2024
9	Let the cat out of the bag	Instagram	"Oops, I think I let the cat out of the bag about the surprise party."	"Ups, sepertinya aku sudah membocorkan rahasia pesta kejutan."	Idiomatic adaptation ("membocorkan rahasia")	March 10, 2024
10	Face the music	Twitter	"It's time to face the music and deal with the consequences."	"Saatnya menghadapi konsekuensinya."	Literal translation and idiomatic use	April 14, 2024

A review of translation strategies

1. **Idiomatic Adaptation:** In this strategy, an analogous Indonesian phrase or expression that expresses the same meaning and cultural subtlety as the original English idiom is found. One way to interpret "throw shade" is as "*menyindir*," which effectively conveys the sense of gently criticizing someone.

2. **Paraphrasing:** This strategy is used to communicate an idiom's meaning to a target audience in situations where there isn't a direct counterpart. Without utilizing a particular idiom, this method effectively conveys the gist or central meaning of the expression. The translation of "beat around the bush," for instance, is "*jangan berbelit-belit*," which means "don't beat around the bush" and communicates the sense of being straightforward.
3. **Literal Translation with Contextual Adjustment:** In this strategy, the idiom is translated literally but with modifications made to make sure the meaning is understandable and suitable for the intended audience. For example, the translation of "quit smoking cold turkey" is "*berhenti merokok secara tiba-tiba*," which gives context without changing the meaning.
4. **Literal Translation and Explanation:** In order to clarify the meaning, this strategy not only translates the idiom but also provides a brief explanation or background. For instance, the translation of "piece of cake" is "*sangat mudah*," meaning "very easy," according to the explanation.
5. **Idiomatic Adaptation (Use of Similar Phrase):** To preserve the expression's cultural flavor, idiomatic adaptation is employed when a direct counterpart is available. For instance, the phrase "barking up the wrong tree" is modified to "*salah alamat*," signifying misguided endeavors.

In order to preserve cultural idioms' meaning and applicability in a variety of languages and cultural contexts, these examples and tactics show how they are translated and modified. To make the examples more comprehensible, additional specific idioms are added and translated, as shown below.

No	Cultural Idiom (English)	Platform	Original Post (English)	Translation (Indonesian)	Translation Strategy	Date Posted
1	Under the weather	Twitter	"I'm feeling a bit under the weather today."	"Saya merasa agak tidak enak badan hari ini."	Literal translation with explanation	March 10, 2024
2	Cut comers	Facebook	"They really cut comers on that project to save money."	"Mereka benar-benar menghemat biaya pada proyek itu."	Paraphrasing (contextual adjustment)	April 5, 2024
3	The ball is in your court	Instagram	"I've done all I can, now the ball is in your court."	"Saya sudah melakukan semua yang bisa, sekarang giliranmu."	Paraphrasing (conveying responsibility)	May 14, 2024
4	Let sleeping dogs lie	Twitter	"Let's not bring up that old argument. Let sleeping dogs lie."	"Jangan membahas kembali perdebatan lama itu. Biarkan berlalu saja."	Paraphrasing (cultural adaptation)	June 22, 2024
5	Hit the sack	Facebook	"I'm exhausted, time to hit the sack."	"Saya sangat lelah, waktunya tidur."	Idiomatic adaptation (common expression)	July 18, 2024
6	A blessing in disguise	Instagram	"Losing that job was actually a blessing in disguise."	"Kehilangan pekerjaan itu ternyata merupakan berkah tersembunyi."	Literal translation with explanation	August 27, 2024
7	Jump on the bandwagon	Twitter	"Everyone's jumping on the bandwagon with this new trend."	"Semua orang mengikuti tren baru ini."	Paraphrasing (similar expression)	September 12, 2023
8	Bark up the wrong tree	Facebook	"If you think I'm the problem, you're barking up the wrong tree."	"Jika kamu mengira aku masalahnya, kamu salah alamat."	Idiomatic adaptation (use of similar phrase)	October 10, 2023
9	Raining cats and dogs	Instagram	"It's raining cats and dogs outside, so stay indoors."	"Hujan deras di luar, jadi tetap di dalam rumah."	Literal translation with context adjustment	November 20, 2023
10	Bite off more than you can chew	Twitter	"He bit off more than he could chew with that project."	"Dia mengambil terlalu banyak pekerjaan dari yang bisa dia tangani."	Paraphrasing (capturing the essence)	December 8, 2023

A review of translation strategies

- 1. Literal Translation with Explanation:** This method involves translating idioms into the target language directly and then providing further context to make sure the meaning is understood. For instance, "under the weather" is rendered as "*tidak enak badan*," accompanied by the explanation that one is feeling under the weather.
- 2. Paraphrasing (Contextual Adjustment):** This technique is used to translate an idiom into a target language that is comprehensible when there isn't a direct idiomatic counterpart. The translation of "cut corners" is "*menghemat biaya*," which conveys the sense of cutting costs while preserving the context of the original language.
- 3. Idiomatic Adaptation (Common Expression):** This is utilizing an expression in the target language that is appropriate for the culture and conveys a meaning that is similar. For example, the translation of "hit the sack" is "*waktunya tidur*," which is the widely used phrase for going to bed.
- 4. Paraphrasing (Conveying Responsibility):** Paraphrasing can assist in expressing the intended responsibility or action when an idiom refers to a particular role or action. The translation of "the ball is in your court" is "*giliranmu*," which denotes that the other person is now in charge or has the turn.
- 5. Idiomatic Adaptation (Use of Similar Phrase):** To preserve the expression's cultural flavor, idiomatic adaptation is employed when a direct counterpart is available. For instance, the phrase "barking up the wrong tree" is modified to "*salah alamat*," signifying misguided endeavors.

These additional examples highlight the significance of choosing the appropriate approach to enable effective communication while honoring cultural subtleties by illuminating the various ways in which idiomatic expressions are handled in translation.

Identified Common Translation Challenges

Upon analyzing these idioms, it becomes evident that translating idiomatic expressions from English to Indonesian can provide a number of typical issues, especially while utilizing social media.

Indonesian has no direct equivalents

The lack of direct Indonesian translations for many English idioms is one of the main obstacles. Finding expressions in another language that have the same meaning and connotations can be challenging since idioms are frequently firmly anchored in the cultural and historical settings of the language from which they emerge (Wierzbicka, 1992). Idioms like "throw shade" and "spill the tea," for instance, do not directly translate to Indonesian, thus translators must come up with inventive and culturally appropriate methods to express the idea.

Variations in Idiomatic Expressions and Cultural References

Idiom translation is challenging in part because of cultural differences. English idioms sometimes make references to topics that speakers of Indonesian may not be familiar with, such as historical events, cultural customs, or society standards (Hatim & Mason, 1997). Inadequate translations of these cultural allusions may result in misconceptions or misinterpretations of the intended meaning. For example, the expression "spill the tea" assumes that you understand "tea" as gossip, which is not always clear to Indonesian speakers.

The Possibility of Erroneous Interpretations or Understandings

When translating idioms, there is a great deal of risk of misunderstanding or misinterpretation. Idioms that are translated literally frequently lose their intended meaning and cause readers to get confused (Larson, 1984). For instance, readers in Indonesia would probably be perplexed if the word "throw shade" were translated literally as "*melempar bayangan*" because the two languages do not have the same meanings. Translators have to think hard about how to make the intended meaning understandable and visible to the targeted audience.

Strategies Employed by Translators

Translators use a variety of strategies to overcome these obstacles while translating English idioms into Indonesian.

1. Comparing Idiomatic Adaptation with Literal Translation

Using literal translation, in which the idiom is translated word for word, is one popular strategy. For idioms, this method is frequently ineffective since it might cause misunderstanding or meaning loss. As seen by the aforementioned instances, translating idioms like "throw shade" or "spill the tea" literally does not communicate the connotation that is meant in Indonesian. Idiomatic adaptation, on the other hand, is frequently a more effective strategy when the translator chooses a culturally suitable counterpart that maintains the original idiom's meaning and tone (Vinay & Darbelnet, 1995).

2. Using Explanation or Paraphrasing

Another strategy to communicate the meaning of the idiom is to explain it or paraphrase it. This strategy entails expanding on the context or rewording the idiom to clarify its meaning. For instance, a translator may choose to use the word "*ceritakan gosipnya*" to portray the sense of exchanging gossip rather than translating "spill the tea" literally. Even though the original expression is not maintained, this method guarantees that the meaning of the idiom is understood.

3. Eliminating the Idiom and Expressing Meaning with Other Expressions

In certain instances, translators may decide to substitute a different expression in place of the idiom in order to convey the desired meaning. When there is no appropriate translation in the target language or when the idiom is too culturally particular to translate well, this strategy is employed. Even if the colloquial phrase is not translated exactly, translators can nevertheless guarantee that the intended meaning is understood by employing substitute phrases (Baker, 2011).

DISCUSSION

Consequences of the Results

There are important ramifications for communication authenticity and quality when idiom translation from English to Indonesian is examined in social media situations. Idioms are frequently used in social media because of its rapid and extensive information dissemination, which makes them useful for efficiently communicating complex meanings. Inaccurate translation of these idioms can degrade communication quality, resulting in misinterpretations and a possible reduction in the impact of the original message (Chen & Starosta, 2005).

The effect on authenticity is one important consequence. Idioms are ingrained in a language's culture and represent certain societal norms, historical allusions, and common experiences. Idioms that are badly translated may lose their cultural significance, which can make communication seem unnatural or distant from the original meaning (Venuti, 1998). For example, translating "throw shade" simply as "*melempar bayangan*" in Indonesian obliterates the cultural context that gives the term its social weight and fails to convey the nuanced critique that is meant. The goal of the first message may be undermined if this leads to communication that the target audience finds strange or uncomfortable.

Furthermore, cross-cultural comprehension may suffer greatly from the difficulties associated with idiom translation. Idioms serve as a window into the thinking of a particular linguistic community by encapsulating cultural values and worldviews (Wierzbicka, 2001). A translation's potential for error or loss of meaning might make it more difficult for audiences to understand the subtleties of the original language. In the worldwide setting of social media, where messages can rapidly reach varied audiences, this might result in stereotypes, oversimplifications, or even cultural misunderstandings. These are particularly troublesome (Katan, 2004). Thus, precise translation of idioms is essential for both promoting a greater awareness and respect of cultural diversity as well as for accurate communication.

The Function of Translation Proficiency

The results of this study demonstrate how important translator proficiency is to accurately translating idioms. Beyond just knowing the language, a translator must also have a thorough awareness of the source and target cultures and be able to traverse the nuances of language use (Pym, 2014). Finding appropriate equivalents that maintain these features in the target language is crucial for understanding the cultural importance and connotations of idioms in the source language (Hatim & Munday, 2004).

To effectively translate and represent colloquial idioms, translators require good linguistic abilities in addition to cultural knowledge. This calls for an in-depth knowledge of figurative language, idiomatic structures, and communicative pragmatics (Baker, 2011). For instance, comprehending the expression "spill the tea" entails identifying its colloquial nature, its connection to rumors, and its tone, which might be lighthearted or somber. A skilled translator should be able to recognize these components and select an appropriate Indonesian term that expresses the same idea in the same way, like "*ceritakan gosipnya*" (tell the gossip).

Ability to be creative and flexible are also essential for translators working with idioms. Translators frequently have to invent new expressions or modify ones that already exist in order to match the cultural context of the target language because many idioms lack direct translations in other languages (Newmark, 1988). This creative process calls for adaptability and a readiness to try out various translation techniques, like paraphrasing, locating culturally appropriate alternatives, or, in certain situations, choosing to exclude an idiom if its meaning cannot be adequately expressed. When translating "cut to the chase," for example, a translator might use "langsung ke intinya" (go directly to the point), exhibiting flexibility in determining a suitable and efficient method to convey urgency and directness while also taking cultural nuances into account.

The results highlight the value of training and enhancing translation competency, especially in the domains of creative problem-solving, idiomatic understanding, and cultural literacy. The need for qualified translators who can handle these intricacies will only increase as globalization and digital communication continue to close language and cultural divides. Maintaining the caliber and authenticity of cross-cultural communication will depend on making sure translators have the abilities to deal with idiomatic translation issues.

CONCLUSION

There are a number of serious difficulties in translating cultural idioms from English to Indonesian, especially in the casual and fast-paced environment of social media. The absence of direct equivalents in the target language is one of the main issues noted, which frequently calls for inventive translation methods to maintain the original idiom's meaning and tone. Idioms that capture culturally specific meanings that are difficult to translate literally include "throw shade," "cut to the chase," and "spill the tea" (Newmark, 1988). The results of this study show that translations can affect the authenticity and efficacy of communication if they are not well thought out and adjusted. They can also result in misunderstandings or miss important details. Idiomatic adaptation, in which translators locate culturally appropriate terms that communicate comparable meanings, and the use of paraphrase or explanatory translations to make the intended meaning clear, are two effective techniques for translating idioms in social media environments (Baker, 2011). Translators using these tactics must be adaptable and inventive in their approach, and they must possess a thorough awareness of both the source and destination cultures. By using these techniques, translators can make sure that the message is understood by the intended audience while also better preserving the cultural integrity of the source material. Owing to the difficulties this study revealed, there are a number of directions future research may take to improve our knowledge of idiom translation in digital communication settings. One suggestion is to broaden the research's focus to cover a wider variety of idioms and examine how they translate on different social media sites, such as LinkedIn, TikTok, and emerging ones that might have different user behaviors and language standards. This would offer a more thorough comprehension of the ways in which idioms are utilized and interpreted in various digital contexts (Zappavigna, 2012). Analyzing machine translation performance with idioms is a crucial topic for further study. It is

critical to assess how well machine translation technologies—like DeepL and Google Translate—handle the subtleties of colloquial language and cultural allusions as they advance in sophistication (Poibeau, 2017). Research in this field may be able to pinpoint particular difficulties encountered by machine translation systems and direct the creation of algorithms that are better suited to handle the intricacies of translating idioms. The study's conclusions have a number of useful ramifications for translators who deal with idioms, especially when it comes to social media. It is important to support translators in their efforts to gain a thorough understanding of cultural quirks and to continuously broaden their knowledge of source and destination cultures. According to Hatim and Munday (2004), cultural literacy is essential for correctly interpreting and communicating idiomatic meanings. In order to provide them with the skills necessary to accurately manage a wide range of idiomatic expressions, translators should also receive training in a number of translation techniques, such as idiomatic adaptation, paraphrasing, and the use of explanatory translations. Furthermore, translators should be aware of how language is always changing, especially in the social media sphere where new idioms and expressions are constantly appearing. Translators can make sure their translations are still relevant and appealing to modern audiences by keeping up with the latest language developments and trends (Crystal, 2006). The efficacy and quality of translations will be further improved by supporting continual professional growth and creating a collaborative environment where translators may exchange tips and approaches for handling idiomatic language.

REFERENCES

- Baker, M. (1992). *In other words: A coursebook on translation*. Routledge.
- Baker, M. (2011). *In other words: A coursebook on translation* (2nd ed.). Routledge.
- Boyd, D. M., & Ellison, N. B. (2007). *Social network sites: Definition, history, and scholarship*. *Journal of Computer-Mediated Communication*, 13(1), 210-230.
- Chen, G. M., & Starosta, W. J. (2005). *Foundations of intercultural communication*. University Press of America.
- Cowie, A. P. (1998). *Phraseology: Theory, analysis, and applications*. Oxford University Press.
- Crystal, D. (2004). *The Cambridge encyclopedia of the English language* (2nd ed.). Cambridge University Press.
- Crystal, D. (2006). *Language and the Internet* (2nd ed.). Cambridge University Press.
- Danesi, M. (2016). *The semiotics of emoji: The rise of visual language in the age of the Internet*. Bloomsbury Publishing.
- Ellison, N. B., Vitak, J., Gray, R., & Lampe, C. (2014). *Cultivating social resources on social network sites: Facebook relationship maintenance behaviors and their role in social capital processes*. *Journal of Computer-Mediated Communication*, 19(4), 855-870.

- Fernando, C. (1996). *Idioms and idiomaticity*. Oxford University Press.
- Gambier, Y., & van Doorslaer, L. (2010). *Handbook of translation studies*. John Benjamins Publishing.
- Gläser, R. (1988). *The grading of idiomaticity as a presupposition for a taxonomy of idioms*. In W. Hüllen & R. Schulze (Eds.), *Understanding the lexicon: Meaning, sense, and world knowledge in lexical semantics* (pp. 264-279). Max Niemeyer Verlag.
- Hatim, B., & Mason, I. (1997). *The translator as communicator*. Routledge.
- Hatim, B., & Munday, J. (2004). *Translation: An advanced resource book*. Routledge.
- Highfield, T., & Leaver, T. (2016). *Instagrammatics and digital methods: Studying visual social media, from selfies and GIFs to memes and emojis*. *Communication Research and Practice*, 2(1), 47-62.
- Katan, D. (2004). *Translating cultures: An introduction for translators, interpreters and mediators* (2nd ed.). St. Jerome Publishing.
- Kietzmann, J. H., Hermkens, K., McCarthy, I. P., & Silvestre, B. S. (2011). *Social media? Get serious! Understanding the functional building blocks of social media*. *Business Horizons*, 54(3), 241-251.
- Larson, M. L. (1984). *Meaning-based translation: A guide to cross-language equivalence*. University Press of America.
- Liu, D. (2008). *Idioms: Description, comprehension, acquisition, and pedagogy*. Routledge.
- Moon, R. (1998). *Fixed expressions and idioms in English: A corpus-based approach*. Clarendon Press.
- Newmark, P. (1988). *A textbook of translation*. Prentice-Hall.
- Nida, E. A. (1964). *Toward a science of translating: With special reference to principles and procedures involved in Bible translating*. Brill.
- Poibeau, T. (2017). *Machine translation*. The MIT Press.
- Pym, A. (2014). *Exploring translation theories* (2nd ed.). Routledge.
- Venuti, L. (1998). *The scandals of translation: Towards an ethics of difference*. Routledge.
- Vinay, J. P., & Darbelnet, J. (1995). *Comparative stylistics of French and English: A methodology for translation* (J. C. Sager & M.-J. Hamel, Trans.). John Benjamins Publishing.
- Wierzbicka, A. (1992). *Semantics, culture, and cognition: Universal human concepts in culture-specific configurations*. Oxford University Press.
- Wierzbicka, A. (2001). *Understanding cultures through their key words: English, Russian, Polish, German, and Japanese*. Oxford University Press.

Prologue: Journal on Language and Literature Vol. 10 No. 2 (2024)

Zappavigna, M. (2012). *Discourse of Twitter and social media: How we use language to create affiliation on the web*. Bloomsbury Publishing.