



The comparative meaning and structure of idiom in
korean novel *Phalshipinyeonsaeng Kim Ji Young* (82 년생
김지영) with its Indonesian translation
(study of semantics and syntax)

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ABSTRACTS

Before expressing an opinion, people typically sort and choose their words, for example, selecting terms they believe to be more subtle. Hence, this research aims to discuss the comparison between the meaning and structure of idioms in a novel. The data were taken from the Korean novel as the source language, *Phalshipinyeonsaeng Kim Ji Young* (82 년생 김지영) by Cho Nam Joo and its translation in Indonesian as the target language, *Kim Ji Yeong, Lahir Tahun 1982*. Thus, the purpose of this research is to understand the comparison of meanings and structures in idioms of two different languages. This research used a descriptive qualitative method with the results of comparative meaning and structure of idioms from the source language and the target language by discussing semantic studies in the form of their lexical meanings and idiomatic meanings, as well as syntax studies through the constituent structures of these idioms as their theoretical approach. The findings showed the translation techniques, such as translating idioms into idioms, idioms into nonidioms, nonidioms into idioms, and translation by omission of entire idioms. Also, the findings showed the meaning equivalence whether it's formal or dynamic equivalence in idioms translation that the translator used to convey the message from the author to the reader.

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1. INTRODUCTION

People usually choose and sort the words to use before conveying an opinion, for example in choosing words that are considered by them to be more subtle, words that aim to make their delivery more memorable, or those that aim to avoid words that have negative connotations. Idioms can be used both in oral and written delivery to do so. The idiom itself, according to The Office of English Language Programs Bureau of Cultural and Educational Affairs (2010) are culturally bound, providing insight into the history, culture, and outlook of their users. This is because most of idioms have developed over time from practices, beliefs, and other aspects of different culture. As a culture changes, the words used to describe it also change: some idioms fall out of use and others develop to replace them.

Furthermore, an explanation of idioms in Korean according to Kim & Lee (2015), 관용어는 대개 두 개 이상의 단어들 이 결합되어 있지만 의미는 특수화되기 때문에 한 개의 어휘소와 동일한 가치를 지니는 것으로 간주된다.

Kwanyongeoneun daegae du gae isangeui daneodeuri kyeolhabdweeo itjiman euimineun theuksuhwadweki ttaemune hangaeui eohwisowa dongilhan kachireul jinineun geoseuro kanjudwenda.

An idiom is usually a combination of two or more words, but because the meaning of it is specialized, it's considered to have the same value as a single vocabulary. Referring to that, there are two meanings in idioms, the lexical meaning and also the idiomatic meaning.

Therefore, understanding the meaning that contained in idioms is certainly not an easy matter, especially if the idiom is in a foreign language. For example, it can be seen from the difficulties that most often faced by BIPA (Bahasa Indonesia bagi Penutur Asing/Indonesian Language for Foreigners) learners when learning Indonesian, such as affixation, sentence order in Indonesian (sentence structure), vocabulary, idioms, and pronunciation of words in Indonesian (Sutanto, 2007).

Thus, in translating the meaning of idioms both orally and in writing, further learning is needed in order to know the overall meaning of idioms which usually have a relation with the culture of their speakers.

This research aims at discussing the comparison between meaning and structure of idioms in novel. The data were taken from the Korean novel as source language, *Phalshipinyeonsaeng Kim Ji Young* (82 년생 김지영) by Cho Nam Joo (Cho, 2016) and its translation in Indonesian as target language, Kim Ji Yeong, Lahir Tahun 1982 (Cho & Ingliana, 2019). This novel itself tells the story about Kim Ji-young who experienced systemic misogyny in all stages of life. Kim Ji-yeong story is like a reflection of all women in this world (Cho & Ingliana, 2019).

The reasons why this novel is chosen for this research, firstly because this novel has the idioms in the sentence, both as an expression from the author to convey the message to the readers and also as an expression of the characters' feelings in the story. For example, one of Korean idioms that contained in this novel as the source language (Cho, 2016), there is 말이 되다 *mari dweda* which has lexical meaning "become words" and also has idiomatic meaning "for a fact to be agreed upon" (NIKL, 2020). However, the meaning of it when being translated into Indonesian as its target language as non idiom, turned out to be "*hati-hatilah dengan ucapanmu, karena itu bisa menjadi kenyataan*" (Cho & Ingliana, 2019) or its literal meaning in English is be careful of what you wish for, because it could become a reality. Then, there are idioms in source language which were also translated into idioms in target language and vice versa, also

there was translation by omission of entire idiom. Therefore, researchers were interested in examining these two novels.

Secondly, apart from having the idioms in its sentence, this novel also tells about mental health issues, feminism, and the patriarchal system that exists in South Korea.

The researchers will limit the research on this idiom, only according to the studies of semantic in the form of their lexical meanings and idiomatic meanings, as well as syntax studies through the constituent structures of these idioms as their theoretical approach. Then, the findings showed about the translation techniques whether it's using idiom translated into idiom, idiom translated into non idiom, non idiom translated to idiom, or translation by omission of entire idiom technique. Also the findings showed about meaning equivalence whether it's formal or dynamic equivalence in idioms translation that the translator used to convey the message from the author to the reader.

In Korean, semantics is known as *eumiron* (의미론), as it is explained in Kim & Lee (2015),

의미론이란 기호 sign 로서의 언어를 특징짓는 두 요소인 '형식 signifiant 으로서의 소리'와 '내용 signifie 으로서의 의미' 가운데 기호의 내용이 되는 '의미'를 연구하는 분야를 말한다.

"Euimironiran kibo sign roseoeui eoneoreul theukjingjinneun du yosoin 'hyeongsik signifiant euroseoeui sori'wa 'naeyong signifie euroseoeui euimi' kaunde kihoeui naeyongi dweneun 'euimi'reul yeonguhaneun bunyareul malhanda".

Semantics refers to the field of studying the 'meaning' which is the content of a sign, among two elements that characterize the language as a sign, 'sound as a form signifiant' and 'meaning as a form signifie'.

When studying meaning through the semantic studies, the researchers used theory of lexical and idiomatic meaning. The lexical meaning is the real meaning, the meaning as it is, or the meaning that is conventionally assigned to the dictionary, for example the word 'horse' means as a kind of quadrupedal animal that is usually ridden. Meanwhile, the idiomatic meaning of idiom expression is the meaning that cannot be predicted from its constituent elements, both in lexical and grammatical. For example, in Indonesian the form "*menjual gigi*" or selling teeth as its literal translation in English, it does not mean selling someone's teeth, but it is a idiomatic expression of "laughing out loud" (Chaer, 2007).

There are two types of idioms that can be identified through this semantic study, whether it's phrasal verbs or partial idioms. Chaer (2009) explained that a phrasal verb is an idiom whose meaning is different from the combined meanings of the individual words. For example, in Indonesian the form "*membanting tulang*" or throw down the bone forcefully as its literal translation in English, it does not mean like that, but it is a idiomatic expression of "knuckle down or working hard" (Chaer, 1993). Meanwhile, partial idiom is an idiom in which one of the words still has its own lexical meaning. For example, in Indonesian "*daftar hitam*" or a black list as its literal translation in English, means "a list that containing the names of people who's suspected of committing crimes". From that example, the word 'daftar' still has its lexical meaning (Chaer, 2009).

Then, in Korean the study of syntax is called *thongsaron* 통사론 which has the following meaning in Sang (2007),

문장의 내적 구조를 분석하여 기술하는 문법의 영역을 'syntax'라하는데 그 번역어가 통사론 또는 통어론이다.

Munjangeui naejeok gujoreul bunseokhayeo kisuhaneun munpeopeui yeongyeokeul 'syntax'rahaneunde keu beonyeokeoga thongsaron ttonen theongeoronida.

The linguistic study that analyzes and describes the internal structure of a sentence is called syntax. Meanwhile, Verhaar in PBSI (2015) defines syntax as a study that discusses the relation between words in a speech. The relation between those words include grammatical units which is phrase, clause, and sentence.

Phrases can be interpreted as grammatical units or language units in the form of two or more words that do not exceed the clause element limits (Ramlan in Sofyan (2015)).

The phrase in Korean is called *gu* 구 which has the following meaning in Kim & Lee (2015)

구는 하나의 문장 성분이하면서도 두 개 이상의 어절로 이루어진 단위다. 예를 들어 "저 옷이 무척 예쁘다."라는 문장의 경우 '저 옷이' 전체가 주어가 되며, '무척 예쁘다' 전체가 서술어가 된다.

Guneun hanaeui munjang seongbunihamyonseodo du gae isangeui eojeoleun irueojin danwida. Yereul dereo "Cheo osi mucheok yeppeda,"raneun munjangeui kyeongu 'Cheo osi' jeonchega jueoga dwaemyeo 'mucheok yeppeda' jenchega seosuleoga dwaenda.

A phrase is a unit which composed of two or more words while having one sentence component. For example, in the case of the sentence "that clothes is very pretty", the whole phrase 'that clothes' is the subject, and the whole phrase 'very pretty' is the predicate.

Then, the meaning of the clause according to Miller (2002) is as follows below, "The clause is a unit which as a minimum consists of a verb and its complements but which may consist a verb, its complements and its adjuncts."

Meanwhile, the definition of a sentence according to Dwijatmoko (2019) is the largest grammatical unit. Sentences state a complete set of ideas, which can tell about events or circumstances.

Also, the sentence in Korean is called *munjang* 문장,

문장은 생각이나 감정을 완결된 매용으로 표현하는 언어형식으로서 최소의 완전한 사고의 표현 단위이다. (Kim & Lee, 2015)

Munjangeun saengkakina kamjeongeul wangyeoldwen maeyongeuro ptohyeonhaneun eoneohyeongsikeuroseo chaesoeui wanjeonhan sagoewi phyohyeon danwiida.

A sentence is a language form in which thoughts or emotions are expressed in complete use and is a unit of expression of the least complete thought.

In the process of translating idioms, knowledge of the idiomatic meaning is fully needed and not by the rules of language alone. Nida dan Taber in Sulistyani (2018) and Baker (2018), explained that in translating idioms, there are idiom translation techniques so that their meaning can be achieved properly, such as translating idioms into idioms, idioms into non idioms, non idioms into idioms, and translation by omission of entire idiom.

Translation within the idiom itself can show meaning equivalence. Nida and Taber in Mardiana (2015) classified meaning equivalence into two types, whether it is formal or dynamic equivalence. Formal meaning equivalence is an equivalent which usually only focuses on grammatical adjustments from the source language to the target language in order to obtain a translator's suitability for the target reader.

Meanwhile, dynamic equivalence is meaning equivalence which oriented to the importance of understanding the culture of the target user, because the equivalent effect is its main goal.

2. METHODS

The research design that will be used in order to achieve the research about the structure and meaning of comparison of Korean and Indonesian idioms is through a qualitative approach that produces descriptive data and also by using a comparative method. In the comparison between two languages, comparative analysis or what can be called the constrative according to James, Spolsky & Tarigan in Karyaningsih (2018) implies that constructive analysis is more interested in the difference or contrast between two languages. This is because there are differences that can cause difficulties when learning a first language with a second language or a foreign language.

The data of idiom is obtained through document or text study research techniques that focus on the analysis or interpretation of written material. It can be in the form of textbooks, newspapers, magazines, films, diaries, literary texts, articles, and so on which are called document or text studies. It's a type of qualitative research based on documents (Sugiarto, 2015). It's because in this research, data collection comes from two novels, Korean as the source language and Indonesian as the target language.

Then, in the process of data collection, it is done by collecting data, identifying data, and classifying data according to its type. (Miles dan Huberman in (Ruminda & Komariah, 2018)

Referring to the explanation of the data collection techniques above, the data collection techniques in this study are as follows below.

First, the researchers determine two sources of literary works to be used in this research, the first one is the Korean language novel entitled *Phalshipinyeonsaeng Kim Ji Young* as source language (82 년생 김지영) (Cho, 2016) and the second one is its Indonesian translation entitled *Kim Ji-yeong, Lahir 1982* (Cho & Iingliana, 2019) as target language. After that the researchers begin to read the two novels at the same time in order to make it easier to find and classify the idioms that contained in both of the sources.

Second, after collecting data regarding the predictive idioms, the researchers begin to look for the real idioms through several dictionaries. Such as from Korean dictionary, *Hangukeo Kwanyong Phyohyeon* (한국어 관용 표현) (Yeonguso, 2015) and the online *Dictionary of Korean Language - Indonesian* lessons online which belongs to the National Institute of the Korean Language (NIKL, 2020), as well as the Indonesian dictionary, such as Indonesian Idiom Dictionary (Chaer, 1993), Dictionary of Indonesian Phrases (Badudu, 2009), Kamus Besar Bahasa Indonesia (KBBI, 2016), and also Naver Dictionary (Naver, 2020). So, it can be ascertained or classified whether the data is an idiom or not. After those two methods are completed and idioms from the two data sources are collected, then the research will move to data analysis method in accordance with the research purposes.

3. RESULTS AND DISCUSSION

After going through the data collection process in the form of idioms that contained in the translation of the Korean language novel entitled *Phalshipinyeonsaeng Kim Ji Young* as source language (82 년생 김지영) (Cho, 2016) and the second one is its Indonesian translation entitled *Kim Ji-yeong, Lahir 1982* (Cho & Iingliana, 2019) as target language. Finally, a number of data in the form of idioms were found. After the idiom data has been collected. Thus, it can be found forty two idioms from the source language and twenty one idioms from the target language.

Then, the results of the two data sources for the idioms above are examined with linguistic studies, by semantic study, syntax, and translation techniques. So, the findings showed the comparison between meaning and structure of idioms in Korean novel and their Indonesian

translation. Next, the researchers will present the conclusions of the final results from idiom data according to semantics, syntax, and translation techniques. The following is an explanation of the discussion of idioms according to their classification of translation techniques.

3.1 Idiom to Idiom Translation

마음이 가볍

Maeumi Kabyeopta

The following is the quotes of the source language novel that contains idiom and its translation in the target language:

전화기 너머에서 ‘합격’이라는 단어를 듣는 순간 김지영 씨의 두 눈에서 눈물이 끝도 없이 쏟아졌다. 합격 소식에 가장 기뻐한 사람은 남자 친구였다. 김지영 씨와 부모님은 가벼운 마음으로 학교에 갔고,.... (Cho, 2016, hal. 106)

Jonhwagi neomeoeseo ‘habkyeok’iraneun daneoreul deudneun sungan Kim Ji Yeong ssieui du nuneseo nunmuri kkeutdo eobsi ssodajyeosssa. Habkyeok sosige kajang kippeohan saramleun namja chinguyeotta. Kim Ji Yeong ssiwa bumonimeun kabyeoun maeumeuro haggoye gattgo, ...

Siang hari itu, Kim Ji-yeong mendapat kabar bahwa ia berhasil diterima oleh agensi humas yang sudah mewawancarainya beberapa waktu lalu. Selama ini ia sudah berusaha keras menahan keresahan, rasa malu, dan perasaan tak berdaya. Air mata Kim Ji-yeong langsung tumpah begitu ia mendengar kata “diterima” di telepon. Orang yang paling gembira mendengar kabar itu adalah kekasihnya. Kim Ji-yeong berangkat ke universitas bersama orang tuanya dengan hati ringan. (Cho & Iingliana, 2019, hal. 105)

Later that evening, a marketing agency she’d interviewed for sent her a job offer. Fear, self-reproach, and helplessness brimmed as far as surface tension would allow, turned to tears and streamed endlessly when Jiyoung heard “congratulations” over the phone. The person most overjoyed by the news was her boyfriend. The load lifted, Jiyoung and her parents attended graduation and her boyfriend came along. (Cho & Chang, 2020)

The idiom from source language, 가벼운 마음 [*kabyeoun maeum*] is a form of an idiom that comes from the idiom 마음이 가볍다 [*maeumi kabyeopta*] which consists of 마음(이) [*maeumi*] and 가볍다 [*kabyeopta*] and being translated into target language to be “ringan hati” or the load lifted in English translation. Further explanation regarding this matter is as follows below.

Idiom from source language: 마음이 가볍다 *maeumi kabyeopta*

Lexical meaning:

(1) 마음 [*maeum*] which means heart, personality

사람이 태어날 때부터 지닌 성질.

Sarami taeonal ttaebuteo jinin seongjil.

A trait that a person was born with.

(2) 가볍다 [*kabyeopta*] which means light

무게가 일반적이거나 기준이 되는 대상의 것보다 적다.

Mugega ilbanjeogigeona gijuni doeneun daesangeui geosboda jeokda.

The weight is less than that of the standard or standard object.

(Naver, 2020)

Idiomatic Meaning:

문제가 해결되어 부담과 걱정이 없다.

Munjega haegyeoldoeeo budamgwa geogjeongi eobta.

To have no burdens and worries because a problem has been solved.

(NIKL, 2020)

Translation in target language: *Hati ringan*

Idiom in target language:

Ringan hati

Makna Leksikal :

(1) *Ringan: dapat diangkat dengan mudah, sedikit bobotnya, atau enteng.*

Light: can be lifted easily or lightly.

(2) *Hati: organ badan yang berwarna kemerah-merahan di bagian kanan atas rongga perut, gunanya untuk mengambil sari-sari makanan di dalam darah dan menghasilkan empedu; daging dari hati sebagai bahan makanan (terutama hati dari binatang sembelihan).*

Liver: a reddish colored organ in the upper right of the abdominal cavity, which is used to extract food from the blood and produce bile; meat from the liver as a food ingredient (especially the liver of animal slaughter).

(KBBI, 2016)

Idiomatic Meaning:

Merasa puas dan senang.

Feel satisfied and happy.

(Chaer, 1993)

Referring to the explanation above, the idiom 마음 이 가볍다 [*maeumi kabyeopta*] which has lexical meaning light hearted and has idiomatic meaning of no burden and worry because the problem is resolved. So, the conclusion is that this idiom is a phrasal verb, because the meaning of the idiom cannot be reinterpreted from its constituent elements, both from the words 마음 *maeum hati* heart and 가볍다 *kabyeopta ringan* light, because the constituent word elements have merged into one unit.

Source Language Idiom Structure:

마음이 가볍다 *maeumi kabyeopta*

(마음+이+가볍다)

Noun + Particle + Adjective

The source language idiom 마음 이가볍다 *maeumi kabyeopta* is an adjective phrase that formed from a combination of noun and adjective, which consists of noun + [particle] + adjective, with the word 마음 (이) *maeum (i) hati* heart as a modifier or attribute of phrases which is categorized as nouns and 가볍다 *kabyeopta ringan* light as the the head of phrase which is categorized as adjectives.

Idiom Structure of the target language:

Ringan + Hati

Adjective + Noun

This idiom from target language is an adjective phrase, which consists of adjective + noun, with the “ringan” as the head of phrase which is categorized as adjective and “hati” as a modifier or attribute phrase which is categorized as noun.

Then, because the idioms from the source language are also translated idiomatically into the the target language, through “hati ringan” translation, it can be concluded that the equivalent meaning in this translation is formal meaning equivalence is an equivalent which usually only focuses on grammatical adjustments from the source language to the target language in order to obtain a translator's suitability for the target reader.

In the context of this paragraph, the translator would like to convey a message from the author regarding the state of Kim Ji-yeong who was relieved to have gotten a job after graduating from college, after several attempts to look for and apply for jobs also conducting many job interviews in various workplaces.

3.2 Idiom to Non Idiom Translation

엉덩이를 붙이다

Eongdongireul bucida

The following is the quotes of the source language novel that contains idiom and its translation in the target language:

정대현 씨가 급히 아내의 손을 잡아 끌었지만 김지영 씨는 그 손을 찰싹 쳐 떼 냈다. “정 서바양! 자네도 그래. 매년 연휴 내내 부산에만 있다가 처가에는 엉덩이를 한 번 붙였다 그냥 가고, 이번에는 좀 일찍 와.”

Jeong Dae Hyeon ssiga geubhi anaeni soneul jaba kkeuleottjiman Kim Ji Yeong ssineun geu soneul chalssag chyeo tte naettda. “Jeong seobaang! Janedo geurae. Maebeon yeonhyu naenae Busaneman ittdaga cheogaeneun eongdeongireul han beon butyeottda geunyang kago, ibeoneneun jom iljjik wa.” (Cho, 2016, hal. 17)

Kata Jeong Dae-hyeon sambil cepat-cepat menarik tangan istrinya. Kim Ji-yeong menepis tangan suaminya. “Dae-hyeon, kau juga sama. Kau selalu menghabiskan sepanjang hari libur di Busan, sementara kau tidak pernah mau tinggal lama kalau mengunjungi rumah kami. Kali ini kau harus datang lebih awal (Cho & Iingliana, 2019, hal. 17).

Daehyun belatedly grabbed Jiyoung by the hand, but she swatted him off. “Jung seobaahng! You’re to blame, too! You spend all your holidays in Busan and drop by our place just for a quick bite. This year, try to come earlier,” she said, winking her right eye. (Cho & Chang, 2020)

The idiom from source language 엉덩이를 붙이다 *eongdongireul bucida maeum* is a form of an idiom that comes from the idiom 엉덩이(를) *eongdongi(reul)* and 붙다 *butda* which is being translated into target language to be “tinggal lama” stay for awhile in literal translation or the quick bite in English translation. Further explanation regarding this matter is as follows below.

Idiom from source language: 엉덩이를 붙이다 *eongdongireul bucida*.

Lexical meaning:

(1) 엉덩이 *eongdongi* which means butt or buttocks.
허리와 허벅지 사이의 부분으로 앉았을 때 바닥에 닿는, 살이 많은 부위.

Heoriwa heobeogji saeiui bubuneuro

anjasseul ttae badage dahneun, sari manheun buwi.

The fleshy part between the waist and thigh that touches the floor when one is sitting.

(1) 붙다 *butda* which means stick to.

무엇이 어디에 닿아 떨어지지 않다.

Mueosi eodie daha tteoleojiji anhda.

For something to adhere to something else and not come off easily.

(Naver, 2020)

Idiomatic Meaning:

엉덩이를 붙이다 *eongdongireul bucida*

한자리에 가만히 앉아 있다.

Hanjarie kamanhi anja itda.

To sit still in one place.

(NIKL, 2020)

Target language translation: *Tinggal lama*

Idiomatic Meaning: Non Idiom

(Chaer, 1993)

Referring to the explanation above, the idiom 엉덩이를 붙이다 *eongdongireul bucida* which has lexical meaning stick the buttocks to something and has idiomatic meaning of sitting still in one place. So, the conclusion is that this idiom is a phrasal verb, because the meaning of the idiom cannot be reinterpreted from its constituent elements, both from the words 엉덩이(를) *eongdongi* buttocks and aslo 붙다 *butda* stuck to, because the constituent word elements have merged into one unit. Then, this idiom from the source language is non-idiomally translated into the target language, through the translation of "tinggal lama/stay long". it can be concluded that the equivalent meaning in this translation is dynamic meaning equivalence, which oriented to the importance of understanding the culture of the target user, because the equivalent effect is its main goal.

The context of this paragraph is that the translator wants to send a message from the author regarding the situation of Kim Ji-yeong who suddenly brushed off her husband's hand with anger. Where suddenly Kim Ji-yeong's attitude changed drastically, she acted, said, and seemed to be like her mother who was scolding Jeong Dae-Hyeon for being rarely visiting her house during *Chuseok* 추석.

Idiom structure of source language:

엉덩이를 붙이다

eongdongireul bucida

(엉덩이+ 를 + 붙이다)

Noun + Particle + Verb

The source language idiom 엉덩이를 붙이다 *eongdongireul bucida* is a verb phrase that is formed from a combination of noun and verb words, which consists of noun + [particle] + verb, with the word 엉덩이 *eongdongi(reul)* buttocks as a modifier or attribute of phrases which is

categorized as noun and 붙이다 *bucida* stick out as the the head of phrase which is categorized as verb.

This happens because the structure of verb phrases in Korean has an this pattern, explain and being explained. Kim stated that the modifier, either in the form of an adjective or noun, is placed in front of the head phrase. That modifier function is to explain or modify the verb which is the main of the phrase (Ok, 2017).

3.3 Non Idiom to Idiom Translation Semata Wayang

The following is the quotes of the target language novel that contains idiom and its translation in the source language:

Ibu menguap sekali lagi, lalu melempar bantal dan selimut ke ruang tamu. Ayah meminta putra semata wayangnya menemaninya tidur di ruang tamu, tetapi putranya menolak karena Ayah bau minuman keras. (Cho, 2016, hal. 88)

하나뿐이 아들 *Hanappunin adeul*

어머니는 다시 길게 하나품을 하며 베개와 이불을 거실에 던져 줬고, 아버지는 하나뿐인 아들에게 같이 자자고 했지만 아들도 술 냄새가 난다고 거절했다. (Cho, 2016, hal. 89)

Eomeonineun dasi gilge hanapumeul hamyeo begaewa ibureul geosile deonjyeo jwottgo, abeojineun hanappunin adeulege gaci jajago haettjiman adeuldo sul naemsaega nandago geojeolhaettda.

The mother yawned again and tossed him a pillow and a blanket, and the father asked his one and only son to sleep out on the living-room floor with him, but was rejected for stinking of alcohol. (Cho & Chang, 2020).

Non idiom 하나뿐 *hanappun* from the source language is being translated into idioms in the target language, through idiom *semata wayang* which is idiom that derived from *semata* and *wayang*. The following is further explanation regarding this matter.

Non Idiom from source language: 하나뿐

Lexical Meaning:

(1) 하나 *hana satu* means one.

숫자를 셀 때 맨 처음의 수.

Sutcareul sel ttae maen cheoeumeui su.

The very first number when counting numbers.

(2) 뿐 *ppun hanya atau cuma* means only.

다만 그것만이고 그 이상은 아님을 나타내는 말.

Daman geugeomanigo keu isangeun animeul natanaeneun mal.

A bound noun indicating that there is nothing more than that.

(Naver, 2020)

Idiom from target language :

Semata wayang

Lexical meaning:

(1) *Semata.*

Satu-satunya atau semata-mata.

One or only.

(2) *Wayang*

Boneka tiruan orang yang terbuat dari pahatan kulit atau kayu dsb yang dapat dimanfaatkan untuk dalam memerankan tokoh pertunjukan drama tradisional (Bali, Jawa, Sunda, dsb), biasanya dimainkan oleh seseorang yang disebut dalang.

Man-made puppets made of carvings of leather or wood, etc. which can be used to portray characters in traditional drama performances (Balinese, Javanese, Sundanese, etc.), are usually played by someone called a *dalang*.

(KBBI, 2016)

Idiomatic meaning:

Hanya satu-satunya; hanya seorang (tentang anak).

One and only; only one (about children).

(Chaer, 1993)

Referring to the explanation above, from the non-idiom 하나뿐 *hanappun* which has lexical meaning only one in the source language is being translated into idioms in target language through idiom *semata wayang* which is idiom derived from *semata* and *wayang*. This does not mean that the *wayang*/puppet has one eye or there's only one puppet, but the idiom means that one and only or only one is usually intended for the mention of an only child. Because the target language idiom has this kind of idiomatic meaning, it can be concluded that this idiom is a partial idiom, because the meaning of the idiom can be interpreted from the constituent elements, from *semata* which is the only. Therefore, the conclusion that the equivalent meaning in this translation is dynamic meaning equivalence, which is oriented to the importance of understanding the culture of the target user, because the equivalent effect is its main goal. In the context of this paragraph, the translator wants to explain a message from the author regarding Kim Ji-yeong's younger brother who is the only son in their family.

Idiom structure from target language:

Semata Wayang

(Semata+Wayang)

Adverb+Noun

The idiom of the target language 'semata wayang' is a noun phrase consisting of adverb and noun, with wayang as the head phrase which is categorized as noun and semata as a modifier or attribute of phrases that is categorized as adverb.

3.4 Omission of Entire Idiom Translation

눈에 띄다

Nune Tweda

The following is the quotes of the source language novel that contains idiom and its translation in the target language:

면접 관들은 이력서와 자기소개소서를 보며 학창 시절에 대해, 눈에 띄는 경력에 대해 뿌연 질문을 하고, 다음으로는 회사에 대해, 업계 전망과 마케팅 방향에 대해 의견을 물었다. (Cho, 2016, hal. 101)

Myeonjeob kwandeureun iryeokseowa jagsogaeseoreul bomyeo hagchang sijeole daehae, nune ttweineun gyeonglyeogae daehae buyeon jilmuneul hago, daeumeuroneun hwesae daehae, eobgye jeonmanggwa makheting banghyange daehae uigyeoneul mureottda.

Para penguji membaca CV dan surat perkenalan diri mereka, mengajukan pertanyaan tentang masa-masa sekolah mereka, lalu bertanya tentang pengalaman kerja mereka. Setelah itu para penguji meminta komentar para pelamar tentang perusahaan ini, dan strategi pemasaran. (Cho & Iingliana, 2019, hal. 100-101)

The interviewers looked over the CVs and cover letters and asked the candidates about their education, posed follow-up questions on lines in their CVs that caught the interviewers' eyes, then moved on to questions about the company, the future of the field, and marketing strategies. (Cho & Chang, 2020)

Idiom BSu yakni 눈에 띄다 *nune tweda* merupakan idiom yang berasal dari kata 눈에 *nun(e)* dan 띄다 *tweda* yang tidak diterjemahkan ke dalam BSa. Further explanation regarding this matter is as follows below.

Idiom from Source Language:

눈에 띄다 *nune tweda*

Lexical Meaning:

(1) 눈 *nun mata* means eyes.

사람이나 동물의 얼굴에 있으며 빛의 자극을 받아 물체를 볼 수 있는 감각 기관.

Saramina dongmuleui eolgule isseumyeo bicheui jageugeul bada mulcheleul bol su ineun kamgag kigwan.

The sensory organ on the face of a person or animal that can see an object when stimulated by the light.

(2) 띄다 *tweda* bermakna tampak atau kelihatan.

눈에 보인다.

Nune boida.

To be seen in the eyes.

(Naver, 2020)

Idiomatic Meaning:

두드러지게 드러나다.

Dudeureojige deureonada.

To visually stand out.

(NIKL, 2020)

Target language translation: Idiom from source language was not being translated at all.

Referring to the explanation above, the idiom 눈에 띄다 *nune tweda* which has lexical meaning, visible to the eye and idiomatic meaning, stands out. It can be concluded that this idiom is a partial idiom, because the meaning of the idiom can be interpreted from the

constituent elements. Referring to Kamus Tesaurus Tematis Bahasa Indonesia (Kemendikbud, 2020) the words *tampak* and *terlihat* are synonymous words.

However, the idioms from the source language were not translated wheter into idioms or non idioms in target language. The explanation of this idiom in the source language is intended for applicants who are asked and asked to talk about their outstanding experiences from their CV in order to convince the interviewers.

Idiom structure from source language:

눈에 띄다

(눈+에+띄다)

Noun+Particle+Verb

The idiom 눈 에 띄다 *nune tweda* is a verb phrase that is formed from a combination of noun and verb, consisting of noun + [particle] + verb, with the word 눈 (에) *nun (e)* eyes as an attribute of phrases that are categorized as noun and 띄다 *tweda* sees as the head phrase that is categorized as verb.

However, there is no equivalent meaning in the idiom of this source language because it's not translated into the target language.

4. CONCLUSION

This research aims at discussing the comparison between meaning and structure of idioms in novel. The data were taken from the Korean novel as source language, *Phalshipinyeonsaeng Kim Ji Young* (82 년생 김지영) by Cho Nam Joo and its translation in Indonesian as target language, Kim Ji Yeong, Lahir Tahun 1982. Thus, the purpose of this research is to understand the comparison of meanings and structures in idioms of two different languages.

After going through the data collecting process in the form of idioms contained in the source language novel and its Indonesian translation, the researchers finally found a number of data in the form of idioms. After the idiom data has been collected, they reasearchers checked them through the language dictionary and also the Korean and Indonesian idiom dictionaries. The findings showed about forty two idioms from the source language and twenty one idioms from the target language.

From the forty two idioms from the source language, after they are analyzing using semantic study, it can be concluded that there are twenty four idioms as phrasal verbs and there are eighteen partial idioms. Meanwhile, twenty one idioms from the target language which were analyzed using a similar semantic study, the finding showed that there were thirteen phrasal idioms and eight partial idioms.

Furthermore, in the idioms of the source language that were analyzed through a syntax study, the finding showed seven clauses, thirty one verb phrases and four adjective phrases. Also, from the target language, the findings showed nine idioms as noun phrases consisting of nouns as the main or head phrase, then four idioms as adjective phrases consisting of adjectives as the head phrase, and eight idioms data as verb phrases.

Then, forty two idiom data from the source language that were analyzed through their translation techniques and equivalence in meaning. In the source language idioms, the findings showed five idioms that were translated into idiom in the target language, then there are thirty two source language idioms that were non idiomatically translated into the target language, and also there are five idioms translated by omission of entire idiom from the source language.

Then, the findings also showed nine idioms there are thirty three idioms in the meaning equivalence

Meanwhile, twenty one idioms from target language were analyzed through the translation technique, such as non idiom from the source language which was translated into idiom in the target language. The following from target language were obtained sixteen idioms. Those were translated into idiom in the source language, then there were also five idioms from the source language that were idiomatically translated into the target language. Furthermore, the meaning equivalence was divided into eleven idioms as formal equivalence and ten idioms as dynamic equivalence.

The conclusion referring to the data results that have been described above about the comparison between the meanings and structures of idioms in the source language and the target language is that there are seven phrasal verbs and three partial idioms. Then, from syntax studies, there is one clause, five adjective phrases and four verb phrases and ten idioms from the source language were also translated into the target language as idioms. All of them used formal translation techniques (forms) because the main purpose of translation is to seek the same form and content of the message from the source language into the target language.

Based on the research results and conclusions previously described. So this is following suggestions from the researchers for the next ones who will conduct research on the comparison of idioms in novels of different languages, in order to complete the deficiencies contained in this study.

1. It is necessary to add further references for research sources, especially those in Korean linguistics, such as about idioms, semantics, and syntax. Due to the limited sources that the researches used in this research.
2. It is recommended to use another Korean language novel as source language, in order to find out how the other idioms in those novels are translated into Indonesian for further research. So, there will be more knowledges about various other idioms that are not included in this idiom research.
3. Further research on idioms in novels is needed, through other linguistic studies.
4. For future research might be also could explore more about the meaning and constituent elements of the idiom from two languages through their cultural context of each country.

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