



Idiomatic Expressions and Their Translation Equivalence into English in the Karo Cultural Legend "Pustaka Sembiring"

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Abstract

This study uses a qualitative descriptive method. The source of research data is a legend entitled "Pustaka Sembiring", a Karo language text contained in the book "Himpunan Buku Legenda Karo" pages 171-176 published by the Karo Regency Tourism, Arts and Culture Office in 2007, and its translation by Sehati Mitha Sembiring. The purpose of this study is to identify and classify Karo idiomatic expressions in the text "Pustaka Sembiring" and the equivalence of the meaning of its translation in English. Through data collection and discourse analysis, 56 idiomatic expression data were found, each of which was classified into pure idioms (6 data), semi idioms (28 data), and literal idioms (22 data). In terms of quality of equivalence of meaning, there are 41 equivalent translations (73.2%), 10 equivalent translations (17.9%), and 5 non-equivalent translations (8.9%).

Introduction

Among the many tribes living in Indonesia, there is the Karo tribe which is one of the largest tribes in North Sumatra Province. The Karo people have rules, lifestyles, or rituals that give their own characteristics to the tribe, one of which is that they are grouped into five main clans, namely Tarigan, Sembiring, Ginting, Karo-Karo, and Perangin-angin, and each main clan has several sub-clans. The clan or surname name is used behind the name of each member of each group. Everyone with the same surname cannot marry each other. However, there are exceptions to several Sembiring sub-clans. There is a legend that is believed to be the background to this exception, as well as the background to several other rules or lifestyles of the Sembiring clan, such as: the origin of the burial of corpses, the prohibition of eating dog meat, respect for dogs, and so on. The legend has been told from the past to the present orally until finally it was poured into a written text such as the text "Pustaka Sembiring" which is included in the book "Himpunan Buku Legenda Karo" published by the Karo Regency Tourism, Arts and Culture Office (Karo Regency Tourism, Arts and Culture Office) in 2007. The publication of the Karo legend in the form of a book is an effort by the Karo Regency Tourism, Arts and Culture Office to encourage the spirit of the Karo generation to dig deeper into their culture and develop it so that it continues to grow so that it has a positive impact on the preservation of Karo culture.

One of the efforts to preserve culture is to disseminate information about the culture to the public (Khairani & Barus, 2024; Seifi & Soltanabadi, 2020; Ekwelem et al., 2011). In order to overcome the limitations of language and cultural differences between groups, the solution that can be done is translation or language transfer. Catford (1965) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". Translation is the activity of replacing text material in one language (SL) with equivalent text material in the target language (TL). This definition is clarified by Newmark's definition (1988): "rendering the meaning of a text into another language in the way that the

author intended the text ". The text material that is replaced is the meaning of the text in the SL into the meaning of the TL text that is in accordance with the author's intention.

However, in translating cultural texts into other languages and cultures, translators may encounter several challenges, one of which is the translation of idiomatic expressions (Ali & Sayyiyed Al-Rushaidi, 2017; Adelnia & Dastjerdi, 2011; Dweik & Suleiman, 2013). The existence of different cultural patterns must be an awareness for translators in matching meanings so that these differences do not damage the integrity of the meaning transferred from the source language culture to the target language culture (Ekwelem et al., 2011; Pálsson, 1994; Levý, 2011). To become an inter-language mediator, a translator must have adequate knowledge of the target culture and language (Mohanty, 1994; Piazzoli, 2015). This opinion is not excessive because in the life of each culture of society there is a cultural value system, in that cultural value system there are norms, and those norms influence thought patterns, and those thought patterns are what underlie action patterns (Sajogyo, 1982; Chong, 2000; Agung, 2017). The cultural system can form context-bound meanings, forms that have alternative meanings other than the basic meaning of the words that form them, namely idiomatic expressions.

Like other cultural texts, some words in the text "Pustaka Sembiring" are written to form expressions and terms that are bound to the cultural context, one of which is idiomatic expressions. Seidl & Mordie (1983) state that idiomatic expressions are: " a number of words which, when taken together, have a different meaning from the individual meanings of each word ". Idioms are expressions whose meanings cannot be "predicted" either from the lexical meaning of their elements or the grammatical meaning of their units (Chaer & Agustina, 1995). Idioms are multi-word phrases whose overall meaning is very special and very unpredictable, reflecting meanings that cannot be understood by the speaker by combining the literal meaning of each word in each phrase according to the semantic rules of the language (Hurford et al., 2007; Rani & Martutik, 2024; Emmanuel, 2017). Therefore, translating the meaning of idiomatic expressions literally or word for word will confuse the reader because the resulting meaning will feel strange or illogical in the grammatical or supporting context (Larson, 1984; Melina, 2023). For example, when reading the legend of " Pustaka Sembiring " and finding the phrase ' sada perdakanan ', then interpreting it literally as 'one place to cook', then there will be a deviation in meaning because when viewed from the context of the story the real idea of the phrase is '(living together) as a group'.

Research related to idiomatic expressions or idioms and translation quality in terms of equivalence has been conducted by many researchers, including Leonardus & Tanjung (2015) who conducted a study aimed at: analyzing the types of English idiomatic expressions found in the film Transformers III–Dark of The Moon, strategies for translating English idioms into Indonesian; and the level of equivalence of the translated idioms. The results of the study are as follows: there are five types of English idioms found in the film Transformers III – Dark of The Moon. Idioms with the phrasal compound type are the most idioms in this film, which is 123 or 53.2%. In relation to the translation strategy of the idioms used, translation with paraphrase is the most dominant, which is 170 or 77.5% of the data. In relation to the level of equivalence of the meaning of the idioms that have been translated into Indonesian, there are 185 equivalent data. Another researcher, Arumsari (2013) in his research conducted a comparative analysis on the translation of idioms contained in the film The Avengers taken from the official subtitles and the most downloaded subtitles on the website www.subscene.com. Arumsari concluded that translating idioms is not an easy job to do, in addition to paying attention to the meaning of the idiom as contained in the idiom dictionary, the translator must also pay attention to the context of the situation of the idiom so that the

translator can transfer the message of the idiom that is appropriate to the context of the situation.

Different from previous studies, in this study a freelance interpreter and English teacher have translated the text “Pustaka Sembiring” into English. The study focused on finding idiomatic expressions contained in the Karo language text “Pustaka Sembiring” by identifying and grouping them into 3 types proposed by Fernando (1996), based on Halliday's functional theory: pure idioms, semi-idioms, literal idioms. The next focus is to assess the equivalence of the meaning of the translation product that has been produced based on the Parameters offered by Nababan & Nuraeni (2012), namely: Equivalent, Less Equivalent, and Not Equivalent.

Methods

This research is a descriptive-qualitative research. The technique used is content analysis by focusing on the entire sentence and context or situation contained in the written text "Pustaka Sembiring". The instrument used is the Karo-Indonesian Dictionary published by Balai Pustaka in 2001, an online dictionary English and the Great Dictionary of the Indonesian Language), as well as reading sources from the internet to find out more about the data being discussed. The source of the research data is the Karo cultural legend text entitled "Pustaka Sembiring", the subtitle listed on pages 171-186 of the book entitled "Himpunan Buku Legenda Karo" published by the Karo Regency Tourism, Arts and Culture Office (Karo Regency Tourism, Arts and Culture Office) in 2007.

There are 56 pairs of phrases or clauses identified as idiomatic expressions along with their translations, which are taken as data, labeled with numbers 1-56.

To confirm the validity of the researcher's interpretation of the data collection, interpretation of the meaning of the data, and assessment of the accuracy of the translation, the researcher repeatedly read and studied the data and related aspects. External assessors (assessors who are not researchers) were also involved, namely Rakuta Tarigan, a fluent Karo speaker, to check the researcher's interpretation of the Karo language data, and also Ernawati Gultom, an English graduate and teacher at a bilingual school to check the researcher's interpretation of the translated data in English.

Results and Discussion

Idiomatic expressions in the text "Pustaka Sembiring" is classified into one of three types of idioms according to Fernando (1996): 1) pure *idioms*, 2) semi - idioms, 3) literal idioms. Based on the words that make it up, 56 idiomatic expression data in this study are grouped into 22 Pure Idiom data, 28 Semi-idiom data, and 6 Pure Idiom data.

Pure Idioms are idioms whose meaning is very different from the words that compose them. Included in this type of idiom are Data 8, 15, 24, 29, 34, and 54. The words that form the expression cannot be used to predict the actual message. For example, in Data 8, a combination of meanings such as *begu nini nai imbangku* (a combination of: *begu* 'ghost' + *nini* 'grandmother' + *nai* 'in the past' + *imbangku* 'my opponent') does not contribute to the formation of the actual meaning, namely: 'I swear (trust me)'.

Semi-idiom is a type of idiom that has one or more words in it that have a literal meaning or real meaning so that we can guess the meaning in part. Of the 56 idiomatic expressions in the text, there are 28 data in the form of semi-idioms, namely Data: 2-6, 8, 9, 12-14, 20, 21, 23, 27, 28, 31, 33, 35, 36, 40, 42, 45, 47-49, 51, 53, 55. An example of Semi-idiom data is Data 45, *ngaloken tukur*. Its meaning can be understood from its constituent elements, be it *ngaloken* 'receive' or *tukur* 'buy'. From each of these words we can imagine a transaction of acceptance and giving, although in the context of the meaning of the expression is deeper, namely 'receive

a proposal' because ' *tukur* ' here is the same as 'dowry'. Another example is Data 3, *sisada pengodak sada pengole*, is included in semi-idioms because *sada* is indeed interpreted as 'one', but *pengodak* and *pengole* have different meanings based on the context. The expression *sisada pengodak sada pengole* is used in ST to describe how the Sembiring community lived before they separated. In the Karo-Indonesian Dictionary (KBKI), the word *ole* means 'umbai' in Indonesian or ' *sling* ' in English, and *odak* 'hand movements when stepping', so *sada pengodak* can be interpreted as 'one step'. ' as in the sentence " *kujape sada pengodak ia* " (wherever they go one step) (KBKI, 2001: 194). Literally, *sisada pengodak sada pengole* can be interpreted as 'one swing of the hand one umbaian'. In Karo culture, this expression has a figurative meaning which means 'one goal'; Unlike the actual meaning, this idiomatic meaning has nothing to do with the swing of the feet or the swing of the arms. In Karo culture, life called ' *sada pengodak sada pengole* ' describes a life that is harmonious, synergistic and rhythmic in one goal such as swinging the legs and hands in harmony when walking towards a goal. It is seen that in realizing an idiomatic expression, the reader must have basic insight into the metaphors that live in a particular society.

Literal Idiom is an idiom whose basic meaning is formed by the constituent words. This expression is considered to have a clear and predictable meaning. Data included in this type include Data: 1, 7, 11, 16-19, 22, 25, 26, 30, 32, 37-39, 41, 43, 44, 46, 50, 52, 56; all totaling 22 data. An example of this idiom is Data 1, *nininta nai* . According to the Karo-Indonesian Language Dictionary (KBKI, 2001: 156) *nini* is 'grandmother', *nai* is 'in the past (in the past)', while *-nta* is a possessive pronoun for 'we' or 'ours', so *nininta nai* literally means 'our grandmother in the past'. The meaning of this idiom in its literal form can still provide accurate predictions regarding its true meaning, namely people who lived in the past or ancestors, so it is classified as a Literal-idiom.

After knowing that the meaning of several expressions in the Karo language text " *Pustaka Sembiring* " cannot be done literally or must pay attention to the context, the translator applies a translation strategy that produces a product in the form of a text in the target language (in this study is English) which is attempted to convey the same meaning or not deviate in both languages. The translator's goal is to produce equivalence of meaning between the source text (ST) and the target text (TT).

In this discussion, the equivalence of meaning in the translation of the idiomatic expression of the Karo language text " *Pustaka Sembiring* " into English text will be divided into three parts: Equivalent, Less Equivalent, and Not Equivalent.

Equivalent: The meaning of the idiomatic expression of the source language text is transferred commensurately into the target language; there is absolutely no distortion of meaning.

Less Equivalent: Most of the meaning of the idiomatic expressions of the source language text has been transferred equally into the target language. However, there is still distortion of meaning or double meaning translation (*taxa*) or there is omitted meaning, which disrupts the integrity of the message.

Inappropriate: The meaning of an idiomatic expression in the source language text is disproportionately transferred into the target language or removed (*deleted*).

After analyzing the 56 existing data, the following picture of the equivalence of the meaning of the translation of idiomatic expressions in the Karo language text " *Pustaka Sembiring* " into English text was obtained: 41 data (73.2%) are equivalent, 10 data (17.9%) are less equivalent, and 5 data (8.9%) are not equivalent.

Equivalent idiomatic translation does not cause distortion or deviation of meaning. Equivalent meaning between ST and TT in this study amounted to 41 data or 73.2%, covering Data numbers 1-4, 6-12, 15-22, 24-30, 32, 33, 39-44, 48, 49, 51, 53, 55, 56. One translation that is considered equivalent is the translation of Data 1, *nini nai* (ST) becomes *the ancestors* (TT). In the *Karo-Indonesian Dictionary* (KBKI, 2001: 156), *nini* is 'grandmother', *nai* is 'used to', while *-nta* is a possessive pronoun for 'we' or 'ours', so *nininta nai* can literally be interpreted as 'our grandmother used to be'. In the Indonesian dictionary, grandmother refers to 'mother of father or mother'. According to informants, *nininta nai* does not only refer to the mother of our parents, but also to the elderly who have lived for generations before we lived, or more precisely 'ancestors'. The phrase *nininta nai* is translated into TSa as *the ancestors*, namely 'A person, typically one more remote than a grandparent, from whom one is descended' (<https://www.lexico.com/en/definition/ancestor>). The meaning of ST and TT is equivalent to conveying the same message without any deviation in meaning.

The translation of idiomatic expressions that are less than equivalent in the translation of ST "Pustaka Sembiring" amounts to 10 data or 17.9%, including Data 5, 13, 14, 35-38, 45, 46, 50, 52. Idiomatic expressions that are less than equivalent have some parts that are equivalent and some others that are not equivalent, this can happen because there is an added or reduced meaning, so that the integrity of the real meaning is disturbed and can distort the real message. One of them is Data 46, *tendina enggo sipudunen*, literally 'the souls are tied together' translated as *their souls have been tied together* in TT. In the BSu (Karo) culture, *tendina enggo sipudunen* is used for a couple who have been bound by a marriage vow so that they are called *sejiwa* and have a soul tie, but in the BSA (English) culture, the soul tie can occur not only between husband and wife but also between friends, people who have had intimate closeness, and so on. Therefore, the literal translation of this expression has removed some of the meaning in it so that it is called Kurang Sepatan.

The translation of idiomatic expressions that are not equivalent in this study amounted to 5 translation data or 8.9 percent. The data are numbered: 23, 31, 34, 47, 54. For example, it can be seen in Data 34, *sirang i ture* is an expression that arises due to the cremation ash scattering ceremony attended by many people and those people must be provided with food as in a traditional ceremony or party. Rather than looking for an idiom that might be similar in the TL, the translator chose to translate it literally: *sirang* = separating, *ture* = toilet or places for defecation, *nina Seberaya* = said Seberaya, becomes *separating in toilet or places for defecation, Seberaya said*. In KBKI, *ture* apparently has two literal translations, namely: 1) a place to defecate, and 2) stairs in a Karo traditional house (p.239), and the TT translation uses the first meaning. The wrong choice of referent, namely 'place to defecate' makes the resulting translation inappropriate. The word *ture* in the proverb actually refers to 'house stairs'. The expression "sirang ture nina Seberaya" is a Karo proverb that is often used to describe how expensive it is to entertain guests at a cremation and ash scattering ceremony and makes the inviting family poor. More precisely, the proverb reads "Sirang ture bagi perkeualuh Seberaya" which means separating on the veranda or stairs of the house like Perkeualuh (cremation of the body) Seberaya, intending to describe that the guests return to their villages, while those who celebrate go abroad to become laborers because they are poor. (<http://kawargalang.blogspot.com/2012/09/perkeualuh-acara-pembakaran-jasad-pada.html?view=mosaic>)

The list of idiomatic expression data in the Karo legend "Pustaka Sembiring" and the classification of types of idiomatic expressions and the equivalence of their translation meanings can be seen in Table 1. In both ST and TT, they are accompanied by their literal translations in brackets '()'.

Table 1. Data on Idiomatic Expressions in the Text “Pustaka Sembiring” along with Types of Idioms and the Equivalence of Their Translation Meanings

Data	Source Text (T S u) (Karo language)	The True Meaning In Context	Text Sa suggestion (TTa) (English)	Types of Idiomatic Expressions	Translation Equivalence
1	<i>I love you</i> (our grandmothers used to)	Ancestors	<i>the ancestors</i> (ancestors)	Literal idiom	Worth it
2	<i>trade union</i> (one plant)	Living together	<i>are united as one under Sembiring clan label</i> (united into one under the Sembiring clan label)	Semi idiom	Worth it
3	<i>the rest of the cooking oil is oiled</i> (one swing of the hand, one wave)	One common goal	<i>live in tune</i> (live in harmony)	Semi idiom	Worth it
4	<i>I have a lot of money</i> (one cooking pot)	Living together	<i>lived as a single clan</i> (living as one clan)	Semi idiom	Worth it
5	<i>the giggles in the jabu bus</i> (dispute in the house)	Disputes within the group	<i>conflict within the household</i> (dispute within the household)	Semi idiom	Not Worth It
6	<i>the floating lanai mberu</i> (beauty is no longer obstructed)	Very beautiful	<i>whose beauty is undeniable</i> (whose beauty was undeniable)	Semi idiom	Worth it
7	<i>man is a fool</i> (for him)	Marry him	<i>(to) marry</i> (marry)	Literal idiom	Worth it
8	<i>right in the middle I think you're thinking</i> (right in the middle I think you're thinking)	Be fair	<i>I don't think your thoughts are biased towards</i> (I think your thinking is not biased)	Semi idiom	Worth it
9	<i>set the pace</i> (set the pace of the walk)	Make a plan	<i>make further plans</i> (make further plans)	Semi idiom	Worth it
10	<i>I'm so sorry for my loss</i> (my grandmother's ghost used to be my opponent)	Pledge/promise/will not break	<i>I swear on my life</i> (I swear on myself)	Pure idiom	Worth it
11	<i>eye to eye</i> (meet eyes)	Eye to eye	<i>our eyes to meet</i> (eye contact)	Literal idiom	Worth it
12	<i>ghost angina</i> (orphaned wind)	Soft breeze	<i>blowing breeze</i> (soft breeze)	Semi idiom	Worth it
13	<i>mind of the bat</i> (God asks)	Die	<i>can't make it</i> (can't make it, <i>idiom</i>)	Semi idiom	Not Worth It
14	<i>mind of the earth</i> (land asks)	Die	<i>can't make it</i> (can't make it, <i>idiom</i>)	Semi idiom	Not Worth It
15	<i>Sengkebah ngenca morning sengkeruk</i> (Dug it out, then dig it up tomorrow)	Gradually	<i>Step by step</i> (Step by step, <i>idiom</i>)	Pure idiom	Worth it
16	<i>So he is more than happy to do it</i> (He stops breathing first)	Rest	<i>He paused to catch his breath</i> (He paused to catch his breath, <i>idiom</i>)	Literal idiom	Worth it
17	<i>sundut sundhu flap</i> (into the sunset)	West Direction	<i>to the west</i> (to the west)	Literal idiom	Worth it
18	<i>the pultak matawari flap</i> (to the sun leaks)	East Direction	<i>to the east</i> (to the east)	Literal idiom	Worth it

19	<i>for lacina pane</i> (like chili pane)	The shape is just right	<i>The size is right</i> (The size is just right)	Literal idiom	Worth it
20	<i>follow the conversation</i> (follow your words)	Based on your statement	<i>as you have said</i> (as you said)	Semi idiom	Worth it
21	<i>where are you going</i> (indeed no longer obstructed)	Very	<i>surely very</i> (there is a lot of meat)	Semi idiom	Worth it
22	<i>man is a fool</i> (for him)	Marry him	<i>will marry</i> (Marry)	Literal idiom	Worth it
23	<i>the sun is shining</i> (climbing the sun)	When the sun rises	<i>after sunrise</i> (after sunrise)	Semi idiom	Not Worth It
24	<i>enggo was cut by babahndu by ranandu</i> (your mouth is already cut, your words are tied)	Already promised	<i>you're bound by a promise</i> (bound by promise)	Pure idiom	Worth it
25	<i>(Rupandu Teluna) Labo Lit Siberaten</i> ((your three appearances) none is heavier)	(the three of you look) equally good	<i>(in terms of appearance) you are equally good</i> (you are just as good)	Literal idiom	Worth it
26	<i>your meat is in the lab lit situation</i> your bodies are not fighting each other)	Your bodies are just as good	<i>(in terms of physical) you are equally good</i> (you are just as good)	Literal idiom	Worth it
27	<i>first measure</i> (put your mind)	Offended	<i>feels offended</i> (offended)	Semi idiom	Worth it
28	<i>we're all so excited</i> (we'll get there together)	In the same position/not unequal	<i>fair for me and you</i> (fair to me and you)	Semi idiom	Worth it
29	<i>lanai bo lit pe kesahna</i> (there is no more breath)	Unable due to fatigue	<i>were not (able to run)</i> (can't (run))	Pure idiom	Worth it
30	<i>bad manners</i> (exhausting energy)	With all one's might	<i>as hard as they can</i> (run as fast as you can)	Literal idiom	Worth it
31	<i>so I will make you my grandma</i> (I will make you my grandma)	Becoming a respected figure	<i>to make you my grandmother</i> (make you my grandmother)	Semi idiom	Not Worth It
32	<i>add ten fingers</i> (nambah kal ten fingers)	Very begging	<i>we are very pleading for (something)</i> (we really ask for your kindness)	Literal idiom	Worth it
33	<i>material for your event Karina</i> (make it really all yours)	Do as you please	<i>do whatever you want</i> (do whatever you want)	Semi idiom	Worth it
34	<i>the place of the event</i> (separate in the toilet)	Spending everything until bankrupt	<i>to separate in the toilet</i> (separate at the place of defecation)	Pure idiom	Not Worth It
35	<i>Take a nap at once</i> (Change the taste once)	Make it (taste) good	<i>Change it (the taste)</i> (Change the taste)	Semi idiom	Not Worth It
36	<i>nambari nanamna</i> (change the taste)	Make it delicious	<i>change the taste</i> (change the taste)	Semi idiom	Not Worth It
37	<i>the soup is made from chicken liver</i> (the broth is now very clear)	The taste (of the broth) is bland	<i>the broth is very clear</i> (the broth is very clear)	Literal idiom	Not Worth It
38	<i>ola meciho soup and the broth</i> (the broth is not clear)	The taste (of the broth) is not bland	<i>the broth is not clear</i> (the broth is not clear)	Literal idiom	Not Worth It

39	<i>where are you going to be happy</i> (not obstructed by the crowd)	Very crowded	<i>it's undeniable that (somethings) are very crowded</i> (it can't be denied that it's very crowded)	Literal idiom	Worth it
40	<i>labo it is erkelengeleng</i> (no he's affectionate)	Be generous	<i>very generous</i> (very generous)	Semi idiom	Corresponding
41	<i>Man bana</i> (for him)	Marry him	<i>to be his wife</i> (be his wife)	Literal idiom	Corresponding
42	<i>I'm a waste of time</i> (this person is thrown away)	Humans are set aside/restricted	<i>a single human being who can be set aside</i> (no human being should be left aside)	Semi idiom	Worth it
43	<i>man my bench</i> (you are for me)	You become my wife/husband	<i>marry me</i> (marry me)	Literal idiom	Worth it
44	<i>Man is my friend</i> (For you too I)	I want to be your wife/husband	<i>I don't mind (to marry you)</i> (don't mind if you marry me)	Literal idiom	Worth it
45	<i>the tukur</i> (accept purchase)	Accepting applications	<i>to accept the dowry</i> (receive gifts)	Semi idiom	Not Worth It
46	<i>the tendons are so strong</i> (the spirits are already bound)	Becoming a couple (husband and wife)	<i>their souls have been tied together</i> (their souls are united)	Literal idiom	Not Worth It
47	<i>the tukur</i> (accept the purchase)	Accepting applications)	<i>to accept the dowry</i> (receive gifts)	Semi idiom	Not Worth It
48	<i>the head of the Pandia</i> (Pandia people ask)	<i>Pandia applies</i>	<i>a Pandia proposing to me</i> (Pandia proposed to me)	Semi idiom	Worth it
49	<i>looking at the sky</i> (Meliala people ask)	<i>Meliala proposes</i>	<i>a Meliala proposing to me</i> (Meliala proposed to me)	Semi idiom	Worth it
50	<i>ngerana pe manai langlang karina ulina</i> (everyone speaks without being hindered)	His words are very good	<i>their words are always good</i> (his words are always kind)	Literal idiom	Not Worth It
51	<i>sada the codger</i> (zne hand movement)	Like Minded	<i>had the same thoughts</i> (have a thought)	Semi idiom	Worth it
52	<i>medate karina ngerana janah melemuk ka</i> (talking softly is also gentle)	<i>Speak in a soft and gentle tone</i>	<i>talk softly and gently</i> (speak softly)	Literal idiom	Worth it
53	<i>to scare the children</i> (spend it for him)	Spending all his possessions	<i>to spend everything he has</i> (spends everything he has)	Semi idiom	Worth it
54	<i>the river</i> (separate in the toilet)	Spend everything until bankrupt/loss	<i>separating in toilet or places for defecation</i> (separate place for defecation)	Pure idiom	Not Worth It
55	<i>I have a lot of money</i> (one cooking pot)	One group	<i>used to be only one clan</i> (one clan)	Semi idiom	Worth it
56	<i>ngerana me date</i> (soft talk)	Speak softly	<i>speak gently</i> (smooth way of speaking)	Literal idiom	Worth it

Based on the table above, it can be seen that incommensurate meanings appear in the translations of *pure idioms* and *semi idioms*. There is no inconsistency in the meaning of translation for *literal idioms*.

Conclusion

In the source text of the Karo cultural legend “Pustaka Sembiring” 56 idiomatic expressions were found. These expressions are classified into one of three types, namely: 6 pure idioms, 28 semi idioms, and 22 literal idioms. In terms of the quality of meaning equivalence, there are Equivalent Translations totaling 41 data (73.2%), Less Equivalent Translations totaling 10 data (17.9%), and Non-Equivalent Translations totaling 5 data (8.9%).

Apart from that, it can be seen that incommensurate meanings appear in the translation of pure idioms and semi-idioms. There is no inconsistency in the meaning of translation for literal idioms. This could be a focus in future research.

Interpreting idiomatic expressions is a challenge for both readers and translators because it involves understanding the culture, not just knowing the language structure. The challenge faced is not only how to transfer the meaning contained in the idiomatic expression but also starting from recognizing that the expression is indeed idiomatic.

In addition, the researcher's assessment of the interpretation of the meaning of each idiomatic expression in the text is always inseparable from the context of the story. Further discussion of context or pragmatic equivalence can be more focused for further research.

Indonesia is a country rich in ethnic, linguistic, and cultural diversity. Love and preserve this diversity by paying attention to its existence, one of which is by studying the cultural heritage of ethnic groups in Indonesia, including studying cultural texts.

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