

TRANSLATION STRATEGIES AND CULTURAL ADAPTATION: A CASE STUDY OF IDIOMS IN THE AVATAR THE LAST AIRBENDER SERIES E1

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ABSTRACT

This research aims to investigate translation strategies in harmony with ESG principles when translating idioms in The Avatar: The Last Airbender series E1, according to Vinay and Darbelnet's oblique translation theory. Additionally, it seeks to assess how much cultural adaptation influences idiom translation strategies in the same episode. The descriptive qualitative method was used in this research with the English and Indonesian subtitles on Netflix for the same episode served as additional data sources. The findings are one idiom used transposition, one idiom used modulation, three idioms used equivalence, and two idioms used adaptation. Each strategy has its cultural adaptation references. In summary, cultural references adapted with ESG principles connections in translation, including the use of relevant terminology, as well as the cultural terms preservation maintained in the translation can impact the preservation and adaptation of culture from the source text to the target text.

Keywords: Translation, Translation Strategies, Cultural Adaptation, Idioms

INTRODUCTION

In the realm of technology, innovation and development hold the promise of efficiency, connectivity, and progress. However, as language evolves to reflect shared human experiences, it carries the weight of responsibility to ensure that these changes are acceptable for cultural and social values. Communication through language should not only facilitate understanding but also contribute positively to the environment, society, and adhere to good governance – ESG principles. This holistic approach to language usage plays a significant role in translation equivalence (Weber, 2019). Particularly when two cultures intersect, resulting in a hybrid text in the target culture that incorporates elements from source text.

In order to maintain fidelity to ESG principles, the hybrid text navigates an intricate balance, striving to produce a translation that is both unique and faithful to the original while meeting standards of readability and acceptability. In doing so, it harmonizes the cultural nuances of both source and target cultures, ensuring clarity and resonance for diverse audience. The objective of this research is to investigate the usage of translation strategies in harmony with ESG principles.

Idiom translation, especially, is an extremely challenging process that is an obligation for translators, they must aware of the cultural distinctions between the source language (ST) and target language (TT) (Shojaei, 2012). Idioms are collections of words that, when combined, have different meanings than the individual words themselves (Larson, 1998). Idioms can expand the content of communication and allow speakers to express what they want to express clearly (Thyab, 2016). One of them is the conversation used in a film, idioms are used to express and make the meaning of a conversation look more unique with a metaphorical form. A metaphorical form of idiom can make non-native speakers often have the difficulties of experience to understand idioms. Despite having a wide vocabulary, language idioms English has a meaning that goes beyond the literal tense (Liontas, 2003).

Meanings beyond the literal tense initiated can cause errors in understanding the translation of the idiom itself. The primary problems that idiomatic and fixed expressions pose in translation present to two main areas, that are the ability to recognize and interpret an idiom correctly. Identifying that they are working with an idiomatic expression is the first challenge a translator faces while translating idioms. The main difficulties involved in translating idioms and fixed expressions are idiom may have no equivalent in the target language, idiom may have a similar counterpart in the target language, idiom may be used in source text in both its literal and idiomatic sense at the same time, and the very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency use may be different in the ST and TT (Baker, 1992)

Several idioms have origins in the history of life and are important elements of the culture of a language. Some idioms tend to be universal, as they are present in many cultures, conveying more or less the same message (Saeed, 2017) For instance, the idiom "as white as snow" has another idiom form in Indonesian (TT) which is "*seputih kapas*". The word that forms this idiom in Indonesian (TT) is formed with the word cotton because in fact, Indonesia does not have a snow season. So, the adaptation of TT cultural references needs to be done from English idioms (ST) formed with the word "snow" is translated into Indonesian (TT) into "cotton (*kapas*)" because cotton also has a white color like snow.

Thus, idioms with culturally formed concepts and meanings pose a real challenge to translators. This is because not only because the words are used metaphorically, but also because the idiom recalls a past event that has become history, which is an extension of the semantic meaning of the words on which the idiom is based, which has become part of the language-cultural heritage of the speaking community. The subtle difficulties brought about by certain cultural expressions in the translation process add to the translators' load. They must not only master the phonological, morphological, syntactic and semantic dimensions of ST and TT, but also the cultural details of the two languages (Saeed, 2017). Emphasizing the translator's need to be prepared for cultural complexity by saying "when culture enters into the equation and intercultural translation errors become a fact of life, the need for the translator to be aware of the culture-bound norms in the TL becomes crucial (Hatim, 2015).

Therefore, cultural adaptation is an important thing for translators to do in order to achieve culturally appropriate translation results in TL, especially in idioms formed with metaphors where the meaning can be explained by the history and culture of the speaker's language. With the concept of idioms that have universal forms but more or less the same meaning, the way of translation that can be done for idioms is the oblique translation strategy. This strategy is initiated as a strategy that can be used for idiom translation because idiom translation requires awareness of the meaning derived from the modification of some features while maintaining the meaning and the appropriate form in the TT.

Based on previous research, transferring embedded by English idiom is not easy way to do. To manage the problem, the translation strategies need to be applied. The research conducted that the research finds that translation by using the idiom in similar meaning but dissimilar form were accurately translation and the large number of accurate translations by using paraphrase (Destaria & Rini, 2019) Second prior research is conducted that the strategy of using an idiom of similar meaning but dissimilar form was also located in the high-frequency position of the continuum and the translation by omission were the lowest frequency in translation strategies for idioms (Manipuspika & Winzami, 2021). Third previous research found that there are some ways to translate idioms. When selecting a translation approach, it is important to consider the aim and avoid omitting any important information (Adelnia & Dastjerdi, 2011).

Although many researchers have investigated idiom translation strategies with Mona Baker's theory, very few have examined idiom translation strategies with Vinay and Darbelnet's theory with cultural adaptation influencing the translation strategies. Therefore, to enrich the research on idiom translation strategies on cultural adaptation, this study investigates what strategies are used in the subtitles of the data and what cultural adaptation makes the strategies used. This study aims to answer research questions related to what strategies are used by translators to translate idioms in The Avatar the Last Airbender series Episode 1 and to what extent cultural adaptation influences idiom translation strategies in The Avatar the Last Airbender Series Episode 1. It is hoped that the results of this study can overcome some of the difficulties experienced in translating idioms with cultural adaptation in accordance with TT.

LITERATURE REVIEW

1. ESG principles in translation: sustaining Ethical Language Practice

In today's interconnected world, Environmental, Social, and Governance (ESG) principles are increasingly recognized as essential benchmarks for ethical business conduct (Pollman, 2022). Consequently, the translation industry, playing an important role in facilitating cross-cultural communication, must also embrace these principles to ensure sustainable and ethical language practices (Weber, 2019).

One avenue for exploration lies in examining translation projects that have successfully integrated ESG principles. This entails assessing how language choices align with environmental conservation, social inclusivity, and ethical governance, as well as the translation strategies employed to achieve equivalence. For instance, accurateness representation of diverse voices and perspectives fosters social inclusivity, while efforts to reduce the environmental footprint of translation processes promote sustainability.

Additionally, intercultural translation may necessitate the transposition of elements from one source culture to target culture, requiring equivalence procedures such as semantic and pragmatic equivalence (in line with functionalist theories). Semantic and pragmatic equivalence aims to replicate the same situation as in the source text using different wording, facilitating comprehension across cultures.

Moreover, ethical language practice extends to governance and compliance issues, wherein translators navigate complex legal and regulatory requirements related to language access, uniqueness, and protections. Adherence to these standards ensure ethical conduct and safeguards the integrity of translated content.

2. Translation Strategies

As explained previously, it can be concluded that idioms require their own way of being translated. Idioms have the way to be translated relies on the context used. When translating idioms, the translator should be aware of the sense and may modify some features of the idiom in order to preserve the sense and to transfer it to the TL readers. So that, the translation strategy that could be used for translating idiom is the oblique translation. The idiom translation strategies of oblique translation which are used in this study are proposed by Vinay and Darbelnet (Vinay et al., 2000).

Vinay and Darbelnet stated that a translator may measure a literal translation as 'unacceptable' if it is for grammatical, syntactical, or pragmatic reasons. For example, the sentence 'I will ring you' becomes 'I will call you.' (Pantouw et al., 2019). In this case, if literal translation is not possible, the strategy is oblique translation. Oblique translation includes the following strategies:

(1) Transposition, this method involves changing from a word class to another part without losing its meaning. such as noun to verb (Waliński, 2015). It can be applied in an intralinguistic way in a given language. For example, 'She announced she would resign' can be changed to 'She announced her resignation'. Transposition as a structural change is the most frequently used by translators. Translators use at least ten different categories, some of which are:

- Verb to noun: They have pioneered -> they have been the first
- Adverb to verb: He will soon be back -> He will hurry to be back

(2) Modulation, in Munday modulation is a procedure that justifies when literal translation or even transposition produces grammatically correct utterances but is still considered inappropriate, awkward, or idiomatic in TT (Munday, 2012) The modulation method changes the point of view and semantics of the ST. The changes are structural and lexical. For example, 'You are going to have a grandchild' translates to 'You are going to be a grandfather.'

(3) Equivalence, this method is used when addressing cases where the language describes the same situation with an unequal or different structure or style. Equivalence is a very useful element in the translation of proverbs and idioms. The use of equivalence in this limited sense cannot be equated with the more general theoretical use. For example, the word 'Ouch!' translates to 'Aduh' in Indonesian. Another type of expression that requires reformulation for adaptation to TT is animal sounds involving onomatopoeia, such as the expression 'Roar' translated as 'aum' in Bahasa Indonesia.

(4) Adaptation, this method is used when the type of situation intended by the ST does not function successfully in TT. This requires the translator to create a situation that is close to the equivalent. It attributes changes to cultural references when a situation in the ST culture does not exist in the TT culture. An example is the phrase 'as white as snow' translated to Bahasa Indonesia as 'as white as cotton' instead of 'as white as snow'. This happens because it is not recognized in the TT (Indonesian) culture because Indonesia does not experience snow season.

Beside understand the strategies, understanding and observing the context inside the culture when idiom is uttered is also important. Cultural differences influence the understanding. To understand the meaning, one must know the origins and logic of the phrase. Most English speakers only know the meanings, not the origins and use of the idiom in daily life, while non-native speakers face a problem because they have to understand the meaning. For example, the phrase "it's raining cats and dogs". to understand the meaning of the phrase cannot be translated with the literal meaning. The actual meaning of this idiom is very heavy rain. The modifiers dog and cat are used to show the intensity only according to the cultural context of the ST.

METHODOLOGY

The principal method used in this study was the qualitative descriptive method. This study focuses on the qualities of qualitative research, including its natural environment, use of human instruments, inductive data analysis, descriptive discourse, and emphasis on the process rather than the outcome (Elliot & Timulak, 2005). Qualitative research methods also entail a close examination and characterization of an object in light of that observation. The oblique translation strategies proposed by Vinay and Darbelnet were applied in this study. The English and Indonesian subtitles for *The Avatar the Last Airbender Series E1* on Netflix serve as additional sources of data. The analysis was centered on identifying the translation strategies used in the translation of idioms in the data. The subject of this study was the Idioms that appear in English and Indonesian subtitles in *The Avatar the Last Airbender Series E1*. The author employed multiple data research steps in the investigation. First, the author watches the film and gains an understanding of Idioms that appear in the English subtitles through observation. Secondly, switch the subtitle into the Indonesian subtitle and search for the translation of the Idiom in the Indonesian Subtitle. Third, write the idioms and categorize the English idioms and Translated idioms with the translation strategy of oblique translation strategy proposed by Vinay and Darbelnet. Fourth, the author will explain how the results of idiom translation include one of the strategies with the explanation in gloss translation and mention along with the cultural adaptation that causes the translation strategy itself to be used with the environmental, social, and governance adaptation.

DISCUSSION

After watching and observing the series, the writer found there are eight idioms in the conversation inside the series. The theory of oblique translation strategy proposed by Vinay and Darbelnet were implied in investigating the translated subtitle. The results are one idiom used transposition strategy, one idiom used modulation strategy, three idioms used equivalence strategy and two idioms used adaptation strategy.

Table 1. Number of the strategy used of translating the idioms in The Avatar the Last Airbender series E1

Transposition Strategy	Modulation Strategy	Equivalence Strategy	Adaptation Strategy	Total
1	1	3	2	7

Table 1 shows the number of the strategy used of translating the idioms in The Avatar the Last Airbender series E1.

1. Transposition Strategy

Data (1)

ST: "That means **all eyes will be on** the Earth Kingdom."

TT: "*Kini **semua mata akan tertuju pada** Kerajaan Tanah.*"

The transposition strategy in the idiom "all eyes will be on the earth kingdom" which translates to '*semua mata akan tertuju pada Kerajaan tanah*' changes the adverb to a verb. If the data observes syntactically, it can be described as:

ST: That means all eyes will be on the Earth Kingdom

TT: '*Hal itu artinya semua mata akan ada pada Tanah Kerajaan*'

"Hal ini berarti semua mata akan tertuju pada Kerajaan Tanah"

"Itu berarti semua mata akan tertuju pada Kerajaan Tanah"

"Artinya semua mata akan tertuju pada Kerajaan Tanah"

From the gloss above it is understood that the verbal group "will be" is matched with the verbal group "will be"

Both the ST and TT verbal groups are constructed with auxiliary modal + V1. The difference lies in the semantic structure. BaSu "go to" or "towards" has the meaning component "go to" referring to one place or one destination point. Meanwhile, the semantic structure of the English verb "be" "existing in a state of"

ST provides the idea of eye movement, namely that the eyes are directed at a point that is the target. In this case, the eyes have a connotative meaning, namely people's attention. This means that many people are paying their attention to everything that happens in the Earth Kingdom. the word 'will be on' which represents the place changes to the verb '*tertuju*' in the TT. This is because the TT Culture connects with the meaning of 'all eyes' phrase which has the meaning of all people's views represented by the word 'eyes' itself related to vision. Where a vision will be directed at something. Thus, the use of the word '*tertuju*' is a cultural adaptation used in the translation of this idiom. Next, cultural adaptation with environmental, social, and governance is as follows:

Environmental: The idiomatic expression of "all eyes will be on the Earth Kingdom" undergoes an equivalence strategy, maintaining the ecological balance of the language by transforming the nuance of existence to the nuance of movement. This strategic adaptation reflects a commitment to preserving linguistic resources while conveying the intended meaning.

Social: The use of '*tertuju*' in the translation of the idiom reflects a social adaptation, where the translator aligns with the cultural significance of 'all eyes' to represent the collective views of society and these views are considered as a movement from one direction to another. This adaptation fosters social cohesion and inclusiveness in language.

Governance: The transposition strategy, evident in changing 'will be on' to the verb 'targeted,' reflects a linguistic governance that ensures a coherent and structured translation. Similarly, modulation strategies contribute to the governance of language by subtly adjusting linguistic elements without compromising clarity.

2. Modulation Strategy

Data (1)

ST: **"We don't have the luxury** of waiting for the right time."

TT: **"*Kita tak bisa santai*** menunggu waktu yang tepat."

If the data observes describe by providing word-by-word and uses modulation semantically for the translation strategy, it can be described as:

ST: **"We don't have the luxury** of waiting for the right time."

'We can't relax for waiting the right time'

TT: '*Kita tidak memiliki kemewahan untuk menunggu waktu yang tepat.*'

'*Kita tidak memiliki kemewahan untuk bersantai menunggu waktu yang tepat.*'

"*Kita tak bisa santai* menunggu waktu yang tepat."

From the gloss translation above the word "luxury" is connected with "relax" meaning. In the sentence "we don't have the luxury" if translated as literal means '*kita tidak memiliki kemewahan*'. However, if this translation as literal translation is used in this context of conversation, it can be considered inappropriate.

Thus, modulation strategy can be used to make the translation more natural and acceptable when read by TT readers. The modulation strategy used also adopts the issue of cultural adaptation where "we don't have the luxury" describes that they don't have luxury or wealth so they can't relax but they have to work hard. In the TT translation, the translator translates it into '*Kita tak bisa santai*' so that the meaning that can be modulated in this idiom is 'do not luxury to not being able to relax.' To continue the adaptation of cultural adaptation can explain with the environmental, social, and governance as follows:

Environmental: The phrase "We don't have the luxury" undergoes a modulation strategy towards the equivalence of meaning in a language. The nuances formed from the meanings formed from other words can represent an attempt to make a language conveyed in a form that is unique according to the meaning of the culture in a language.

Social: In this expression, the word "luxury" which refers to the word "tak bisa santai" represents the social life experienced by some people. In some cultures, people who have luxuries tend to have more time to relax than people who do not have luxuries. To make the meaning more unique and interesting the word "luxury is used as a view of many people related to being able to relax or not being able to relax and having to work hard. So with this, social adaptation contributes to provide cohesion to the intended meaning of the translation.

Governance: The choice of meaning for the word "luxury" as a modulation strategy into the word "*tak bisa santai*" shows how the governance of linguistics in the meaning section can help and ensure the translation of the meaning in TT in accordance with the linguistic rules in the meaning section. Thus, the modulation strategy and word selection for the appropriate meaning contribute to language governance by adjusting the linguistic branch according to what is needed in the translation process.

3. Equivalence Strategy

Data (1)

ST: "Show-off."

TT: "*Tukang Pamer.*"

If the data observes describe by contextual meaning to help break down the meaning, it can describe as:

ST: "Show-off"

TT: '*Pamer*'

'(Seseorang) yang (suka) pamer'

"Tukang pamer"

This phrase in ST has the same meaning of '*pamer*' to the TT. However, the translation also needs to fit the context that occurs in the storyline. In the story, this show-off idiom is expressed when the character Aang shows his wind power to get off the roof by flying. Then, people who see him say 'show-off'.

Thus, the translation of this idiom adopts cultural adaptation in accordance with the context. In the TT cultural context, people who like to show off are referred to as '*tukang pamer*' and this translation is in line with the context that is being experienced by Aang's character who is referred to as someone who is showing off. To find more about cultural adaptation in this strategy, could be described with environmental, social, and governance as follows:

Environmental: In this expression, it uses an equivalence strategy to maintain the balance of language ecology by shifting the form of use from ST to TT with its respective nuances. As in the phrase "show-off" becomes the phrase "*tukang pamer*" in TT. The adaptation of equivalence from ST to TT reflects a cultural defense of language use. Equivalence adaptation to environmental factors is also used as a form of preservation of linguistic resources in conveying the intended meaning with the same form as TT culture.

Social: The choice of the phrase "*tukang pamer*" in the translation of this idiom represents a social judgment on an individual. The translator makes this word choice with an effort to accumulate the views of several people that are collectively combined into a societal view of an individual. Thus, this adaptation can have a social attachment in using a language or linguistic culture which becomes an existence of diversity owned by a language.

Governance: The equivalence strategy is used in the word transfer from ST "show-off" to TT "*tukang pamer*" which is comparable in meaning in both languages. This adaptation illustrates how linguistic governance has a structure that is structured according to the rules of each language and culture. Thus, this equivalence strategy contributes to language governance by adjusting equivalence or finding comparable words that fit the context and situation of their use without reducing the meaning conveyed.

Data (2)

ST: "Got You!"

TT: "*Kena kau!*"

If the data observes describe by providing word-by-word to break down the meaning, it can be described as:

ST: "Got You!"

TT: '*Dapat kamu!*'

'Dapat dan kena kamu!

'Kena kamu!'

"Kena kau!"

the translation of this idiom uses an equivalence strategy. Because if translated as literal it would be '*mendapatkanu*'. In the context of the storyline, this idiom is realized by children who are playing chase, and in TT culture, if we are playing chase and another friend is caught by our chase, they can say '*kena kau*'. So that the cultural adaptation of this translation influences for carrying out translations with an equivalence strategy. To follow the cultural adaptation in equivalence strategy, the environmental, social, and governance adaptation also connected in the adaptation as follows.

Environmental: The use of the phrase "*kena kau*" in the TT environment becomes a language with cultural characteristics in its own environment. The existence of the use of this phrase is a form of adaptation of comparable matching strategies from one environment to the environment used in other languages. This adaptation provides an illustration of how the preservation of linguistic resources is conveyed with different languages but with the same meaning.

Social: The use of the phrase "*kena kau!*" illustrates a socially-formed expression. The translator uses this strategy as a form of adaptation of expressions formed from a social environment in one language to another language with the same process of expression formation in the social scope. Thus, this adaptation can be a preservation of expressions formed from the social environment so that it becomes a culture that has social cohesion and inclusiveness in a language.

Governance: The equivalence strategy used also affects the linguistic governance used by the translator in the translation of this idiom. The phrase "got you" in ST to "*Kena kau!*" in TT shows that the usage in ST and TT have different structures. However, even though they have different structures, they both have equivalence that is governed by their respective linguistic governance and have the same meaning between them.

Data (3)

ST: "In the meantime, I'll have some jasmine tea sent to you."

TT: "*Sementara itu, akan ada yang mengantar teh Melati untukmu.*"

If the data observes describe by providing word-by-word or phrase-by-phrase to help break down the meaning, it can describe as:

ST: "In the meantime, I'll have some jasmine tea sent to you."

TT: 'Sementara itu, aku akan memiliki beberapa teh Melati untukmu.'

'Sementara itu, seseorang akan mengantar teh Melati untukmu.'

'Sementara itu, akan ada (seseorang) yang mengantar teh Melati untukmu.'

"Sementara itu, akan ada yang mengantar teh Melati untukmu."

in this idiom, in TT language it has already formed its own meaning as 'in the meantime'. Usage on ST and TT is the same. Its use for the word "in the meantime" is used if want to refer to the time period between two events or occurrences. Usually used to fill time while waiting for something to happen next. For example, "While we wait for the food to come, let's play a game." So, the word is used to refer to the temporary time or interval between two events. Following are cultural adaptation with environmental, social, and governance as follows.

Environmental: The expression "in the meantime" to "*sementara itu*" also has an equivalence strategy that maintains the balance of language ecology by transforming from one language nuance to another. With an adaptation that suits its use in a language environment. This adaptation reflects the preservation of TT culture with expressions that exist in its environment as cultural preservation by conveying meaning in accordance with the linguistic and cultural resources that exist in TT.

Social: The use of "*sementara itu*" in translation reflects social adaptation. As explained earlier, the phrase "*sementara itu*" is used when someone wants to refer to the time period between two events or occurrences. The word in the meantime is a usage that occurs in social society. Thus, this adaptation can create a diversity owned by the language and culture of a social scope.

Governance: The change in the form of the equivalence strategy from the phrase "in the meantime" to the phrase "*sementara itu*" shows that linguistic governance can influence and guarantee the translation to achieve natural equivalence. The equivalence strategy and the adjustment of cultural and linguistic elements can involve the translation of a linguistic governance that is structured and coherent with the target culture.

4. Adaptation Strategy

Data (1)

ST: "Hopefully, we can find a swift current. Maybe **draft off** their wake."

TT: "*Semoga ada arus kencang. Kita **ikuti** ombak kapal mereka.*"

If the data observes describe by providing word-by-word or phrase-by-phrase to help break down the meaning, it can describe as:

ST: "Hopefully, we can find a swift current. Maybe **draft off** their wake."

TT: 'Semoga, kita bisa mendapatkan arus kencang, mungkin mengikuti kapal mereka.'

'Semoga, ada (kita bisa mendapatkan) arus kencang, kita ikuti kapal mereka.'

'Semoga ada arus kencang, kita ikuti ombak kapal mereka.'

the phrase "draft off" when translated does not have the appropriate meaning. So, adaptation is needed to create a situation that is close to equivalent translation in TT. This links the change in cultural reference to the use of the word draft off in ST to TT. In the results of the translation carried out by the translator, the phrase 'draft off' is interpreted as 'follow' or in TT it is '*ikut*'.

The phrase "draft off" itself represents following the concept of the journey taken by the ship they are following in the context of storyline. In short, this can be interpreted that draft off has the meaning of following by adapting to cultural references which are adapted into the TT translation as '*ikuti*'. The environmental, social, and governance adaptations are linked to the cultural adaptation in the equivalency strategy in the following ways.

Environmental: The adaptation strategy in the phrase "draft off" is an adaptation of a phrase in ST that literally has no structured meaning if it is not used in context. In this case, the environment becomes an important context in conveying meaning into TT by the phrase "draft off". Thus, in this adaptation strategy, environmental factors can affect how the translation is conveyed to the readers. The translation of "draft off" in ST into "*ikuti*" in TT is an adaptation that involves environment and context as translation elements. The environment as an element of translation makes this adaptation an effort not only to convey meaning but also to preserve the linguistic resources that are an element in the translation process.

Social: The translation of the phrase "draft off" into "*ikuti*" is a social adaptation that occurs in the translation process of this idiom. The phrase "draft off" is absorbed by the social community from the activity of taking advantage of something that exists or has been done before. In this context, the translation becomes "follow" because the context told in the storyline is that they will follow the path of the ship that has gone before them. Therefore, the social factor in making the translation adaptation has an important contribution to create social cohesion in the translation.

Governance: The adaptation strategy used in the translation process can be seen from the word management used to form phrases in both ST and TT. In ST, the phrase "draft off" is formed from the noun "draft" and the preposition "off". However, in TT, the translation is only formed from one verb, namely "*ikuti*". Thus, the governance in this strategy contributes to the achievement of linguistic translation.

Data (2)

ST: "It's time we showed those **flameheads** they can't step on us."

TT: "*Sudah waktunya menunjukkan kita tidak bisa diinjak mereka .*"

If the data observes describe by providing word-by-word or phrase-by-phrase to help break down the meaning, it can describe as:

ST: "It's time we showed those **flameheads** they can't step on us."

TT: 'Ini adalah waktunya untuk menunjukkan kepada para penyembur api itu, mereka tidak bisa menginjak kita.'

'Ini waktunya untuk menunjukkan kepada mereka (para penyembur api itu), kita tidak bisa diinjak mereka.'

"Sudah waktunya untuk menunjukkan (kepada mereka), kita tidak bisa diinjak mereka."

the flameheads referred to in this idiom are the kingdom of fire that is their opponent. in this conversation mentions that it's time for them to show (to the fire kingdom) that they can't just be stepped on. However, the translator made an omission in the TT translation of the 'flameheads' idiom.

The adaptation strategy is used to create a situation that is close to matching the TT cultural reference. So, the omission in the TT translation can be used as an adaptation in this translation where the 'flameheads' idiom has been integrated with the word "*menunjukkan*" depending on the context shown in the storyline. In addition to the cultural adaptation in the equivalency strategy, the following links exist between the environmental, social, and governance adaptations.

Environmental: The omitted phrases "flameheads" and "*mereka*" reflect an understanding of the environment. This adaptation of understanding occurs depending on the context told in the storyline related to the context of what is happening, between whom and whom the context occurs. So that it can form an understanding of the environment about to whom this "*mereka*" is referred to. This adaptation illustrates how the environment understands linguistic elements that convey hidden meanings.

Social: The omission of the expressions "flameheads" and "*mereka*" is a depiction of social adaptation. The translator harmonizes the way of thinking by omitting a word but does not lose its meaning because the omission is done in accordance with the given context. This can represent the social view related to the understanding of the word "*mereka*" which refers to "those flameheads".

Governance: The adaptation strategy used with word deletion without shifting the meaning is done with structured governance according to the rules in TT. This represents that linguistic governance can have an influence on the contribution of adjusting linguistic elements with adaptation strategies without losing the intended meaning of clarity.

CONCLUSION AND RECOMMENDATION

This article focuses on translation strategies in cultural adaptation which uses Vinay and Darbelnet oblique translation theory to analyze. The findings of this research summarize that there are seven idioms that appear in the Avatar the Last Airbender Series Episode 1. There are one idiom used transposition strategy, one idiom used modulation strategy, three idioms used equivalence strategy and two idioms used adaptation strategy. Each strategy has its own cultural adaptation in carrying out translation. such as cultural adaptation, how TT uses idioms with different meanings and forms, or by changing the point of view from ST's cultural perspective to TT's, or cultural adaptation by creating situations that are close to TT's cultural equivalent. In short, cultural adaptation in the translation process, especially idioms, is important to achieve equivalence. By carrying out oblique translation, a

search for natural translation equivalents can be found with cultural references that match the target text. Besides that, Adaptation of the main connection between ESG (Environmental, Social, and Governance) principles and language translation lies in the way communication is done responsibly and inclusively. Language translation practices should be communicated in a way that is respectful, inclusive, and mindful of the impact on the audience and the broader community.

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