

CHAPTER IV

FINDINGS AND DISCUSSION

Chapter 4 contains the core part of this research, which is the findings discussion. The findings discussed two key aspects. First, the translation methods applied by the translator of *Atomic Habits*; second, how the Indonesian translation of *Atomic Habits* maintains equivalence with the original English version. Whereas, the interpretation that elaborates the findings in depth, comparing the findings with the theory in discussion section.

A. Findings

The analysis of the 85 selected translation units resulted in two main findings. First, based on the analysis from the Introduction and Chapter 1 of the book, the researcher found that the translator of *Atomic Habits* used six translation methods. These translation methods include Literal Translation, Faithful Translation, Semantic Translation, Communicative Translation, Idiomatic Translation, and Free Translation. This indicates that not all the translation methods proposed by Newmark (1988) are identified in this research. Second, the researcher identifies 4 out of 5 degrees of equivalence introduced by Bell (1991) in this research. Namely, Fully Equivalent, Partly Equivalent with Increased Meaning, Partly Equivalent with Decreased Meaning, and Non-Equivalent with Different Meaning. Both findings are elaborated as follows.

1. Translation Methods Applied

The overall distribution of each methods found from the 85 selected translation units, along with its frequency and percentage, is presented in Table 4.1.

Table 4.1 Frequency and Percentage of Translation Methods Used by The Translator

Translation Method	Frequency (f)	Percentage (%)
Communicative Translation	62	73%
Free Translation	7	8%
Semantic Translation	6	7%
Idiomatic Translation	5	6%
Literal Translation	4	5%
Faithful Translation	1	1%
TOTAL	85	100%

As shown in Table 4.1, six out of eight translation method proposed by Newmark (1988) were identified. The analysis of 85 translation units shows that communicative translation strongly dominates the translator's approach, representing 73% of the total data (62 units). It is followed by free translation at 8%, semantic translation at 7%, idiomatic translation at 6%, literal translation at 5%, and faithful translation at 1%. This result is not only numerical evidence, but also indicate a target-oriented, reader-centered translation strategy, where the translator, Alex Tri Kantjono Widodo, prioritizes naturalness and communicative accessibility for Indonesian readers. Following the presentation of the overall distribution of translation methods, the next subsections examine each method in more detail by providing selected data examples along with their respective analysis.

a. Communicative Translation

The most frequently used method is communicative translation, consisting 62 of the 85 translation units or 73% of the entire dataset. Communicative translation attempts to produce an effect as close as possible to that produced on the readers of the original text, therefore the translator prioritizes natural expression in the target

language over literal fidelity to source language form. Here are some examples of the data that use the **Communicative Translation** method.

Excerpt 1

ST: I had felt like an **impostor**...

TT: Saya merasa menjadi pembual... (31)

From the *Oxford Learner's Dictionary Online*, “impostor” refers to an individual who pretends to be someone else in order to deceive others. However, in the full sentence of the excerpt “I had felt like an impostor when I began writing two years earlier, but now I was becoming known as an expert on habits—a new label that excited me but also felt uncomfortable,” the word does not indicate criminal deception. Rather, it conveys the author’s sense of self-doubt and feelings of unworthiness about his alleged expertise. As a result, the translator renders the term “impostor” as “*pembual*” using communicative translation. This linguistic choice clearly showed the translator attempt to transfer the intended idea to Indonesian readers in a natural way without creating any negative connotations. The translation prioritizes the practical connotation expressed in the original phrase over translating it literally as “*penipu*,” that is strongly linked to criminal activity.

Excerpt 2

ST: The backbone of this book is my four-step model of habits—**cue, craving, response, and reward**.

TT: Tulang punggung buku ini adalah model kebiasaan empat langkah saya—mendapatkan petunjuk (cue), menumbuhkan gairah (craving), menanggapi (response), dan menikmati hasilnya (reward). (39)

The *Oxford Learner's Dictionary Online* defines “cue” as an action or event that signals someone to do something, “craving” as a strong feeling of desire, “response” as a spoken or written response, and “reward” as something given to someone as a result of doing something well, working hard, or accomplishing

something positive. The translator uses the Communicative Translation method alongside the Couplets Technique, a procedure where two or more individual translation procedures are combined to address a single translation issue (Newmark, 1988). Specifically, the translator combines the expansion technique (adding instructional verb phrases) and the transference technique (keeping the original terminology in parentheses). Explicitation is used by the translator to transform key ideas like cue, craving, response, and reward into verb sentences that are more instructional for the target audience. The retention of the original terms in parentheses indicates the translator's effort to maintain the accuracy of the technical terminology. And the translated expressions are directed toward conceptual clarity, enabling readers to understand and visualize the process of habit formation more easily.

Excerpt 3

ST: **"the aggregation of marginal gains"**

TT: "penghimpunan perolehan kecil" (45)

This data illustrates the translator's decision to handle conceptual neologisms by utilizing the communicative method. Cycling performance director Dave Brailsford presented the main idea of "the aggregation of marginal gains" which was rendered to "*penghimpunan perolehan kecil*" (accumulation of small gains). The translator decided to replace the word "marginal" with "small". The term "marginal" refers to gradual changes that take place at a certain point in economic and statistical terms, because it is more recognizable and simpler for Indonesian readers to comprehend. This choice reflects a deliberate compromise: a more communicative meaning is conveyed at the expense of semantic accuracy.

b. Free Translation

By taking 7 of the 85 translation units or 8% of the entire dataset, free translation is the second most commonly used method in this study. Free translation, according to Newmark (1988), is a method that substantially departs from the original form, structure, or lexical nuances of the source text while still communicating its overall meaning or primary message. In using this method, the translator significantly alters the original expression. Sometimes to the point where specific subtleties or semantic components are lost in the target text. Examples of data that fall under the **Free Translation** category are as follows.

Excerpt 4

ST: ...**desperately searching for a song that would make me feel better.**

TT: ...mendengarkan lagu-lagu penghibur kegalauan saya. (19)

Since there is a rather substantial structural difference between ST and TT, Datum 19 is categorized as free translation. “Desperately searching” is an aggressive and desperate behavior that expresses a highly intense emotional search. However, that act of searching is entirely lost in the Indonesian version. Leaving only the act of listening (*mendengarkan*), with neither “desperately” nor “searching” having an equivalent. Additionally, the conditional and intimate phrase “a song that would make me feel better,” is simplified to “songs that comfort my distress,” which lexically conveys a definitive state as though the song has already provided relief. This little detail also does not appear in the source text.

Excerpt 5

ST: This injury **was one of mine...**

TT: Bagi saya, tantangan itu adalah cedera dalam olahraga... (28)

This passage exemplifies yet another instance of free translation in the data. James Clear states in the original context that everyone faces difficulties in life, and that his injury was “one of mine”, or one of those difficulties. The phrase “one of mine” literally means “one of my challenges”, referring to the injury as a personal and formative experience. However, the translator renders it as “*tantangan itu adalah cedera dalam olahraga*”. There is a rather significant modification because the personal and implicit phrase “one of mine” is replaced with an explicit statement identifying the injury as a “sports injury”, a detail that does not appear in the source text.

Some factors may have impacted the translator’s decision to use free translation in this instance. Even if the previous statement, “We all face challenges in life”, clearly refers that “one of mine” is one of the difficulties experienced by the author, the phrase itself carries an idiomatic nuance that may be difficult to transfer naturally into Indonesian through a literal equivalent. In addition, even though this information is missing from the original language, the translator could try to make the message more understandable by identifying the injury type as sports-related. Consequently, the philosophical relationship between "challenges in life" and "this injury," for instance, becomes less apparent, leading to a change in meaning.

According to Newmark, free translation may be acceptable when the source text contains highly culture-bound or personal expressions that may confuse readers if translated literally. However, because this method is highly liberal, its use in translating a self-help book should be considered carefully. Especially when the source text presents a tightly structured message as found in this quotation.

c. Semantic Translation

The third most frequently applied translation method identified in this research is Semantic Translation. Semantic Translation is a method that focuses on conveying the contextual meaning of the source text while preserving its original linguistic and aesthetic features as naturally as possible in the target language. This method can be recognized through translations that tend to retain the structure, lexical choices, and nuances of the source text without ignoring readability for target readers. The following are some examples of data categorized as the **Semantic Translation** method.

Excerpt 6

ST: ...especially **in the long run**.

TT: ...terutama dalam jangka panjang. (51)

The translation of the phrase “especially in the long run” as “*terutama dalam jangka panjang*” demonstrates a clear example of the semantic translation. “In the long run” is a temporal metaphor used in the original text that refers to a lengthy period of time. The translator decided to maintain the metaphor's original structure by translating it literally as “*dalam jangka panjang*”, rather than changing it into a more communicative or idiomatic Indonesian word like “*dalam waktu yang lama*” or “*ke depannya*”. This choice embodies the core of semantic translation. Because it emphasizes to accurately rendering of the source text's contextual meaning while maintaining its linguistic and artistic elements, even at the price of total naturalness. The translation does not try to substitute the metaphor with an equivalent in the target language, yet it is nevertheless grammatically correct and intelligible to Indonesian readers.

Excerpt 7

ST: ...goals create an “**either-or**” conflict...

TT: ...sasaran menciptakan konflik "entah ini atau itu"... (82)

Because the translator prioritizes structural and lexical integrity to the original text rather than naturalness or idiomatic fluency in the target language, this excerpt can be categorized as semantic translation. When options are viewed as mutually exclusive, a binary method of thinking is referred to as “either-or conflict” in English. Instead of using a more well-known Indonesian psychological term, such as “*konflik dikotomis*” or “*pilihan biner*”, which would sound more communicative or adaptive, the translator went for a literal but significant option, “*entah ini atau itu*” (literally, “whether this or that”). This phrase is nonetheless understandable in its context, even though it is not a conventional fixed statement in Indonesian psychological discourse. The example of “either-or” translation here illustrates the translator’s endeavor to maintain the author’s original wording and conceptual framework, which is an essential component of semantic translation.

There are a number of reasons why semantic translation might be used in this situation by the translator. First, Clear's argument about the limitations of goal-setting revolves around the idea of an "either-or" dilemma, since objectives might push people toward rigid binary thinking rather than flexible, system-oriented growth. This exact message could be weakened by changing the expression. Second, without adding or removing any semantic component, the Indonesian translation "entah ini atau itu" successfully communicates the same feeling of binary opposition.

d. Idiomatic Translation

Idiomatic translation, which makes up 6% of all data, is the next translation method identified in this study. Idiomatic translation is a method that prioritizes the use of natural, colloquial terms and idioms in the target language, often at the expense of some subtleties of the source text in order to give target readers a more fluid and culturally familiar output. Even though this procedure entails some degree of semantic addition or modification, translations that substitute analogous idiomatic terms in the target language for metaphors or fixed expressions in the source language are indicative of this approach. Examples of data classified as using the **Idiomatic Translation** method are as follows.

Excerpt 8

ST: You get trapped in a **thought loop**.

TT: Anda terperangkap dalam lingkaran setan pikiran. (71)

This passage demonstrates idiomatic translation when the translator substitutes the extremely natural Indonesian idiom "*lingkaran setan pikiran*" for the English metaphor "thought loop." The term "thought loop" in English describes recurring, uncontrollable mental processes that are frequently associated with worry or excessive overthinking. Instead of translating the term literally as "*putaran pikiran*," which might still be understood but sounds strange, the translator uses the well-known Indonesian expression "*lingkaran setan*," which is frequently used to describe situations that are difficult to break free from and are repeating and self-perpetuating. The final addition of "*pikiran*" makes it even clearer that mental processes, not outside factors, are the subject of the vicious cycle.

There are two primary reasons why idiomatic translation is suitable in this situation. First, in Indonesian popular psychology discourse, the term "thought loop" lacks a commonly accepted technical equivalent. A direct translation may come off as a stiff expression that doesn't resonate with readers. Second, Indonesian readers are instantly familiar with the idiom "*lingkaran setan*," which makes it easier to comprehend and experience the sense of being caught in a cycle of thought.

Excerpt 9

ST: It doesn't feel like you are going anywhere.

TT: Rasanya seolah Anda jalan di tempat. (75)

This section is particularly significant because it demonstrates how the translator replaces an English spatial metaphor with a distinctive Indonesian movement term. The source language's connotation implies stagnation or a lack of progress. The translator uses the term "*jalan di tempat*", a typical Indonesian expression that describes a situation in which someone attempts but does not actually make much progress, rather than translating it literally. This choice is more concise and expressive in addition to being grammatically correct because both statements show stagnation.

This is a clear example of idiomatic translation, according to Newmark (1988), since the translator substitutes a well-known idiom in the target language for the statement in the source language without attempting to preserve the original lexical structure. This example shows how the translator of *Atomic Habits* not only use communicative approach but also cleverly utilizes a variety of colloquial idioms in Indonesian to create translations that properly capture the original meaning.

e. **Literal Translation**

Four of the 85 translation units, or 5% of the total dataset, were identified as literal translations. In contrast to word-for-word translation, which replicates the source language's word order mechanically without taking into account the target language's conventions, literal translation has already adjusted to the target language's fundamental grammatical rules, making the final product structurally acceptable even if it doesn't always sound natural or idiomatic. The translator used literal translation sparingly when translating this book, especially in parts that dealt with specialized sports and psychological words that have clear, direct parallels in Indonesian and don't require cultural adaptation or additional explanation. Examples of the **Literal Translation** method are listed below.

Excerpt 10

ST: ...**I played eleven innings of high school varsity baseball, barely more than a single game.**

TT: ...saya memainkan sebelas *inning* dalam pertandingan bisbol tim utama, hampir tidak mencapai satu *game* pun. (20)

The example above demonstrates a literal translation since the translator translated each word individually with little contextual modification while adapting the source text's grammatical structure to the closest Indonesian equivalent. In this instance, the phrase "of high school varsity baseball" is reorganized into "*dalam pertandingan bisbol tim utama,*" an Indonesian construction that is grammatically correct, rather than being translated word for word in the original sequence. This syntactic rearrangement demonstrates that literal translation, rather than word-for-word translation, is the approach used here. Simultaneously, the baseball-specific phrases such as "innings" and "game" were translated by using the borrowing

technique. That technique was known as borrowing, a technique identified by Molina and Hurtado (2002) as the direct transfer of words from the source language to the target text without formal modification.

Because popular Indonesian sports like soccer and badminton do not employ the idea of "inning," it makes sense to translate this text literally. In baseball terms, "inning" refers to a batting turn, which is different from "*babak*" in other sporting contexts. If the translator had selected an equivalent like "*babak*" or "*sesi*", the original meaning may have been lost. To maintain the original form, the translator depends on the target readers' familiarity with baseball jargon from exposure to international media. In this case, literal translation acts as a terminological preservation method that avoids meaning distortion, even though the result sounds less natural than a translation produced using communicative or idiomatic methods.

Excerpt 11

ST: **external stimuli**

TT: rangsangan dari luar (38)

Because the translator translated each part of the original line separately and sequentially into the closest Indonesian equivalents without making any stylistic or contextual adjustments, this passage can be categorized as a literal translation. Translating the noun "stimuli" as "*rangsangan*" and the adjective "external" as "*dari luar*", preserves the denotative meaning of each word in the permitted order by Indonesian grammar. It is worth noting that the translator did not opt for a more communicative translation such as "*pengaruh dari lingkungan sekitar*" (influence from the surrounding environment), which sounds more common in Indonesian, nor did the translator retain the scientific term from the source language. Therefore,

this datum represents a straightforward instance of literal translation applied to a psychological term whose direct Indonesian equivalent is sufficiently transparent to require neither adaptation nor explication.

f. Faithful Translation

The faithful translation method appears only once, accounting for 1% of the total data, in contrast to the predominant use of communicative approaches. This extremely low frequency indicates that the translator continuously steers clear of highly source-oriented techniques and only uses them in specific lexical or contextual contexts where Communicative or Free Translation is deemed less suitable. The following is the datum identified as the **Faithful Translation** method.

Excerpt 12

ST: ...both the influence of **external stimuli** and internal emotions...

TT: ...pengaruh rangsangan eksternal dan emosi internal... (39)

Although this example looked similar to Excerpt 11 at first, it is actually a faithful translation rather than a literal one. According to Newmark (1988), a faithful translation differs from a literal translation in that it aims to accurately convey the contextual meaning of the original text while considering the target language's grammatical and syntactic structure, including how terms that are culturally or scientifically specific are handled. The translator broke down the original compound adjective-noun structure into a prepositional construction in Datum 38 by translating "external stimuli" as "*rangsangan dari luar*". But in this instance, the same term is translated as "*rangsangan eksternal*," which maintains the source phrase's compound adjective-noun structure by keeping "external" as a loanword adjective that directly modifies "stimuli." From this excerpt, we can see

that the translator concentrated not only on word-level transfer but also on maintaining the precise contextual and stylistic meaning of the psychological term as it functions within the framework of behavioral science, as evidenced by the structural fidelity to the original text and the purposeful use of scientific register through "*eksternal*" rather than the more informal "*dari luar*". The decision to maintain "*rangsangan eksternal*" alongside "*emosi internal*" also results in a parallel syntactic structure that reflects the parallelism in the source text between "external stimuli" and "internal emotions," a stylistic feature that a faithful translation seeks to preserve. Therefore, this serves as an example of a faithful translation's distinctive commitment to contextual accuracy and stylistic consistency.

2. Degree of Equivalence

To address the second research question, every translation unit is evaluated by the researcher using Bell's (1991) degree of equivalence framework. The categories consist of Fully Equivalent (FE), Partly Equivalent with Increased Meaning (PE+), Partly Equivalent with Decreased Meaning (PE-), Non-Equivalent with Different Meaning (NE-DM), and Non-Equivalent with No Meaning (NE-NM). The summary of the assessment results is presented in Table 4.2

Table 4.2 The Frequency and Percentage of Degree of Equivalence

Degree Of Equivalence	Frequency (f)	Percentage (%)
Partly Equivalent with Increased Meaning (PE+)	28	33%
Partly Equivalent with Decreased Meaning (PE-)	26	31%
Fully Equivalent (FE)	17	20%

Non-Equivalent with Different Meaning (NE-DM)	14	16%
TOTAL	85	100%

The findings show that Partly Equivalent with Increased Meaning (PE+) is the most dominant category, comprising 28 translation units or equal to 33% in total. It is followed by Partly Equivalent with Decreased Meaning (PE-) at 31%, Fully Equivalent (FE) at 20%, and Non-Equivalent with Different Meaning (NE-DM) at 16%. Meanwhile, no data are classified as Non-Equivalent with No Meaning (NE-NM). After presenting the translation methods applied by the translator in the previous point, the following subsection presents the findings related to the degree of equivalence between the source text and the target text, based on the analysis of the same selected 85 translation units using Bell's (1991) framework.

a. Partly Equivalent with Increased Meaning (PE+)

The dominance of partial equivalence, especially the increased meaning (PE+) category, can also be observed in the translation of self-help literature from English into Indonesian. When translators seek to improve clarity, readability, and comprehensibility for target readers, certain translation units may be expanded through additional lexical or explanatory elements that are not explicitly present in the source text. This tactic frequently makes it easier for readers to comprehend the intended meaning, especially when the original expression could seem unclear or less natural in the target language. As a result, the translation achieves partial equivalency, where additional meanings or nuances are introduced while the main idea is successfully conveyed. Here are a few instances of data that were categorized as the **Partly Equivalent with Increased Meaning (PE+)**.

Excerpt 13

ST: ...while another **pumped each breath into me by hand.**

TT: ...sementara perawat lain tak henti memompakan oksigen. (09)

This excerpt is categorized as partly equivalent with increased meaning (PE+) since the translator introduces semantic elements that are not apparent in the source text. The source text describes a nurse manually pumping each breath into the author during a medical emergency, as described in the source book. This is translated as "*tak henti memompakan oksigen*" in Indonesian. Although it was not stated directly in the original language, the addition of "*tak henti*" gives the impression of constant and unceasing work. "*Tak henti*" moves the emphasis toward continuous continuity, whereas "each breath" stresses distinct and repetitive movements. Additionally, the target text omits the word "by hand," which are present in the source text. However, the addition of "*oksigen*," a clinical term that makes clear what is being pumped, makes up for this omission.

The addition of "*tak henti*" and the substitution of "*oksigen*" for "each breath" seem to be communication choices made by the translator in order to increase the scene's dramatic impact and sense of urgency for Indonesian readers. Stressing the nurse's unwavering effort in the context of a painful personal story boosts emotional engagement. But this modification also modifies the original text's exact meaning. The target text stresses the continuous flow of oxygen, while the source text emphasizes the mechanical and manual operation of pumping breath one by one. Although both versions describe a life-saving medical intervention, the target text offers greater clinical specificity through the word "*oksigen*", while losing the nuance of a hand-operated action. According to Bell (1991), PE+ occurs when

explanatory or clarifying elements not found in the source text are added. In this example, the increased meaning makes the scene more vivid for Indonesian readers, although it reduces conciseness and certain aspects of semantic precision.

Excerpt 14

ST: ...my **six-foot-four-inch frame** bulked up **from a featherweight 170 to a lean 200 pounds**.

TT: ...tubuh saya yang setinggi 190 cm bertambah kekar dengan bobot naik dari 85 kg menjadi 100 kg. (26)

The datum above was categorized as partly equivalent with increased meaning (PE+) because the translator adds explicit metric conversions that are not found in the source text, resulting in greater overall semantic content. The majority of Indonesian readers are typically unfamiliar with the imperial units used in the source material, such as feet, inches, and pounds. Thus, "six-foot-four inches" is translated as "*190 cm*," and "*170 pounds*" and "*200 pounds*" are translated as "*85 kg*" and "*100 kg*," respectively. The target audience comprehends better because of the extra information that these conversions offer. But in the process, some subtleties are also diminished. Only the numerical shift "*dari 85 kg menjadi 100 kg*" is used to translate the qualitative terms "featherweight" and "lean," without specifically expressing the metaphorical meaning of being thin or light. Consequently, there is a decrease in stylistic richness together with an increase in quantitative clarity.

To make the text easier to understand for Indonesian readers who are not familiar with American measurements, the translator purposefully included metric conversions. Without such adjustments, the phrase "six-foot-four-inch frame" might be unclear or require readers to perform manual calculations, which could

interrupt the reading flow. Even when conciseness is decreased, PE+ is distinguished by the inclusion of explanatory components that make meaning clearer for target readers. In this instance, the additional numerical data makes the description of the author's physical transformation more comprehensible while also adding more detail. The target wording remains functionally comparable when it comes to conveying the magnitude of change, particularly the increase in height and body weight. When it comes to communicating the scale of change, especially the rise in height and body weight, the target text is still functionally similar. However, not all connotative meanings are maintained due to the removal of the metaphorical terms "lean" and "featherweight." This type of trade-off is common in PE+ self-help translation, where accessibility and clarity are frequently given precedence above stylistic accuracy.

b. Partly Equivalent with Decreased Meaning (PE-)

The second most common Degree of Equivalence in this study is partially equivalent with decreased meaning (PE-). Self-help literature has been found in some previous studies on the translation of popular non-fiction works from English to Indonesian. Many translation units unavoidably undergo simplification when the translator prioritizes readability and naturalness for target readers, which may lead to the loss of specific cultural nuances or figurative expressions. Finding a balance between accuracy and fluidity frequently results in a high level of equivalency, where the main idea is effectively communicated but some original style or cultural features are decreased. The following are several instances of data classified as **Partly Equivalent with Decreased Meaning (PE-)**

Excerpt 15

ST: As **my classmate** took a **full swing**...

TT: Ketika seorang teman mengambil giliran memukul... (01)

This excerpt clearly represents a partial equivalence with decreased meaning (PE-) since the translator simplifies some culturally specific details, which causes a reduction of nuance while still maintaining the main action. "A full swing," is a baseball term that describes a full and vigorous batting action, and "my classmate," which refers to a particular peer in a school setting, are mentioned in the original text. However, "my classmate" is generalized into "*seorang teman*" in the Indonesian translation, omitting both the suggested relationship and the particular school environment. More significantly, "took a full swing" is translated as "*mengambil giliran memukul*". The crucial word "full," which conveys strength and fullness, is left out of this version. So, the rich picture of a strong baseball swing is lost, and the target language simply indicates that someone takes a turn to bat.

Excerpt 16

ST: He **choked back tears** as he explained...

TT: Dengan berkaca-kaca ia mengatakan... (10)

This excerpt clearly illustrates a partial equivalence with decreased meaning (PE-) because the translator simplifies a vivid English idiom into a more general Indonesian expression, resulting in the loss of certain semantic nuances. The physical act of holding back tears on the phrase "choked back tears" from the source text is frequently accompanied by a tight throat and obvious emotional control. The Indonesian version of "*dengan berkaca-kaca*" does not fully catch the notion of deliberate suppression or choking back emotion; rather, it merely indicates the presence of tears in the eyes. As a result, the target text lacks the dramatic physical

struggle that "choked back" suggests. Instead of the particular embodied action, all that is left is the emotional state of grief or being on the verge of tears.

The lack of a specific idiomatic equivalent in Indonesian could be the reason for the meaning reduction in this instance. The translator selects "*berkaca-kaca*," which sounds more natural and ordinary but has a less precise meaning, even though Indonesian offers terms like "*menahan tangis*" and "*tercekat*". This choice suggests that the translator put readability and fluidity ahead of maintaining the full semantic depth of the original metaphor. The target language nevertheless conveys the father's emotional and tearful feelings in the context of the book's introduction, where Clear describes his father's emotional response to his injury. But the subtlety of having to hold back those tears is gone.

c. Fully Equivalent (FE)

The presence of full equivalence in the translation of self-help literature is commonly found when English expressions possess direct and natural counterparts in Indonesian. In this research, full equivalence ranks as the third most frequently occurring category, representing 17% of the total data. This suggests that a significant number of translation units successfully preserve the original meaning while still making sense to the intended audience. When a translator can maintain the source text's communication goal and semantic content without adding, removing, or significantly altering significant elements, the translation is considered entirely similar. The required message may be conveyed clearly and acceptably thanks to this equivalency, which exhibits a successful balance between precision and naturalness. As a result, with very little semantic change, the target

text produces a communicative effect that closely resembles the source text. Some **Fully Equivalent (FE)** data examples are shown in the next section.

Excerpt 17

ST: ...the nose of the airplane **moves just a few feet...**

TT: ...hidung pesawat bergeser tak sampai tiga meter... (62)

This excerpt can be classified as a fully equivalent translation because the target text transfers the same meaning, spatial image, and communicative purpose of the source text without omission, addition, or distortion. The term "moves just a few feet" describes a very small horizontal shift in an aircraft's nose position. It is translated as "*bergeser tak sampai tiga meter*" in Indonesian, which successfully conveys the impression of very little movement. The fundamental idea of a relatively short distance is retained even when the translation converts the imperial measure "feet" into the metric unit "*meter*." The subtle and nearly undetectable nature of the movement described by Clear is also preserved by using "*bergeser*" rather than a more general verb like "*bergerak*."

Excerpt 18

ST: ...which is why **understanding the details is essential.**

TT: ...itulah sebabnya kita wajib memahami seluk-beluknya. (84)

This excerpt can be categorized as a fully equivalent translation because all essential meanings contained in the source text are conveyed accurately in the target language without reduction, addition, or semantic alteration. The mental process of grasping particular features (understanding the details) and the great requirement of doing so (is essential) are the two main notions contained in the source term "understanding the details is essential." This is translated as "*wajib memahami seluk-beluknya*" in the Indonesian translation, thus maintaining both meanings.

While "*memahami seluk-beluknya*" naturally conveys the idea of comprehending something completely and in full, "*wajib*" conveys the same sense of necessity carried by "essential." By making this decision, the translator preserves the original meaning while producing an expression that sounds natural in Indonesian.

d. Non-Equivalent with Different Meaning (NE-DM)

The translation of self-help literature also showed non-equivalence with different meaning, particularly when the translator alters the source expression in a way that changes its semantic content. When readability, cultural appropriateness, or natural expression for target readers are prioritized, certain translation units may depart from the original meaning of the source text and offer a different interpretation in the target language. Because of this, the translation may still be comprehensible and grammatically accurate, but it no longer has the same meaning as the source material. Because the target text expresses a different idea from the original message, these situations demonstrate a major semantic change. The following section presents several data examples categorized as **Non-Equivalent with Different Meaning (NE-DM)**.

Excerpt 19

ST: **Random hands touched my sides...**

TT: Entah berapa orang yang memapah saya... (05)

Because the target text conveys a message that differs semantically from the source text, this excerpt was categorized as non-equivalent with a different meaning (NE-DM). The phrase "random hands touched my sides" in the source text depicts a chaotic and disoriented moment after the author's accident. This statement emphasizes bewilderment, powerlessness, and the impersonal reach of unknown

individuals toward him. On the other hand, "*entah berapa orang yang memapah saya*" is the Indonesian translation. The verb "*memapah*" describes providing assistance or support to a weak or injured person, typically by physical guidance. As a result, the emphasis shifts from haphazard and nameless physical contact to deliberate and caring support.

There is a significant change in meaning. The line "random hands touched my sides" in the original text conveys a sense of vulnerability and fragmentation because the author is unable to identify the person touching him and finds the scenario confusing or even frightening. On the other hand, in the target text, the term "*memapah*" alludes to coordinated aid and intentional care, which belong to a totally different emotional and semantic context. This interpretation may have been chosen by the translator to make the scene more understandable, fluid, or less upsetting for Indonesian readers. However, NE-DM occurs when the meaning conveyed by the target text deviates from the original message. In the example above, the idea of unidentified people providing support takes the place of the main concept of uncontrolled and anonymous touching. The emotional atmosphere, the deed itself, and the motivation behind it are all changed. As a result, this example shows a fundamental change to the event being described rather than a slight reduction or increase of meaning.

Excerpt 20

ST: This injury **was one of mine**...

TT: Bagi saya, tantangan itu adalah cedera dalam olahraga... (28)

Since the target text tries to deliver a message that differs semantically from the source text rather than simply reducing or expanding its meaning, this excerpt

can be categorized as non-equivalent with a different meaning (NE-DM). The phrase "we all face challenges in life" is followed by the word "one of mine", which unmistakably alludes to "one of my challenges". The translator tries to portray the injury as one of James Clear's numerous personal struggles. But according to the Indonesian translation, "*bagi saya, tantangan itu adalah cedera dalam olahraga.*" Two significant changes in meaning result from this. The concept of a "sports injury," which is not mentioned specifically in the original text, is first introduced in the translation. The translator also transforms the meaning from a single example within a collection of challenges into a fixed identification, as though that injury represents the precise definition of the problem.

This semantic change affects the philosophical tone of the original sentence. In the original text, Clear brings attention to a general point of view: everyone faces challenges, and his injury is only one example of his case. Through the employment of the "*adalah*" structure and the addition of "*dalam olahraga*", the Indonesian translation improves the message's focus and precision. When the target text expresses a meaning that is inconsistent with the source text, that is when NE-DM occurs. In this instance, the additional specification and modified sentence structure result in a distinct propositional meaning, even though the translation still implies that the injury is difficult. As a result, this case shows a distinct semantic shift rather than just a reduction of meaning. These kinds of cases appear relatively infrequently in the data (14%), which imply that the translator generally preserves semantic accuracy despite frequently applying communicative translation methods.

B. Discussion

Two main findings can be obtained from an analysis of 85 chosen translation units from James Clear's *Atomic Habits* and its Indonesian translation by Alex Tri Kantjono Widodo. The first finding relates to translation methods. In 73% of the data, the translator uses communicative translation the most. Word-for-word translation and adaptation are completely absent, while free translation (8%), semantic translation (7%), idiomatic translation (6%), literal translation (5%), and faithful translation (1%) come next. This general pattern indicates that the translator regularly uses a target-oriented method that prioritizes readability, fluency, and organic communication in Indonesian.

Next, the degree of equivalence based on Bell's (1991) theory is the subject of the second finding. 33% of the data fall into the most prevalent category, which is partly equivalent with an increased meaning (PE+). It is followed by partly equivalent with decreased meaning (PE-) at 31%, fully equivalent (FE) at 20%, and non-equivalent with different meaning (NE-DM) at 16%. No information was found to be non-equivalent with no meaning (NE-NM). These findings show that while the translation usually succeeds in conveying the intended message, the choice for fluency usually results in the loss of some cultural characteristics, diminished semantic detail, or less effective nuance.

The nature of self-help literature itself provides an explanation for the predominance of communicative translation. According to Newmark (1988), communicative translation is especially appropriate for vocative and informative texts whose primary goal is to convey information and shape readers' attitudes or

actions rather than maintain stylistic form. Since *Atomic Habits* seeks to inspire readers, convince them to make changes, and provide useful methods for self-improvement, it undoubtedly falls under this category. Indonesian readers may get disinterested and the book's persuasiveness may decline if the translation sounds clumsy, overly literal, or foreign. By selecting communicative translation, the translator serves as a linguistic and cultural mediator, transforming the original message into forms that are both motivating and natural in Indonesian.

Moreover, when a translator mainly uses the communicative translation method, it usually tends to produce either PE+ or PE-, rather than fully equivalent (FE). Semantic fidelity is subordinated to the impact on the target reader in communicative translation. Explanatory elements (PE+) are occasionally included by the translator to make technical or culturally unique phrases more understandable. In Datum 9, for instance, the phrase "pumped each breath into me by hand" was changed to "*tak henti memompakan oksigen*," where "*oksigen*" and "*tak henti*" are modifications that change the original subtlety while also adding more meaning. However, in some instances, such as Datum 1, where "my classmate took a full swing" is reduced to "*seorang teman mengambil giliran memukul*," the translator may simplify or delete specific features (PE-) to ensure smoother readability. Because of this, communicative translation operates on a continuum in which the translator constantly tries to balance between intelligibility and correctness, often sacrificing one for the other.

Free translation, which accounts for 8% of the data, usually produces NE-DM or PE- since it deliberately departs from the lexical specifics and structure of the

source text to convey a general idea. For example, in Datum 19 "desperately searching for a song that would make me feel better" becomes "*mendengarkan lagu-lagu penghibur kegalauan saya*", which totally eliminates the process of searching. In a similar instance, Datum 28 translates "this injury was one of mine" as "*cedera dalam olahraga*," which adds an explanation that was not there in the original text. This illustrates how free translation involves a significant risk of altering the original meaning, although it might be helpful for highly idiomatic or culturally rich statements.

On the other hand, semantic translation tends to produce FE or PE- with minimal additions. As seen in Datum 51, "especially in the long run" becomes "*terutama dalam jangka panjang*". That instance is categorized as semantic translation because it conveys the original metaphor and structure, which results in full equivalence (FE). However, this translation can also come out as PE- if a literal translation sounds unnatural in Indonesian, even though this is quite rare.

Idiomatic translation, which replaces the source expression with a target-language idiom, often results in PE+ because idioms carry additional connotations and emotional intensity. For example, as seen in the Datum 71, "thought loop" was translated as "*lingkaran setan pikiran*", which adds the negative connotation of "vicious circle" that is absent in the source text. This demonstrates that idiomatic translation can enhance motivational impact but at the expense of lexical accuracy.

For a self-help book like *Atomic Habits*, the heavy dependence on communicative translation (73%) is especially fitting. This book seeks to persuade readers to alter their behavior, provide helpful guidance, and establish an emotional

bond. Self-help literature is by its very nature informative and persuasive. Persuasive writings necessitate a translation approach that puts the reader's reaction ahead of rigorous adherence to the original language, according to Newmark (1988). Indonesian readers may get disinterested and the book's persuasiveness may decrease if the translation sounds clumsy, excessively literal, or foreign.

A conscious trade-off is evident in the translator's frequent employment of target reader-oriented techniques (communicative or free translation). The translator makes sure Indonesian readers are not perplexed by unfamiliar terms by providing explanations (which frequently result in PE+), such as converting imperial units to metric (Datum 26) or defining the term LAX (Datum 61). In order to prevent readers who are not familiar with American sports culture from feeling alienated, the translator simplifies culturally particular features (PE-), such as generalizing baseball terminology (Datum 1 and 20). These selections meet the expectations of readers of self-help books, who place a higher value on emotional resonance and practical application than lexical precision.

However, there are several issues with the 16% prevalence of NE-DM. When the meaning drastically changes, as in Example 5, "random hands touching my sides" becomes "*entah berapa orang yang memapah saya.*" The initial emotional tone, which expressed chaos and vulnerability, is replaced with an impression of coordinated help. Such a change has the risk of changing the author's original meaning, even though it might be meant to make the situation seem less terrible. However, the comparatively low percentage of NE-DM suggests that, despite their many modifications, translators typically maintain the main motivational message.

Additionally, partly equivalent with decreased meaning (PE-) is the second most dominant after PE+, with a mere 2% difference. The findings that NE-DM (16%) and PE- (31%) combined make up almost half of the data have significant implications for how Indonesian readers comprehend *Atomic Habits*. Partly equivalence is the result of the absence of nuance, cultural references, or stylistic components. For instance, Indonesian readers lose the dramatic depiction of the difficulty embodied in holding back tears when “choked back tears” is simplified to “*berkaca-kaca*” (Datum 10). The scene’s physicality and intensity are reduced, but the general sense of melancholy is still conveyed. This could reduce the emotional impact of the author’s personal experience, which is crucial for building readers’ empathy and trust.

Similar to this, using “*penghimpunan perolehan kecil*” (Datum 45) for a conceptual term like “the aggregation of marginal gains” sacrifices the precise meaning of “marginal” (improvements at the edge) in favor of a more general meaning, namely “small.” Although Indonesian readers may still understand the fundamental idea of accumulating small improvements, the technical nuance that separates “marginal gains” from regular “small gains” is lost. This could be an obvious gap for readers who are conversant with the literature on performance optimization.

Because NE-DM sends a completely new connotation, it presents a greater risk. The reader’s perspective of the accident site changes in Datum 5 by the transition from a disorganized, anonymous touch to deliberate aid (*memapah*). Readers may envision a better-planned rescue effort than what Clear actually went through. The

translation of “impostor” as “*pembual*” (a boastful person) in Datum 31 carries a distinct meaning (arrogance rather than self-doubt). This can cause readers in Indonesia to misunderstand the author’s mental condition. Nonetheless, these cases are rather rare (16%), and the main motivational message remains intact in the majority of cases.

Overall, despite a minor loss of emotional conceptual depth, this translation effectively makes the book interesting and approachable for Indonesian readers. Although readers who just read the Indonesian translation might not fully understand some subtleties, they would still understand the fundamentals of habit formation. These findings are consistent with previous studies on self-help and popular literature translation. For example, Siregar (2016) found that the use of source-language and target-language approaches was fairly balanced in the Indonesian translation of a chapter from Stephen R. Covey’s motivational work, with literal and communicative methods occurring in proportions of 50.7% and 49.3%, respectively. In contrast, the present study shows a far more pronounced tendency toward target-oriented translation, with communicative translation making up 73% of the data and literal translation only 5%. The different qualities of the texts being translated could be the cause of this difference. While *Atomic Habits* mostly depends on captivating anecdotes and metaphorical language derived from sports, Covey's writing is typically complex and concept-centered. These conflicting results show that translators typically modify their techniques based on the emotive and stylistic elements present in each text. Furthermore, this study

looks at both the Introduction and Chapter 1, both of which have a lot of emotional and descriptive material, whereas Siregar only examined one chapter.

The communication requirements of the translated text frequently influence the prevalence of specific equivalency categories, according to earlier research on translation equivalency across genres. Nafisah et al. (2019) used Bell's equivalency categories and Newmark's translation techniques to examine the translation of Tolstoy's short novella *God Sees the Truth, But Waits*. Due in significant part to the translator's frequent insertion of extra explanations to address culturally bound features, their data revealed PE+ as the most common sort of equivalency, with PE- and FE occurring later in frequency. Similarly, the current study finds that PE+ is the most popular category at 33%, with PE- coming in second at 31%. According to Nafisah's research, the prevalence of PE+ can be connected to the requirements of literary translation, which frequently necessitate the elucidation of historical and cultural nuances. However, PE+ typically serves to improve clarity in self-help books, whereas PE- arises to preserve simplicity and reader accessibility. The genre's dual emphasis on intelligible information and a pleasant, inspirational tone is shown in the frequent occurrence of both categories.

Previous studies on the translation of *Atomic Habits* have shown that methodological trends and translation results can differ depending on the extent of analysis and the selection criteria. In a study that only analyzed the Chapter I of *Atomic Habits*, Fitria (2023) found that communicative translation was the most popular option, followed by literal and word-for-word translation. Additionally, 150 of the 163 portions that were examined had accurate translations, according to

her findings. The current study, which goes beyond a single chapter, looks at a larger set of data that includes 85 units taken from both the Introduction and Chapter I, and it likewise validates the dominance of communicative translation. However, compared to the larger percentage noted by Fitria, this study reveals a far lesser amount of literal translation (only 5%). The disparity is likely caused by the different techniques used to collect the data. The current study employed deliberate sampling aimed at linguistically complex units, whereas Fitria included every sentence in Chapter I. As a result, this study displays more instances of free, semantic, and idiomatic translation, which offers a better understanding of the translator's strategic adaptability and judgment when handling challenging terms.

This study is unique because it examines a popular self-help book using 85 data units drawn from the Introduction and Chapter I rather than only from one chapter, utilizing Bell's (1991) framework and Newmark's (1988) translation methodologies. Smaller samples or different genres have usually been the subject of earlier studies. Consequently, this study offers a more thorough comprehension of the connection between translation methods and the degree of equivalence outcomes in a self-help book.

There are several reasons why these findings differ from previous research. Genre is one of the most important. Self-help texts encourage clarity, engagement, and persuasive authority, whereas literary works often prioritize style and creative nuance. Because Clear's use of neologisms, scientific metaphors, and culturally specific references presents difficulties that are not necessarily present in fiction, linguistic complexity is also important. The quantity of the data is another factor to

take into account because looking at both chapters offers a wider range of instances than focusing on one chapter only. Furthermore, there are notable lexical and grammatical distinctions between Indonesian and English that may increase the likelihood of partial equivalence.

The study has theoretical ramifications as well. First, it supports Newmark's claim that vocative and educational genres, such as self-help books, are especially well-suited for communicative translation. Second, it enhances Bell's framework by showing that partial equivalence should not always be seen negatively. Strategic decision-making, compared to low effort, is often indicated by reduced meaning. Third, the results support genre-based approaches to translation studies by demonstrating that text type has a significant impact on translation decisions.

Practical inferences can also be drawn from this study. Translators of self-help books may benefit from a conversational approach, but they must be careful not to lose too much significance. For key metaphors or concepts, selective explicitation rather than simplicity may be required. The information provides useful examples for teaching translation, showing that translation methods that suit literary texts may not be well-suited for inspirational literature and vice versa. Publishers and editors can also utilize these findings when selecting translators, developing style rules, or assessing translations to ensure that important meaning is not compromised by clarity.

Nevertheless, this study has certain drawbacks. Because the dataset consists of 85 units that were chosen for their distinct translation phenomena, it does not represent a random sampling of the entire book. Furthermore, the analysis does not

measure the actual responses of Indonesian readers to the translation and is limited to the textual comparison. Reception studies may provide different findings. Furthermore, only Newmark's and Bell's frameworks are used in the research; alternative theories could result in different conclusions. A certain amount of subjectivity is also possible because the researcher is the primary coding tool. Finally, the translator's viewpoint, which may have clarified if the patterns seen were entirely purposeful, is not included in the research.

To improve generalization, future studies can increase the sample size, incorporate several self-help books, or select data at random. The impact of PE- or NE-DM on comprehension, motivation, or satisfaction could be examined using reader-response research. The decision-making procedures underlying recurrent tactics may also be revealed through interviews with translators. Experimental research could determine whether better reader outcomes result from maintaining or simplifying metaphors. In order to help translators better balance communicative fluency with semantic accuracy, future researchers may also create genre-specific translation criteria for self-help literature.