

An Investigation of ChatGPT Application of Faithful Translation in Rendering Figurative Language from English to Indonesian

Komang Ayu Manik Trisna Jayanthi, I Gusti Agung Sri Rwa Jayantini

Universitas Mahasaraswati Denpasar, Denpasar, Bali

Correspondence email: trisnajayanthi03@gmail.com, agung_srijayantini@unmas.ac.id

Article Info

Submitted: 13th November 2025

Revised: 15th December 2025

Accepted: 6th January 2026

Publish: 8th February 2026

Keywords: ChatGPT; faithful translation; figurative language

Corresponding Author:

Komang Ayu Manik Trisna

Jayanthi

email:

trisnajayanthi03@gmail.com

DOI:

<https://doi.org/10.24843/JH.2026.v30.i01.p02>

Abstract

This study investigated the faithful translation features of ChatGPT in translating figurative language from English to Indonesian, using Newmark's (1988) faithful translation theory. It applied a qualitative descriptive method by inputting selected lyric lines into ChatGPT and comparing the outputs closely with the source text. The data were taken from Taylor Swift's song "You're Losing Me" and classified into metaphors, hyperboles, and ironies. Each translation was assessed based on how well it preserved contextual meaning, imagery, and stylistic effect while still sounding natural in Indonesian. The findings show that ChatGPT often produced translations aligned with faithful translation principles, especially when expressions were culturally transferable. However, it showed limitations in rendering culturally embedded or emotionally expressions. Overall, ChatGPT can function as a useful preliminary tool, but post-editing and collaboration with human translators remain essential to ensure accuracy, tone, and interpretive depth.

INTRODUCTION

Translation is broadly understood as the process of transferring meaning from one language to another, serving as a crucial means of facilitating communication across different cultures and communities. It is not merely a matter of substituting words but involves conveying meaning, tone, and cultural subtleties that shape the essence of the message. Many scholars have contributed definitions to this field. Translation, for example, is described as transferring the meaning of the source language into the receptor language, with only the form changing (Larson, 1998). Another view emphasizes reproducing in the target language the closest natural equivalent of the source message, prioritizing meaning and then style (Nida, 1975). Similarly, translation has been defined as a craft that replaces a written message in one language with an equivalent message in another (Newmark, 1988). Effective translation, therefore, goes beyond literal conversion; it captures the style, tone, and cultural context of the original to ensure the message resonates with its new audience (Newmark, 1988). Studying translation reveals how meaning is negotiated across languages and invites deeper inquiry into issues of equivalence, fidelity, and cultural adaptation. It also engages with

broader theoretical concerns, including representation, linguistic power dynamics, and the inherent limits of translatability, as explored by scholars like Venuti (1995) and Bassnett (2002). These dimensions make translation a vital area of interdisciplinary research, bridging linguistics, literary studies, and cultural theory.

The translation method employed in this study follows a progressive approach, beginning with non-literary texts and advancing toward literary works, in line with pedagogical models that advocate for gradually increasing text complexity. Non-literary texts, such as news articles, academic essays, or informational materials, are initially selected as data sources due to their relatively straightforward structure, objective tone, and focus on factual content. Translating these types of texts allows for the establishment of fundamental translation strategies, including lexical equivalence, syntactic accuracy, and terminological consistency (Kusumayanthi & Fitria, 2020). Once these core competencies are established, the method extends to the translation of literary works such as poetry, short stories or novels, song lyrics, and movies which require a more refined and interpretive approach.

Literary translation involves deeper engagement with figurative language, tone, symbolism, and cultural connotation, demanding not only linguistic fluency but also creative sensitivity. The translation of literary texts across different genres demonstrates strikingly similar challenges and strategies despite variations in form and medium. Central to all literary translation is the pursuit of accuracy in meaning while maintaining stylistic and aesthetic resonance, reflecting the dual demands of fidelity and creativity (Haerani, 2023; Mutmaina, 2015). A recurring similarity lies in the treatment of figurative language and culturally bound expressions, which cannot simply be transferred literally but require methods such as faithful, semantic, communicative, or idiomatic translation to achieve equivalence of effect (Nugraha et al., 2017; Yulitha, 2024). Another common thread is the balancing of accuracy, acceptability, and readability, ensuring that translated texts remain both faithful to the source and natural for the target audience (Pramudyawan & Cahyaningrum, 2022; Wijaksono et al., 2022). Moreover, literary translation across genres whether prose, poetry, film, or song shares a focus on preserving emotional impact, stylistic nuance, and cultural resonance, underscoring that translation is not a mechanical transfer of linguistic forms but an interpretive act of mediation (Angelia, 2020; Fauziah, 2017; Laila et al., 2021). These similarities reveal that, although surface-level forms differ, the essence of literary translation lies in reproducing meaning, artistry, and affect across cultural and linguistic boundaries (Ayaseh, 2024; Azmita, 2019). By progressing from non-literary to literary texts, this method ensures a solid foundation in linguistic accuracy before addressing the aesthetic and interpretive challenges inherent in literary translation.

Figurative language poses one of the most significant challenges in translation due to its reliance on cultural context, connotation, and implied meaning rather than literal expression. Figurative language cannot be interpreted literally because it uses analogy in order to give special meaning or effect (Pramudyawan & Cahyaningrum, 2022). Translators usually have problems in translating literary work. They have difficulties, for examples, in translating figurative languages and idiomatic expressions. The figurative languages and idiomatic expressions from the source language must be translated socio-culturally into the acceptable target language (Hartono, 2012). The translation of figurative language not only requires linguistic proficiency but also cultural competence and literary sensitivity, as it plays a crucial role in conveying tone, emotion, and artistic expression. As such, figurative language stands at the intersection

of language and interpretation, highlighting the translator's role as both a linguistic mediator and a cultural interpreter.

Across various studies, there is a shared emphasis on the complexity of translating figurative language due to its deep connection with cultural context, emotional resonance, and stylistic subtleties. Whether the text source is a novel, film subtitle, or song lyrics output, all researchers highlight that literal translation methods often fall short when dealing with idioms, metaphors, or other figures of speech (Chotimah et al., 2022; Hartono, 2012; Pramudyawan & Cahyaningrum, 2022). Instead, a combination of Newmark's translation methods such as semantic, communicative, and idiomatic translation is frequently applied to preserve meaning and emotional effect. Another common point is the importance of maintaining the original intent and tone of the figurative expressions, which often requires translator sensitivity and creativity. In the translation of figurative language within literary texts, scholars consistently underline the importance of preserving both semantic meaning and aesthetic effect. Various studies demonstrate that translators employ a range of methods whether Newmark's semantic, communicative, and idiomatic translation, or Larson's strategies of equivalence, retention, and substitution to ensure that figurative expressions maintain their intended nuance across languages. This flexible application of methods reveals a shared tendency to safeguard clarity, beauty, and emotional resonance while adapting to the socio-cultural context of the target audience (Angelia, 2020; Lukman & Haryanto Hilman, 2023; Simamora & Priyono, 2022). Moreover, research on novels, poetry, song lyrics, and short stories highlights that figurative translation requires not only technical accuracy but also translator sensitivity and creativity, particularly in balancing literal equivalence with the preservation of tone and imagery (Abulaish et al., 2020; Fauziah, 2017).

Peter Newmark (1988) proposes eight translation methods, arranged on a spectrum from source language (SL)-oriented to target language (TL)-oriented. These methods include: word-for-word translation, literal translation, faithful translation, semantic translation (SL-emphasis), and adaptation, free translation, idiomatic translation, and communicative translation (TL-emphasis) (Newmark, 1988). Faithful translation one of the SL-oriented methods, aims to reproduce the exact contextual meaning of the original text within the constraints of the grammatical structures of the target language (Newmark, 1988). It transfers cultural words, preserves the stylistic features and syntactic order of the source text, and attempts to remain as close as possible to the author's original intent. While this method may result in slightly unnatural expressions in the target language, it prioritizes accuracy and fidelity over fluency or readability. Faithful translation is especially relevant in contexts where meaning preservation and authorial tone are more critical than stylistic adaptation, such as in academic, legal, or literary texts (Newmark, 1988). However, it also requires careful judgment to avoid overly rigid translations that compromise clarity or cultural relevance in the target language.

The comparison between human translation and machine translation reveals both the strengths and limitations of each approach. Differences between machine translations and human translations can be revealed by fairly simple statistical metrics in combination with an analysis based on so-called shifts or translation procedures (Ahrenberg, 2017). Human translators excel in interpreting context, emotion, cultural subtleties, and figurative language elements that are especially vital in literary and creative texts through critical thinking and cultural sensitivity. In contrast, machine translation, while rapidly advancing, primarily relies on patterns from large datasets and

performs more reliably on literal or technical texts, where speed and consistency are key (Kalla & Kuraku, 2023). Machine translation often struggles with idioms, metaphors, emotional undertones, and culturally embedded meanings that require subjective interpretation (Ayaseh, 2024). While lacking the depth and ethical judgment of human translators, machine translation like ChatGPT marks a major advancement in AI, with language processing capabilities that support tasks like summarization, tutoring, and curriculum design across educational and professional settings (Kalla & Kuraku, 2023; Lo, 2023). Nevertheless, significant concerns remain, including its tendency to produce inaccurate or fabricated information, limited emotional intelligence, and risks of misuse such as plagiarism (Lo, 2023). Thus, both in translation and education, while ChatGPT can serve as a valuable tool for efficiency and support, its use must be accompanied by human oversight, ethical guidance, and institutional regulation to ensure accuracy, appropriateness, and contextual sensitivity. (Kalla & Kuraku, 2023; Lo, 2023).

Based on the phenomenon of human and machine translation and the ways in which it is theorized this study aims to identify the types of figurative language found in “You’re Losing Me” by Taylor Swift and to analyze the faithful translation of these expressions using ChatGPT. By examining how ChatGPT translates various figurative language. This research evaluates the extent to which the AI-generated translations preserve the original meaning, tone, and emotional impact of the source text. The song is chosen because its lyrics strongly depict emotional distance and relationship breakdown through dense figurative language. This makes it an ideal research object for testing how well ChatGPT translates non-literal meaning while maintaining tone and emotional impact. The analysis will apply Newmark’s translation theory, with particular attention to the concept of faithful translation, to assess the quality, accuracy, and cultural appropriateness of ChatGPT’s output in comparison to the source lyrics.

However, despite extensive discussion of figurative-language translation and Newmark’s methods in human translation studies, research that specifically tests how well AI tools like ChatGPT maintain faithfulness when translating figurative expressions in English–Indonesian song lyrics is still limited, especially when “faithful” is assessed through clear, text-based criteria rather than general impressions.

Accordingly, this study is guided by the following research questions:

1. What types of figurative language are found in the song “You’re Losing Me”?
2. To what extent do ChatGPT’s Indonesian translations of these figurative expressions reflect Newmark’s concept of faithful translation?

Literature Review

Several previous studies have examined the relationship between faithful translation and figurative language, highlighting the challenges of preserving meaning, tone, and cultural subtleties (Bawemenewi & Swarniti, 2024; Lukman & Haryanto Hilman, 2023; Malik, 2016; Simamora & Priyono, 2022). Faithful translation seeks to convey the precise intent of the source text, which becomes complex when dealing with figurative expressions. With the rise of machine translation tools like ChatGPT, new questions have emerged regarding their ability to handle figurative language while maintaining fidelity to the original text. This review discusses key findings related to faithful translation, figurative language, and the role of AI in modern translation practices.

a. Studies of Faithful Translation

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realisation of the SL writer. (Newmark, 1988). Several studies have analyzed faithful translation as a method that seeks to preserve the original meaning, tone, and stylistic variations of the source text as accurately as possible within the grammatical and cultural framework of the target language. These studies, which examine a range of literary forms including poems and novels, emphasize that faithful translation defines true and accurate, does not change anything (Azmita, 2019; Haerani, 2023; Mutmaina, 2015; Perdani, 2011). It is found that faithful translation requires a careful effort to convey the author's intent by prioritizing semantic accuracy over rigid syntactic structure. Collectively, the findings affirm that, across genres, faithful translation functions as a bridge between linguistic precision and literary artistry, allowing target readers to experience the original text's intended meaning and emotional resonance (Azmita, 2019; Haerani, 2023; Mutmaina, 2015; Perdani, 2011).

Faithful translation, as described by Gulyás (2019), refers to how closely a translation follows the source text while preserving its original meaning. This approach emphasizes accuracy and loyalty to the source language (SL), rather than simply keeping the form or words as similar as possible (Haerani, 2023). A faithful translation seeks to fully reflect the writer's original intentions and the way the message is realized in the text. According to Mutmaina (2015), this involves a careful analysis of both grammatical structures and word meanings in the source language to produce the most accurate and natural rendering in the target language (TL) (Mutmaina, 2015). Faithful translation is not about creative rewriting; instead, the translator must commit to the integrity of the original, striking a balance between being overly literal and too free. As Perdani (2011) explains, this demands a deep understanding of both the inner structure (intrinsic elements) and broader context (extrinsic elements) of the source text (Perdani, 2011). Therefore, the main characteristics of faithful translation include accuracy, loyalty to the original message, grammatical and semantic equivalence, and a balanced approach that respects both form and meaning without distortion.

However, most of the existing discussion and evidence on faithful translation is grounded in human-produced translations and conventional literary texts, with limited attention to how the same criteria operate when translation is generated by AI systems. In particular, studies rarely examine whether AI can preserve figurative imagery and rhetorical force especially in English–Indonesian translations of song lyrics, where meaning is highly context-dependent and stylistically marked. This gap indicates the need for research that evaluates AI output using faithful-translation indicators, so that “faithful” is not only claimed conceptually but demonstrated through transparent, text-based assessment.

b. Machine Translation

Machine translation (MT) has evolved significantly, particularly with the advent of neural machine translation (NMT), which enables systems like Google Translate to produce more fluent and context-aware translations. Google's NMT system, for instance, has demonstrated substantial improvements in translation quality, reducing errors by up to 60% compared to previous phrase-based systems (Wu et al., 2016). However, despite advancements, MT still faces inherent challenges in handling rare

words, idiomatic expressions, and achieving full semantic coverage, often requiring post-editing by humans to ensure accuracy (Ahrenberg, 2017). Moreover, MT cannot fully replace human judgment in contexts, especially in literary or culturally sensitive translations. As Kenny (2022) emphasizes, machine translation can be a powerful tool when used critically and ethically, offering greater access to multilingual content while requiring user awareness of its limitations (Kenny, 2022).

Nevertheless, much of the evidence base in MT research still concentrates on general performance improvements and largely evaluates outputs through broad quality metrics, while fewer studies examine how newer generative systems handle meaning-making in figurative, culturally loaded language. In particular, there remains limited work that operationalises and tests “faithfulness” in MT beyond surface fluency especially for creative texts where rhetorical force, imagery, and emotional tone are central leaving an unresolved gap in understanding what MT gains and loses when translating non-literal expression.

c. Figurative Language

Knickerbocker and Reninger (1963) define figurative language as the use of imagery and expression to understand the unfamiliar through the familiar. This involves specific techniques such as repetition, arrangement, or the use of words and phrases that extend beyond their literal meanings to convey deeper or symbolic significance. According to their classification, there are ten primary types of figurative language: personification, hyperbole, simile, metaphor, irony, metonymy, synecdoche, allusion, dead metaphor, and paradox (Knickerbocker and Reninger, 1963). Based on several studies, figurative language is prominently found in various forms of media, including songs, movies, and novels, highlighting its central role in enhancing both literary and artistic expression. (Bawemenewi & Swarniti, 2024; Malik, 2016; Nehe et al., 2022; Simamora & Priyono, 2022). Whether in short stories or song lyrics, figurative language contributes to the richness of communication by conveying deeper layers of meaning. Each study typically employs a qualitative approach to identify and interpret various types of figurative language such as metaphor, simile, personification, hyperbole, and irony demonstrating their frequent use and communicative function. Scholars concur that figurative language not only beautifies the text but also deepens its meaning and evokes emotional responses from the audience. (Bawemenewi & Swarniti, 2024; Malik, 2016; Nehe et al., 2022).

However, while prior studies have mapped types and functions of figurative language across genres, they tend to stop at identification and interpretation and pay comparatively less attention to what happens when such figurative meanings must be transferred across languages. More specifically, there is still limited research that links established figurative language classifications to translation-oriented evaluation, especially by using explicit criteria to assess whether translated figurative expressions preserve contextual meaning, imagery, and rhetorical effect.

METHOD AND THEORY

Research Method

This section provides an in-depth insight into how faithful translation is applied in the rendering of figurative language using AI-based machine translation, this study employed a qualitative descriptive method as proposed by (Moriarty, 2011). This method was chosen to explore how meaning, tone, and stylistic features are retained when figurative expressions from English song lyrics are translated into Indonesian

using ChatGPT. For this purpose, the first author directly input the selected lyrics into ChatGPT, and the resulting translations were then examined in the subsequent analysis. Each translated output was then compared with the source expression to assess faithfulness using Newmark's (1988) concept of faithful translation, with the assessment criteria operationalized as follows: a translation is considered faithful when it preserves the precise contextual meaning, keeps the figurative image or rhetorical effect recognizable, and maintains a comparable emotional resonance and pragmatic force without adding, omitting, or contradicting the source message.

The data for this study were collected from the official lyrics of the song "You're Losing Me" by Taylor Swift, released in 2023, where is translated from English to Indonesian. The song was selected due to its rich use of figurative language, emotional tone, and lyrical depth. The researcher identified and categorized figurative language within the lyrics based on Knickerbocker and Reninger's (1963) classification, which includes metaphor, hyperbole, and irony. In total, 17 figurative expressions were found for analysis.

The data collection process involved systematically listening to and reading the lyrics of the selected song, "You're Losing Me" by Taylor Swift. Several key activities were undertaken. First, the lyrics were reviewed to identify instances of figurative language. Next, the identified figurative expressions were organized and translated using ChatGPT. The process continued by categorizing each type of figurative language and examining how the meanings were conveyed in translation. Finally, the translated figurative language was evaluated in comparison to the original lyrics to assess accuracy and faithfulness.

Each identified figurative expression was input into ChatGPT to generate a machine-translated version in Indonesian. These translated outputs were then compared to the source expressions to evaluate the degree of faithfulness using Peter Newmark's (1988) concept of faithful translation. The analysis focused on whether the meaning, emotional resonance, and figurative impact were preserved in the target language.

This method allows for close examination of linguistic equivalence and translator sensitivity as demonstrated by AI, particularly when dealing with non-literal language. The data were analyzed through interpretive comparison, assessing how closely the translations align with the original intent and poetic tone. The results are presented in descriptive form and supported by categorized examples in tabular format. In addition, a word-for-word (segmental equivalence) analysis is employed to demonstrate the one-to-one correspondence between units of the source text and the target text. Commonly referred to as word-for-word or segmental equivalence analysis, this approach, combined with the tabular presentation, enables a clear and systematic illustration of the translation outcomes.

Theory

The analysis of translation methods in this study is based Peter Newmark's (1988) classification, which identifies eight distinct approaches. These methods are categorized into two broad groups: those that are source-language (SL) oriented and those that are target-language (TL) oriented. From these eight methods, this study specifically adopts faithful translation as the analytical focus, since it prioritizes preserving the source text's contextual meaning, authorial intent, and stylistic features within the grammatical limits of the target language.

a. Word-for-Word Translation

This approach involves the direct transposition of individual lexical units from the source language (SL) to the target language (TL), without regard for syntactic or contextual considerations. It is predominantly utilized for preliminary textual analysis or when establishing a foundational comprehension of the SL text (Newmark, 1988). In this method, the word order of the source language is preserved. The words are translated individually, which may result in translations that are out of context. Newmark (1988) states that word-for-word translation is characterized by “understanding the mechanism of the source language” or “interpreting a difficult text as a pre-translation process.” (Jayantini et al., 2022). For example: “*This oil contains low fats but high calories*” translated into “*ini minyak mengandung rendah lemak tetapi tinggi kalori*” (Hartono, 2017).

b. Literal Translation

Building upon the word-for-word model, literal translation adheres to the grammatical conventions of the TL while striving to maintain the SL’s original syntactic structure. This method is appropriate when structural correspondence and meaning alignment are achievable simultaneously (Newmark, 1988). For example: “*My sister was just pulling your legs*” translated into “*saudara saya hanya sedan menarik*” (Dewi & Wijaya, 2020). Another example at the sentence level for literal translation is the sentence “*I go to school every morning*” which is translated into Indonesian as “*Saya pergi ke sekolah setiap pagi*” (Jayantini et al., 2022).

c. Faithful Translation

This technique endeavors to replicate the precise contextual meaning of the SL text within the structural and grammatical norms of the TL. It is typically applied in contexts where semantic fidelity is imperative, such as in academic, technical, or legal discourse (Newmark, 1988). Faithful translation emphasizes the source language, as illustrated by the two categories proposed by Newmark to describe translation tendencies those that lean more toward the source language (SL emphasis) or toward the target language (TL emphasis). To represent this concept, translating the English expression “*as white as snow*” into Indonesian as “*seputih salju*” demonstrates faithfulness or closeness to the source language. However, since snow is not part of Indonesian cultural experience, the expression “*seputih salju*” should ideally be adapted to a more culturally acceptable equivalent, such as “*seputih kapas*” (as white as cotton) (Jayantini et al., 2022).

d. Semantic Translation

While similar to faithful translation, semantic translation accords greater importance to the stylistic and emotive qualities of the source text. It seeks to preserve not only the intended meaning but also the authorial tone and aesthetic dimension, resulting in a more refined and culturally resonant TL output (Newmark, 1988). Semantic translation method is considered the ultimate point of the source language emphasis approach in translation. The main focus of this method is meaning equivalence, which reflects a strong attachment to the values of the source language, while still using the linguistic units of the target language to convey that meaning (Jayantini et al., 2022). For example: “*He is a book-worm*” translated into Indonesia as “*Dia seorang kutu buku*” (Hartono, 2017).

e. Adaptation

As the most liberal method, adaptation involves substantial modification of the SL text to align with the cultural and contextual expectations of the TL audience. This method is particularly pertinent to the translation of literary genres such as drama and poetry, where direct equivalence is often unfeasible (Newmark, 1988). Adaptation as a method is a very free form of translation, commonly found in the translation of drama (especially comedy) and poetry, where the theme, characters, and plot are often preserved. Through this method, the source language culture is transformed into the target language culture. The text feels as if it has been rewritten. This approach aims to achieve equivalence that aligns with the target culture and provides an opportunity to create new expressions (Jayantini et al., 2022). For example: “*The wind rises in the evening, reminds that autumn is near. I am afraid to lose you, I am afraid of my fear*” translated into Indonesia as “*Angin bangkit ketika senja, mengingatkan musim gugur akan tiba. Aku cemas bisa kehilangan kau, aku cemas pada kecemasanku sendiri*” <https://indonesian-english.com/blog/terjemah-puisi-huesca>

f. Free Translation

This method privileges the conveyance of the overall message or sense of the original text, often at the expense of formal and lexical equivalence. It emphasizes fluency, accessibility, and readability in the TL, making it suitable for general or popular communication (Newmark, 1988). Free translation is a method that produces a translated version of the text without preserving the original style, form, or content. Newmark states that this type of method is often a longer paraphrase of the original, referred to as “intralingual translation.” This may involve modifications to the point that it sometimes can no longer be considered a true translation (Jayantini et al., 2022). For example: “*How they live on what he makes?*” translated into Indonesia as “*Bagaimana mereka dapat hidup dengan penghasilannya?*” (Hartono, 2017)

g. Idiomatic Translation

Employing equivalent idiomatic expressions in the TL, this method aims to produce a translation that is linguistically and culturally natural for native speakers. It ensures that the translation resonates with the TL audience while preserving the underlying meaning (Newmark, 1988). For example: “*Killing two birds with one stone*” translated into Indonesia as “*Sekali mendayung dua tiga pulau terlampaui*” (Dewi & Wijaya, 2020).

h. Communicative Translation

Communicative translation represents the ultimate goal of translation methods aimed at preserving the values of the target language, as the translation is created to meet three key aspects: accuracy, readability, and acceptability. Communicative translation is intended to achieve the essence of translation itself delivering the message naturally to the target audience (Jayantini et al., 2022). Focused on achieving the same communicative effect in the TL audience as the original did in the SL audience, this approach prioritizes clarity, naturalness, and pragmatic appropriateness. It often entails restructuring or rephrasing the source text to enhance comprehensibility and engagement (Newmark, 1988). For example: “*Keep off the grass*” translated into Indonesia as “*Dilarang menginjak rumput*” (Dewi & Wijaya, 2020).

RESULT AND DISCUSSION

Result

This study identified three types of figurative language found in the selected song lyrics, which were then translated using ChatGPT. These figurative expressions include metaphor, hyperbole, and irony. The translations were analyzed to observe how ChatGPT rendered each type into the target language, focusing on the preservation of meaning and stylistic effect. The findings, along with brief interpretations of the translation outcomes, are formally presented in [Table 1](#). The dataset consists of 17 figurative expressions, which are classified into three main categories: 7 metaphors, 6 instances of hyperbole, and 4 examples of irony.

Table 1. Figurative Language in Song ‘You’re Losing Me’

Types of Figurative Language	Occurrence	Total
Metaphor	7	7
Hyperbole	6	6
Irony	4	4
Total		17

[Table 1](#) presents the categorization of figurative language found in the song lyrics. The figurative expressions identified in the selected song lyrics were categorized into three main types based on Knickerbocker and Reninger’s (1963) classification: metaphor, hyperbole, and irony. The data are classified into three main types of figurative language, namely metaphor (7 data), hyperbole (6 data), and irony (4 data), resulting in a total of 17 analyzed expressions. This classification provides a structural basis for evaluating how effectively ChatGPT rendered these figures of speech into the Indonesian language while preserving their intended impact.

a. Metaphor

Knickerbocker and Reninger (1963) explain that metaphor is an implied comparison, with like or as omitted. A metaphor is a form of figurative language that directly compares two unrelated things without using the words "like" or "as" instead of making an explicit comparison, as a simile does, a metaphor implies that one thing is another, highlighting shared characteristics between them (Knickerbocker and Reninger, 1963).

Datum 1

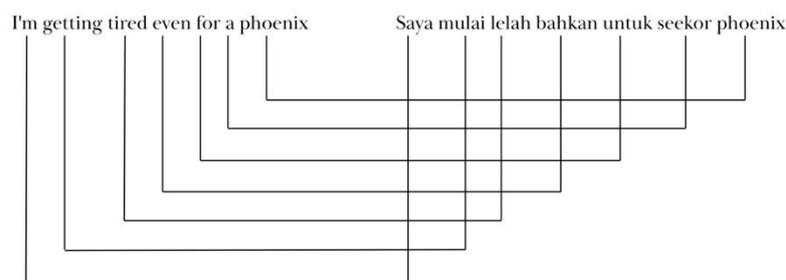


Figure 1. Segmental equivalence analysis of datum 1 (Metaphor)

In [datum 1](#), the line “*I’m getting tired even for a phoenix*” was translated by ChatGPT as “*Saya mulai lelah bahkan untuk seekor phoenix.*” A literal rendering, such as “*Aku merasa lelah bahkan sebagai seekor phoenix,*” would have adhered more strictly to the original structure but at the expense of fluency and emotional resonance in Indonesian. By opting for “*Saya mulai lelah,*” which conveys “*I’m starting to feel tired,*” the translation effectively highlights the process of growing exhaustion, thereby capturing the psychological transition of the speaker in a more idiomatic manner. The phrase “*bahkan untuk seekor phoenix*” is retained, preserving the metaphorical image of the phoenix, a mythological symbol of resilience, endurance, and cyclical rebirth. This retention is crucial, as it reinforces the extremity of fatigue by suggesting that even a figure renowned for perpetual renewal can succumb to weariness. In this respect, the translation remains faithful to the figurative dimension of the source text while also adapting to the target language’s natural flow. Nevertheless, a minor limitation arises from the structural shift. While “*Saya mulai lelah*” enriches the emotional nuance, it slightly distances the rendering from the source’s original syntax, which could be perceived as a departure by readers expecting closer formal equivalence. Yet, this choice can also be justified as a strategy of domestication, prioritizing readability and emotional immediacy over rigid literalness.

Taken together, the translation can be regarded as a faithful rendering, as it preserves the core message, metaphorical imagery, and emotional depth of the original. Its main strength lies in balancing fidelity to meaning with fluency in the target language, though it necessarily involves a trade-off between strict literalism and expressive naturalness.

Datum 2

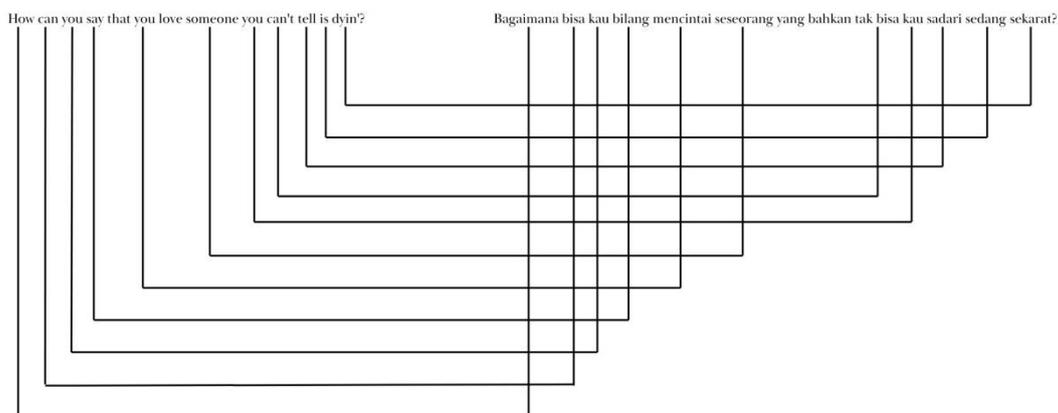


Figure 2. Segmental equivalence analysis of datum 2 (Metaphor)

In [datum 2](#), the line “*How can you say that you love someone you can’t tell is dyin?*” was translated by ChatGPT as “*Bagaimana bisa kau bilang mencintai seseorang yang bahkan tak bisa kau sadari sedang sekarat?*” In this version, the sentence is restructured to conform to natural Indonesian syntax while still attempting to preserve the emotional intensity of the source. The clause “*you can’t tell is dyin*” becomes “*yang bahkan tak bisa kau sadari sedang sekarat.*” The choice of “*tak bisa kau sadari*”—which can be glossed as “*you cannot realize*” or “*you are unaware*”—represents a shift from an observational inability (“*can’t tell*”) to an interpretive or emotional unawareness. This interpretive move arguably adds

psychological depth, implying not just a failure to observe but also a failure to empathize with or acknowledge another's suffering. The expression "*sedang sekarat*" is an appropriate rendering of "*dyin*," maintaining the sense of an ongoing process of decline through the use of the progressive aspect. The insertion of "*bahkan*" ("*even*") further intensifies the accusation, signaling disbelief that someone could claim to love yet remain oblivious to such evident suffering. These choices underscore ChatGPT's emphasis on emotional resonance and fluency in the target language. However, the translation cannot be regarded as fully faithful. The interpretive rendering of "*you can't tell*" as "*tak bisa kau sadari*" shifts the nuance from a concrete perceptual inability toward a more abstract or psychological unawareness. While this enriches the emotional complexity, it simultaneously weakens the sharp accusatory tone of the original, which conveys a more direct challenge: the inability to *see* or *recognize* what is plainly occurring. As a result, the rhetorical force of the question is somewhat diluted in the Indonesian version.

In sum, the translation prioritizes fluency and emotional subtlety but at the cost of precision. By reinterpreting "*you can't tell*" and restructuring the sentence, the version loses some of the immediacy and directness of the source text. Therefore, despite its naturalness and emotional weight in Indonesian, the rendering cannot be classified as a fully faithful translation.

b. Hyperbole

Knickerbocker and Reninger (1963) stated that hyperbole is an exaggeration used for a special effect. It is a figure of speech that enhances imagination and serves to convey meaning based on a particular condition or situation that may have occurred. Hyperbole is commonly found in literary works to make the message more impactful for the reader. Additionally, this figurative language is often used in daily communication to create a dramatic effect and capture the attention of others.

Datum 3

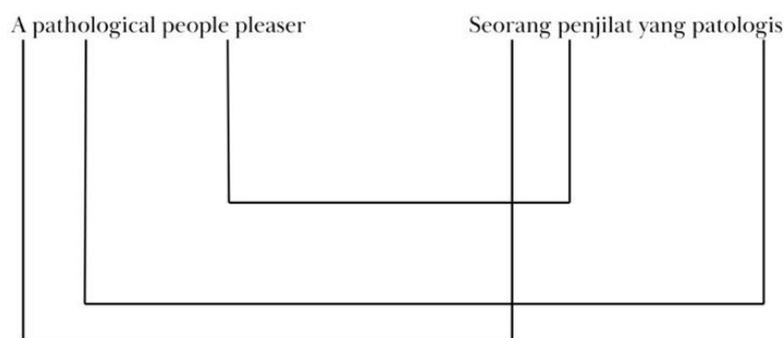


Figure 3. Segmental equivalence analysis of datum 3 (Hyperbole)

Based on [datum 3](#), the phrase "*a pathological people pleaser*" was translated by ChatGPT as "*Seorang penjilat yang patologis*." The source expression describes an individual who compulsively seeks to please others, often at personal cost, and highlights a psychologically unhealthy need for approval. ChatGPT's translation partially conveys this idea but introduces a significant tonal and semantic shift. The rendering of "*people pleaser*" as "*penjilat*" is problematic. In Indonesian, "*penjilat*" denotes a "*sycophant*" or "*bootlicker*," a term laden with negative judgment, implying insincerity, opportunism, or manipulative flattery. This

diverges from the English phrase, which carries a more empathetic and psychologically nuanced sense of vulnerability rather than outright moral condemnation. Although the modifier “*yang patologis*” accurately reflects the clinical dimension of “*pathological*,” its pairing with “*penjilat*” produces a phrase that skews toward derogation and misrepresents the intended self-description. The translation also encounters a grammatical issue. In Indonesian, the adjective “*patologis*” more naturally modifies behaviors or tendencies than a noun such as “*penjilat*.” The construction “*seorang penjilat yang patologis*” thus sounds awkward and unidiomatic. A more faithful and fluent alternative would be “*seseorang yang secara patologis ingin menyenangkan orang lain*,” which preserves the psychological nuance and avoids the harshly pejorative overtones of “*penjilat*.”

The strength of the translation lies in its attempt to retain the psychological register of the adjective “*pathological*.” However, this is outweighed by its limitations: a cultural mismatch in lexical choice, a shift from vulnerability to disparagement, and grammatical awkwardness in the target language. Accordingly, the translation cannot be considered

both emc
Datu

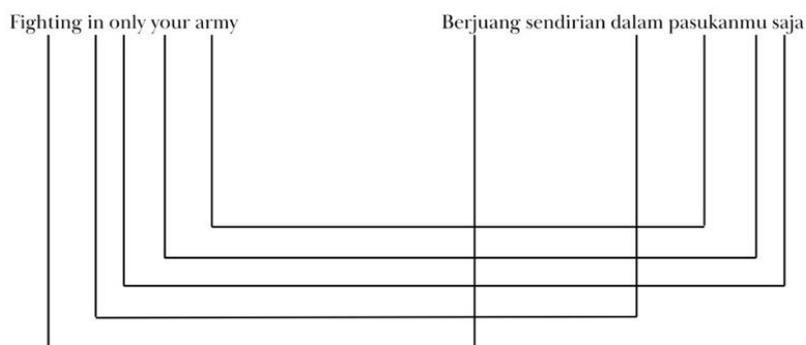


Figure 4. Segmental equivalence analysis of datum 4 (Hyperbole)

Based on datum 4, the line “*Fighting in only your army*” was translated by ChatGPT as “*Berjuang sendirian dalam pasukanmu saja*.” The verb “*fighting*” is rendered as “*berjuang*,” which accurately conveys the sense of struggle and effort within the context of conflict. The phrase “*in only your army*” is translated as “*dalam pasukanmu saja*,” a close equivalent that maintains both the possessive element (“*your*”) and the exclusivity implied by “*only*.” This construction preserves the metaphorical imagery of being aligned with someone else’s cause, highlighting the imbalance within the relationship. However, the insertion of “*sendirian*” (“*alone*”) represents a departure from the source. Although the English phrase already suggests asymmetry—fighting on behalf of the other without mutuality—the addition of “*sendirian*” explicitly foregrounds the sense of isolation. This interpretive amplification strengthens the emotional tone but simultaneously reduces the subtlety of the metaphor, shifting the line from implicit imbalance to overt loneliness. The strength of the translation lies in its clarity and intensified emotional impact for Indonesian readers. By adding “*sendirian*,” the translator makes the metaphor more immediately accessible, ensuring that the underlying meaning of one-sided struggle is not lost.

Nonetheless, this choice undermines fidelity. The source text leaves space for interpretation, whereas the target version closes that space by imposing a more explicit reading. This adjustment alters the nuance and weakens the rhetorical precision of the original. Accordingly, the translation cannot be classified as fully faithful. While the metaphor is preserved and the overall message remains intact, the interpretive addition of “*sendirian*” shifts the tone and reduces the subtle ambiguity of the source line.

c. Irony

According to Knickerbocker and Reninger (1963) irony states one thing in one of voice when, in fact, the opposite meaning intended. It often highlights the contrast between appearance and reality, creating a situation where what is said or expected is not what actually happens or is true. Irony can be used for various purposes, such as humor, criticism, or to emphasize a point.

Datum 5

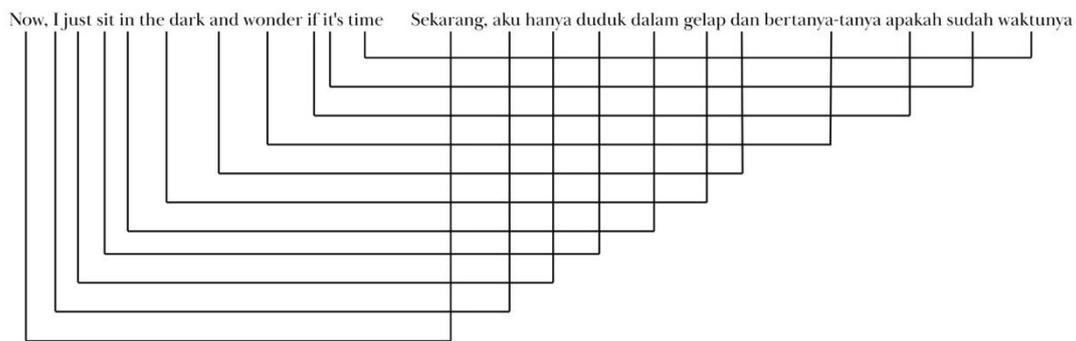


Figure 5. Segmental equivalence analysis of datum 5 (Irony)

Datum 5, the line “Now, I just sit in the dark and wonder if it's time” is translated into Indonesian Datum 5, the line “*Now, I just sit in the dark and wonder if it's time*” was translated by ChatGPT as “*Sekarang, aku hanya duduk dalam gelap dan bertanya-tanya apakah sudah waktunya.*” The first clause, “*Now, I just sit in the dark,*” is rendered as “*Sekarang, aku hanya duduk dalam gelap.*” This translation is both literal and expressive, successfully capturing the imagery of solitude and emotional stillness. The phrase “*dalam gelap*” conveys not only physical darkness but also metaphorical dimensions of grief, uncertainty, or despair an ambiguity naturally understood in Indonesian. The second clause, “*and wonder if it's time,*” is translated as “*dan bertanya-tanya apakah sudah waktunya.*” The verb “*bertanya-tanya*” effectively conveys the sense of continuous inner questioning, while “*apakah sudah waktunya*” mirrors the purposeful ambiguity of the source. Just as in English, the Indonesian version leaves unresolved what “time” refers to—whether the end of a relationship, a decision, or life itself thereby preserving the reflective and poetic subtlety of the original. The strength of this translation lies in its fidelity to both the semantic content and emotional nuance of the source. By retaining the imagery of darkness and the ambiguity of time, ChatGPT delivers a version that is contemplative, restrained, and faithful to the tone of quiet introspection. The sentence flows naturally in Indonesian, ensuring that the reflective rhythm of the original is preserved.

A minor observation is that the Indonesian phrasing slightly formalizes the tone through the use of “*apakah sudah waktunya,*” which may sound more deliberate compared to the understated openness of the English phrase. However, this does not

detract from the meaning, and the overall nuance remains intact. On balance, the translation can be considered faithful. It preserves both literal meaning and metaphorical depth, capturing the introspective atmosphere and emotional restraint of the original line in a natural and resonant form.

Datum 6

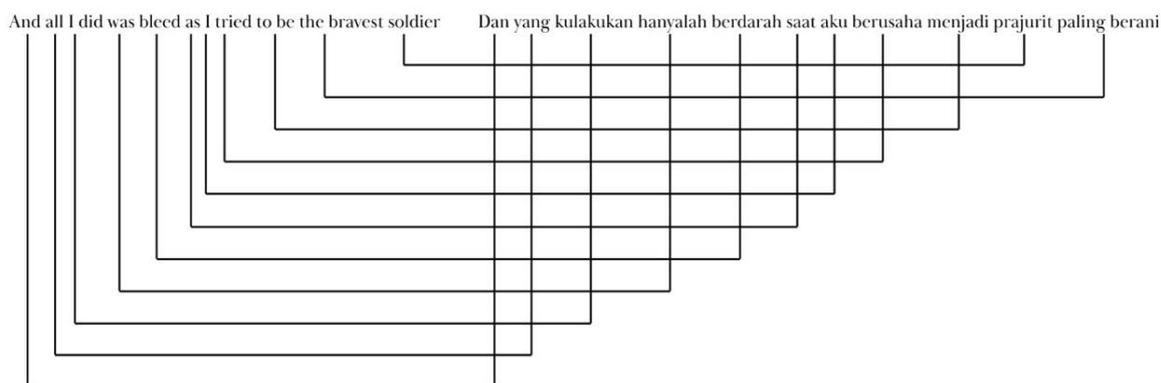


Figure 6. Segmental equivalence analysis of datum 6 (Irony)

Based on datum 6, the line “*And all I did was bleed as I tried to be the bravest soldier*” was translated by ChatGPT as “*Dan yang kulakukan hanyalah berdarah saat aku berusaha menjadi prajurit paling berani.*” The phrase “*yang kulakukan hanyalah berdarah*” closely mirrors “*all I did was bleed,*” preserving both the structure and the tone of resignation. The verb “*berdarah*” (*to bleed*) functions metaphorically to convey emotional pain and futility, capturing the sense of inner devastation expressed in the source text. The second clause, “*saat aku berusaha menjadi prajurit paling berani,*” accurately reflects “*as I tried to be the bravest soldier.*” The noun “*prajurit*” (*soldier*) carries similar cultural associations in Indonesian, signifying bravery, endurance, and sacrifice, thus maintaining the metaphorical imagery of internal struggle. The use of “*berusaha*” underscores the effort and striving implied in the original, reinforcing the speaker’s vulnerability and determination. The strength of this translation lies in its fidelity to both semantic content and emotional resonance. By preserving the metaphors of bleeding and soldierhood, ChatGPT conveys the speaker’s struggle between fragility and resilience. Furthermore, the structure “*yang kulakukan hanyalah...*” mirrors the tone of futility and imbalance, highlighting the disproportion between the speaker’s efforts and the painful outcome. The rhythm of the sentence flows naturally in Indonesian, allowing the poetic quality of the original to resonate. A minor observation is that “*berdarah*” may sound more literal in Indonesian than in English, where “*to bleed*” functions readily as a metaphor for suffering. However, within the poetic context, the figurative reading remains accessible, ensuring that the intended meaning is preserved.

Discussion

The findings of this study indicate that ChatGPT’s translations, when assessed through Newmark’s (1988) faithful translation framework, exhibit varying degrees of fidelity in rendering figurative language from English into Indonesian. A translation was treated as more faithful when it carried the same contextual meaning (no shift in the main message or implication), kept the figurative sense understandable and

recognizable (the metaphor, hyperbole, or irony was not flattened into a different idea), and maintained a similar emotional tone and rhetorical impact for the reader.

In many instances, the translations preserved the contextual meaning, imagery, and stylistic effect of the source text. However, several examples revealed shifts in connotation, tone, or rhetorical emphasis, thereby affecting the extent to which they could be classified as fully faithful.

According to Newmark (1988), faithful translation seeks to reproduce the precise contextual meaning of the source text while adhering to the grammatical norms and natural expression of the target language (Newmark, 1988). Mutmaina (2015) reinforces this view, Faithful translation is a method aimed at accurately conveying the contextual meaning of the source text while conforming to the grammatical conventions of the target language. This approach maintains culturally bound expressions and preserves the degree of grammatical and lexical deviations found in the source language. (Mutmaina, 2015). In figurative language, this principle is critical, as the choice of words in the source text often carries symbolic and affective weight; an aspect particularly significant in song lyrics, where emotional impact is integral to meaning (Perdani, 2011).

The present analysis shows that ChatGPT's application of faithful translation principles varies across different types of figurative language. While many translations conveyed both literal meaning and figurative intent effectively, others displayed interpretive drifts that altered the original's pragmatic force. This outcome aligns with prior research highlighting the challenges of translating figurative language in machine-generated output, given its dependence on cultural context, emotional depth, and implicit meaning. Out of 17 figurative expressions analyzed, most translations preserved the semantic content, stylistic resonance, and contextual imagery of the source text. From the 17 figurative expressions examined, the majority preserved contextual meaning, stylistic nuance, and poetic imagery. Nevertheless, three instances revealed notable shortcomings, particularly in achieving emotional resonance and cultural equivalence. These findings indicate both the potential and the limitations of machine-assisted translation in the treatment of literary texts. However, three data were found to be less faithful because they failed to preserve emotional resonance and cultural equivalence. These include two examples from metaphor and one from hyperbole.

In the case of metaphor, several translations retained both imagery and emotive depth. For instance, "*I'm getting tired even for a phoenix*" successfully preserved the mythical reference and conveyed the extremity of exhaustion in a culturally accessible manner. This finding echoes that metaphor is an implied analogy which imaginatively identifies one subject with another and ascribes to the first one or more qualities of the second (Malik, 2016). Metaphors are more easily transferred faithfully when their symbolic references are familiar to both source and target audiences. However, the rendering of "*How can you say that you love someone you can't tell is dyin'?*" exemplifies semantic drift. The choice of "*tak bisa kau sadari*" to translate "*you can't tell*" altered the rhetorical effect, softening the accusatory tone and replacing perceptual inability with interpretive unawareness. This demonstrates the delicate balance required in selecting lexical items that retain not only meaning but also pragmatic force. Such changes confirm Chotimah et al.'s (2022) point that maintaining both semantic precision and pragmatic force in metaphor translation often requires careful lexical selection (Chotimah et al., 2022).

The translation of hyperbolic expressions revealed more inconsistencies. While some examples retained the exaggerative effect, others displayed a marked shift in

emotional tone. The translation of “*I sent you signals and bit my nails down to the quick*” retained its exaggerated imagery and emotional urgency while fitting Indonesian linguistic norms. In contrast, “*a pathological people pleaser*” was rendered as “*penjilat yang patologis*”, introducing a harsher and more judgmental tone than intended. This shift alters the speaker’s portrayal from psychologically vulnerable to insincere or manipulative. As Hartono (2012) notes, hyperbolic expressions with strong socio-emotional undertones require particular care to prevent unintended changes in meaning. Likewise, “*Fighting in only your army*” was translated as “*Berjuang sendirian dalam pasukanmu saja.*” The addition of “*sendirian*” imposed an explicit sense of isolation, reducing the subtlety of imbalance implied in the original. Both instances illustrate the challenges posed when lexical selection intersects with cultural resonance and emotional undertone

The category of irony demonstrated the highest level of fidelity. Lines such as “*Now, I just sit in the dark and wonder if it’s time*” and “*And all I did was bleed as I tried to be the bravest soldier*” retained their literal meaning while preserving the contrast and subtlety that define irony. These findings support Ayaseh’s (2024) observation that irony tends to be more easily maintained when its cues are explicit in the text and do not rely heavily on culture-specific references (Ayaseh, 2024).

The results support Newmark’s (1988) assertion that faithful translation involves more than structural or lexical equivalence; it also requires preserving the author’s communicative intent, stylistic features, and emotional tone. ChatGPT demonstrated competence in producing translations that meet these criteria when figurative expressions were culturally transferable or semantically transparent. Nevertheless, translations involving layered meanings, culture-bound imagery, or strong emotional undertones exposed the limitations of AI-based systems, reinforcing the concerns raised by Ahrenberg (2017) and Kenny (2022) about the necessity of human oversight (Ahrenberg, 2017; Kenny, 2022). From a practical standpoint, these findings highlight the importance of post-editing in translation practice. While machine translation can serve as an efficient preliminary tool, the quality of figurative language translation especially in literary contexts ultimately depends on the translator’s skill in balancing semantic fidelity with cultural appropriateness and rhetorical effect. Without such human intervention, the risk of mistranslation increases, particularly when dealing with language that operates on multiple levels of meaning (Brazill et al., 2016).

CONSLUSION

The findings of this study highlight that ChatGPT is capable of producing translations that, in many cases, align with Newmark’s (1988) framework of faithful translation, particularly when the figurative language is culturally transferable or semantically transparent. Its ability to preserve contextual meaning, imagery, and stylistic intent shows promise for its application as a supportive tool in translation work. However, the results also reveal clear limitations, especially in expressions that involve layered meanings, culture-specific imagery, or strong emotional undertones, where subtle shifts in tone, connotation, or rhetorical force were observed.

These limitations indicate that machine translation, despite its rapid advancements, cannot fully replace the interpretive judgement of human translators in literary or creative contexts. The complexity of figurative language demands not only semantic accuracy but also a sensitivity to cultural context and emotional resonance elements that current AI models are not yet consistently able to replicate. From the 17 figurative expressions analyzed, three were judged is not faithful because the Indonesian versions

did not fully carry the original emotional impact and cultural meaning. These included two metaphors and one hyperbole.

Therefore, the study reinforces the importance of post-editing and human oversight in translation workflows involving figurative language. AI-generated output can serve as an efficient starting point, reducing the time and effort required for initial drafts, but the final translation should be refined by skilled translators to ensure fidelity, cultural appropriateness, and rhetorical precision. This integrated approach allows the strengths of both technology and human expertise to be maximized, offering a more reliable pathway for translating complex figurative expressions in literary works.

REFERENCES

- Abulaish, M., Kamal, A., & Zaki, M. J. (2020). A Survey of Figurative Language and Its Computational Detection in Online Social Networks. *ACM Transactions on the Web*, 14(1), 52. <https://doi.org/10.1145/3375547>
- Ahrenberg, L. (2017). Comparing Machine Translation and Human Translation: A Case Study. *The First Workshop on Human-Informed Translation and Interpreting Technology (HiT-IT)*, 21–28. <http://urn.kb.se/resolve?urn=urn:nbn:se:liu:diva-141902>
- Angelia, D. (2020). Translation Strategies of Figurative Language in the Novel the Fault in Our Stars. *K@ta Kita*, 8(1), 101–115. <https://doi.org/10.9744/katakita.8.1.101-115>
- Ayaseh, A. (2024). A Comparative Study Between Human and Machine Translation of The Poem “Tell Her.” <https://doi.org/10.13140/RG.2.2.34870.72005>
- Azmita, A. (2019). *Faithful Translation in Two of Lang Leav Poems Translated by M. Aan Mansyur*. Universitas Islam Negeri Islam Syarif Hidayatullah Jakarta.
- Bassnett, S (2002) *Translation Studies*, third edition, London: Routledge.
- Bawemenewi, E. P. S., & Swarniti, N. W. (2024). Analysis of Figurative Language in “Rewrite the Stars” Song Lyrics. *Pragmatica: Journal of Linguistic and Literature*, 2(1). <https://journal.tirtapustaka.com/index.php/pragmatica>
- Brazill, S., Masters, M., & Munday, P. (2016). *Analysis of Human Versus Machine Translation Accuracy* [Montana Tech Library]. https://digitalcommons.mtech.edu/grad_rschr/223
- Chotimah, Y., Mujiyanto, J., & Hartono, R. (2022). English Education Journal Newmark’s Translation Techniques and Degree Semantic Equivalence of Figurative Language in Five Feet Apart novel. *EEJ*, 12(2), 215–224. <http://journal.unnes.ac.id/sju/index.php/eej>
- Dewi, H. ., & Wijaya, A. (2020). *Dasar-dasar Penerjemahan Umum*. Manggu Makmur Tanjung Lestari.
- Fauziah, R. (2017). *The Translation Strategy of Figurative Language in A Song of The Sea by Hsu Chih Mo’s Poetry*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Haerani, F. (2023). Faithful Translation in Novel “City of Fallen Angels.” *LADU: Journal of Languages and Education*, 3(3), 115–127. <https://doi.org/10.56724/ladu.v3.i3.154>
- Hartono, R. (2012). Translation Problems of Idioms and Figurative Languages from English into Indonesian. *ELTL Conference Proceedings*.
- Hartono, R. (2017). Pengantar Ilmu Menerjemah (Teori dan Praktek Penerjemahan). In *Angewandte Chemie International Edition*, 6(11), 951-952.

http://lib.unnes.ac.id/33732/1/PDF_Pengantar_Ilmu_Menerjemah_Rudi_Harto_no_2017.pdf

- Jayantini, I. G. A. S. R., Surata, S. P. K., & Yuniti, I. G. A. D. (2022). *Penerjemahan Beragam Teks: Belajar Kearifan Lokal Melalui Alih Bahasa*. Zifatama Jawaara.
- Kalla, D., & Kuraku, S. (2023). Study and Analysis of Chat GPT and its Impact on Different Fields of Study. *International Journal of Innovative Science and Research Technology*, 8(3), 827–833. www.ijisrt.com
- Kenny, D. (2022). *Machine Translation for Everyone Empowering Users in The Age of Artificial Intelligence* (O. Czulo, S. Hansen-Schirra, R. Rapp, & M. Bisiada, Eds.). Language Science Press. <https://langsci-press.org/catalog/series/tmnlp>
- Knickerbocker, K. L. and H. Williard Reninger. (1963). *Interpreting literature*. New York: Holt, Rinehart, and Wintson.
- Kusumayanthi, S., & Fitria, T. (2020). An Analysis of Translation Method Used by College Students in Translating an Article. *English Journal Literacy Utama*, 4(1), 168–178. <https://doi.org/10.33197/ejlutama.vol4.iss2.2020.2655.4585>
- Laila, M., Wau, S., & Zagoto, I. (2021). Translation Method Used in Translating Short Story “The Gift of The Magi” By Harum Wibowo. *Research on English Language Education (Relation Journal) P-ISSN*, 3(2), 2715–1638.
- Larson, M. L. (1984). *Meaning Based Translation*. University Press of America.
- Lo, C. K. (2023). What Is the Impact of ChatGPT on Education? A Rapid Review of the Literature. *Education Sciences*, 13(4), 410. <https://doi.org/10.3390/educsci13040410>
- Lukman, S., & Haryanto Hilman, E. (2023). An Analysis of Figurative Language and Its Translation in Avenged Sevenfold’s Song Lyrics. *Jurnal Ide Bahasa*, 5(2), 276–286.
- Malik, M. (2016). *Figurative Language Analysis in Five John Legend’s Song Thesis*. Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Moriarty, J. (2011). *Qualitative Methods Overview*. National Institute for Health Research School for Social Care. <http://www.nihr.ac.uk/>.
- Mutmaina, I. (2015). *Faithful Translation in Sapardi Djoko Damono’s Poetry Translated by Harry Aveling*. Universitas Islam Negeri Islam Syarif Hidayatullah Jakarta.
- Nehe, A. M., Sinambela, E., & Pasaribu, T. (2022). An Analysis of Figurative Language in Maleficent Movie. *Jurnal Scientia*, 11(2). <http://infor.seaninstitute.org/index.php>
- Newmark, Peter. (1988). *A Textbook of Translation*. Prentice Hall International, Ltd.
- Nida, E. (1975). *Language Structure and Translation*. Stanford University.
- Nugraha, A., Nugroho, M. A. B., & Rahman, Y. (2017). English-Indonesian translation methods in the short story A Blunder by Anton Chekhov. *Indonesian EFL Journal*, 3(1), 79–86.
- Perdani, N. (2011). *Faithful Translation in Lyric of Song Till The End of Time and Please Be Careful With My Heart by Christian Bautista*. Universitas Islam Negeri Islam Syarif Hidayatullah Jakarta.
- Pramudyawan, H., & Cahyaningrum, I. O. (2022). An Analysis of Translation Quality on Figurative Language in Terms of Accuracy and Acceptability in “Coco” Movie. *Translation and Linguistic (Transling)*, 2(2), 62–74. <https://doi.org/10.20961/transling.v2i2.61720>

- Simamora, R. M. P., & Priyono, A. (2022). Translation Method Analysis on Figurative Language in Novel Crazy Rich Asians Translated into Kaya Tujuh Turunan. *JENTERA: Jurnal Kajian Sastra*, 11(2), 341. <https://doi.org/10.26499/jentera.v11i2.5265>
- Sukron, & Haryadi, R. N. (2022). Figurative Language and Translation Used in Selected Poems of Robert Frost. *Lingua Educationis*, 1(2), 43–55. <https://doi.org/10.54099/le.v1i2.218>
- Venuti, L (1995) *The Translator's Invisibility: a history of translation*, London: Routledge.
- Wijaksono, R. N., Hilman, E. H., & Mustolih, A. (2022). Translation Methods and Quality of Idiomatic Expression in My Sister's Keeper Movie. *Basis*, 9(1), 73–83.
- Wu, Y., Schuster, M., Chen, Z., Le, Q. V., Norouzi, M., Macherey, W., Krikun, M., Cao, Y., Gao, Q., Macherey, K., Klingner, J., Shah, A., Johnson, M., Liu, X., Kaiser, Ł., Gouws, S., Kato, Y., Kudo, T., Kazawa, H., ... Dean, J. (2016). *Google's Neural Machine Translation System: Bridging the Gap between Human and Machine Translation*. <http://arxiv.org/abs/1609.08144>
- Yulitha, N. D. P. (2024). Analysis of the Translation Methods of Edgar Allan Poe's Short Story "The Tell-Tale Heart" Based on Newmark's Theory. *Loquēla (Journal of Linguistics, Literature, and Education)*, 2(1), 73–84. <https://doi.org/10.61276/loquela.v1i2.45>