The Translation of Ideologies in The English – Indonesian Translation of Twain's "*The Adventure of Tom Sawyer*"

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Article Info	Abstract
	This thesis was focused on the rendering of ideologies in the English – Indonesian Translation Twain's The Adventure of Tom Sawyer. The main purposes of the study was to explain the rendering of ideologies found in the English – Indonesian translation in the Twain's novel *The Adventure of Tom Sawyer* which was realized through the rendering of ideologically-contested words, nominalization and voice. This study used descriptive qualitative study by means of Critical Discourse Analysis framework proposed by Fairclough (1989). The analysis was done by analyzing the ideologically-contested words, nominalization and voice found in the sentences where ideologies were embedded. This was also done by getting through the analysis of micro-level, meso-level and macro-level of Critical Discourse Analysis. The results of the study showed the way the ideological differences between the source language and target language were renderred, such as: tacit assumption, belief system and value system. Most of the ideologies were rendered into target language, while only few were shifted as the result of choosing the words, nominalizing the clause and changing the voice. The results of the study are expected to give a valuable contribution to the translator, English Department students and lecturers and writers to consider the rendering of ideologies in the literary works, in order to raise ideological awareness embedded on the source language and to succeed rendering the ideologies by considering the socio-cultural condition.

INTRODUCTION

Nowadays, translation plays important roles in life. It has become a major means of communication and exchange information among people in this multilingual world. The enhancement of the technology has also provided some translation tools; however, the technology itself, such as google translate, sometimes is not able to understand the contexts of the texts beyond the sentences which provide miss information for the target readers (Hartono, 2016). Not only exchanging the information, translation enables people to exchange the cultures since language is the product of culture. It emphasizes that doing translation task is not easy in which there may be some difficulties faced. This is in line with Ibarratxe (2003) who adds that one of the major difficulties in doing translation task is how the translators hold the characteristics of the source language to the demands of the target language while keeping as accurate as possible the content of original text. Mujiyanto (2016) stated that translation is transferring the meaning from one language into another as the result of the difference of point of views and ideology toward the meaning which is always accompanied by its cultural elements. It proves that translation cannot be separated from the culture. According to Hatim and Mason (1997: 1) "translation is defined as an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication (which may have been intended for different purposes and different readers/hearers)". In line with that, Lefevere (1992) states that translation is the process of rewriting an original text which reflects a certain ideology to be given to particular society in a given way. Hence, in the translation process, all of the components within the source language including the cultural and linguistic elements are being transferred to the target language as well as the ideology embedded on the source language.

Ideology in general can be defined as particular people's beliefs. According to Hall in van Dijk (1998), they define ideology as the mental frameworks which include the language, the concepts, categories, imagery of thought, and the systems of representation spread by different classes and social groups in order to make sense of, figure out and provide understandable way of society works. Besides, Hatim and Mason (1997:120) stated that "ideology is defined as the assumptions, beliefs, and value systems which are shared by the members of such a social group". Furthermore, ideology is the social belief system which lives within the particular society as the result of the environment and the belief which form the people's ideology.

The issue of ideology in the process of translation has become an important issue in translation studies. Based on the phenomena recently, translation is not just a process that goes on in the translator's head; it plays an important part in embedding the appropriate ideologies whether following ideologies from source text or adjusting ideologies into the target text (Bassnet & Lefevere, 1990). Here a translator job is whether transferring the ideology of the author of the source language to the target language as it was or manipulating the ideology of the source language to the ideology which is suitable to the target language. It is based on Tymoczko (2015) who sees translation as an ethical, political and ideological activity that really have large implications toward the audiences rather than as a mechanical linguistic exercise.

According to Al-Shehari (2007) it is undoubtedly that various ideologies surround the translator affecting his/her rewriting of the translation text which leads a translator to adopt certain translation strategies throughout the process of translation. This condition encourages the translator to employ translation techniques or methods regarding the translation of the ideologies embedded on the text to find appropriate translated text. In addition, Schaffner (2003: 23) claims that:

"Any translation is ideological since the choice of a source text and the use that is made of the subsequent target text are determined by the interests, aims and objectives of social

agents. But the ideological aspect can be determined with in a text itself, both at the lexical level (reflected, for example, in the deliberate choice or avoidance of a particular world) and at the grammatical level (for example, use of passive structures to avoid an expression of agency)."

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Regarding the ideology and translation, there are two concepts, proposed by Hatim and Mason (1997): ideology of translation and translating ideology. The ideology of translation refers to the basic orientation chosen by the translator operating within a social and cultural context, while the translating ideology refers to the extent of mediation supplied by a translator of sensitive texts. In this case, the term *mediation* is defined "as the extent to which translators intervene in the transferring process, feeding their own knowledge and beliefs into processing the text" (Hatim and Mason 1997, as cited in Hatim and Munday, 2004, 102-103). Therefore, there is a close relationship between the translation and the ideology.

In the process of translation analysis, the translating ideology in translation can be traced by using Critical Discourse Analysis. According to Fairclough (1989), "CDA is an interdisciplinary approach that views language as a social practice and attempts to unpack the ideological underpinnings of discourse that has become so naturalized over discourse". Fairclough (1989) adds that through scrutinizing the macro structure (socio cultural, socio-historical and social context, ideology and power) as well as the micro structure of the text, the social change can be explored. In addition, van Dijk (1999) developed range of CDA stating

that CDA is a type of discourse analytical research that primarily studies the way social power abused, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context. There are three dimensions of analysis suggested by Fairclough (1989): (1) micro-level which refers to the analysis of text in terms of syntax (grammar) and lexis (vocabulary), (2) meso-level which refers to the analysis of discursive practice of production and consumption for instance, which institution produced a text, who is the target audience, etc, and (3) macro-level which is analysis and description of rhetorical organization of various texts.

There are a lot of children literary translations, especially classics works, for children and adolescents. For example, the classic book by Mark Twain "*The Adventure of Tom Sawyer*" which is currently being translated into various languages. The classic children literary book, such as The Adventure of Tom Sawyer by Mark Twain, was written more than a hundred years ago. Hence, it has particular ideologies embedded on the story where the writer of the novel lived with such socio-historical conditions which influence the writing of the novel. Mark Twain was an American who lived in Missouri. He wrote the novel children life in Missouri at that time, even some of the events on the story did really exist. When this novel was translated to another language especially in Bahasa Indonesia which has different beliefs and cultures, there is a gap between the ideologies of the novel and the translation. This is in line with Klien (2016) that the same text will mean different things to different people at different times that determining or asserting one person's meaning over another's must take place extra-textually. In addition Rohim (2010) added that the purpose of ideology embedded on a literary work is aimed to offer changes of the systems and cultures of the readers. Based on the preliminary study, it was found that some ideologies were shifted as the result of the translation process. The translator of the novel must have struggled to find appropriate translation techniques in

transferring the ideologies embedded on the novel in order to produce a good translation novel. In line with this, Ratnasari (2016) stated that appropriate translation technique should be carried out during the translation in order to produce a good translation. Furthermore, Maharani and Bharati (2015) stated that one of the factor children have difficulty in understanding the text is that the incompatibility between the author and the background of the readers, including culture, knowledge and codes which are difficult to be understood by the readers. Thus, in translating the ideologies embedded on text, translators are required to create understandable translation product, especially children as the target readers of the text. Since the author and the translator of the novel are different in all aspects, the ideologies embedded on the novel are different.

Considering those description above, the study was conducted in the field of translation of ideologies in the novel. Besides, the purpose was to analyse the translator's transfer and manipulate the embedded ideologies on the novel. There were some reasons encouraged this study. First, the theoretical background of the translation analysis was discussing the emergence of ideologies affected the rendering of the text into the target language (Bassnet & Lefevere: 1990) which becomes the current issues discussed by experts. Second, in order to uncover the the ideologies, it needed the framework of Critical Discourse Analysis which focus on the micro-level, meso-level and macro-level of the text (Fairclough, 1989). Third, the ideological awareness should be implemented by the translator of the children literature because through language a child learns about customs, hierarchies and attitudes, yet the language of literature can promote and reinforce the adoptions of these customs, etc (Halliday, 1978). Fourth, the critical linguistic research has not really given the attention to the the children's literature regardless of its importance as an ideological instrument.

METHODS

This study belonged to descriptive qualitative study which employed the framework of Critical Discourse Analysis. The aim of this study was to explain the rendering ideologies found in the English – Indonesian translation Mark Twain's novel *The Adventure of Tom Sawyer*. The notion of ideology was defined as tacit assumptions, belief systems and value systems. They were analyzed using Critical Discourse Analysis framework (CDA) by Fairclough (1989) which contains three dimensions: micro-level, meso-level, and macro-level. The unit of analysis could be in the form of words, clauses, sentences as used in the context. The instrument used to analyze the data was observation checklist. The data were gathered through reading the novel for five times both the novel and its translation, identifying the words, phrases and sentences which represents the ideological contents, backtranslating the identified data, and classying the data based on the analysis of lexical choices and syntactical structure of the data. After the data were gathered, the analysis of the data was using the critical discourse analysis in which the analysis was based on the description of the linguistic features, interpretation of the social context and explanation of the social context and the productive effect toward the ideologies being embedded. The analysed data were further reduced and concluded as the use of reporting the data. The last step was triangulating the data in order to make the result of the data valid. I used the theoretical triangulation to referred the result of the data based on the theories by experts.

RESULTS AND DISCUSSIONS

Results

The ideologies found in the novel were categorized based on tacit assumption, belief system and value system, as stated by Hatim and Mason (1997: 120). The result showed that the novel has those categories of ideology that represented as well as in the translation. Most of

the ideologies were rendered into its translation, however, there were some of the ideologies which were not rendered or shifted in the translation. This following chart showed the frequencies of the ideologies as well as how they were rendered or shifted in the novel and its translation.
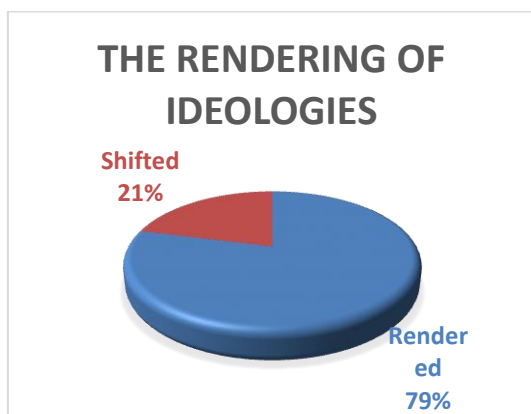
Picture 1. The Rendering of Ideologies found in *The Adventure of Tom Sawyer* novel

Based on the Chart 1, it could be seen that the ideologies rendered into the target language reached 79% from overall ideologies found in the analysis. On the other hand, the ideologies shifted into the target language reached 21%. It could be concluded that the rendered ideologies were dominant compared to the shifted ideologies found in the English – Indonesian translation of Twain's *The Adventure of Tom Sawyer*.

The ideologies were embedded on the novel by the author as well as translated into Bahasa Indonesia by the translator. There were 54 occurrences of tacit assumptions found in the novel and its translation. Those are in the form of judgement, logical argument and maturity. In the rendering of the tacit assumption there were 47 numbers of tacit assumption were rendered in Bahasa Indonesia, however, there were 7 numbers of tacit assumption were shifted in the Bahasa Indonesia. Regarding to the belief system, there were 37 occurrences of the belief system in the novel and its translation. Those are in the form of religious belief, superstition, racism and feminism. In the rendering of the belief system, there were 28 belief systems were

rendered into Bahasa Indonesia, however, there were 9 belief systems were shifted in Bahasa Indonesia. Regarding to the value systems found in the novel, there were 30 value systems in the novel and its translation. Those are in the form of norm and inequality. In the rendering of the value system there were 21 value systems were rendered into Bahasa Indonesia, however, there were 9 value systems were shifted in Bahasa Indonesia.

On the analysis of ideologically-contested words, there were some ideologies were rendered into the target language, although there were also some of ideologies were shifted. These following examples were the samples of rendering ideologies on the aspect of ideologically-contested words.

Sample 1

ST   Shortly Tom came upon the juvenile pariah of the village, Huckleberry Finn, son of the town drunkard. Huckleberry was cordially <u>hated</u> and dreaded by all the mothers of the town, because he was <u>idle</u> and <u>law- less</u> and <u>vulgar</u> and <u>bad</u> — and because all their children <u>admired</u> him so, and delighted in his <u>forbidden society</u>, and wished they dared to be like him.

      Twain, p.66

TT   Sebelum masuk sekolah, Tom berjumpa dengan Huckleberry Finn, yang dijuluki orang-orang sebagai "anak sampah". Huckelberry adalah anak seorang pemabuk, yang <u>tidak dihargai</u> lagi dalam pergaulan. Semua ibu di kota itu sangat <u>jijik</u> melihat Huckelberry, karena dia <u>pemalas</u> dan pakaian serta tubuhnya <u>kotor</u>. Julukan anak sampah itu hanyalah keluar dari mulut kaum ibu saja. Namun anak-anak <u>mengaguminya</u>, dan walaupun ibu-ibu mereka melarang keras mereka untuk bergaul dan bermain bersama Huckelberry, mereka diam-diam mengabaikan larangan tersebut. Itulah yang membuat kaum ibu <u>membenci</u> anak yang <u>kasar</u> dan <u>tak tahu aturan</u> itu.

      Iskak, hlm.87

BT   Before entering school, Tom met with Huckleberry Finn, nicknamed by the people as "trash boys". Huckleberry was the son of a drunkard, who was not appreciated anymore in association. All the mothers in town were so disgusted to see Huckleberry, because he was a slacker and his clothes and body were dirty. The child's nickname as just out of the mother's mouth. But the children admired him, and although their mothers strictly forbid them to get along and play with Huckleberry, they quietly ignored the ban. That's what makes mothers hate that rude and uninformed children.

Note: ST: Source Text, TT: Target Text, BT: Back Translation

On the sample 1, it was in the middle of way to school where Tom met Huckleberry. The author described the characteristics of Huckleberry as the boy which was hated and dreaded by all mothers of the town; on another hand, he was admired by their children since he could do anything the children couldn't do. In the story, Huck was a son of drunkard who fend himself without other's help. Huck seemed to be an outsider of the community which was showed by the way all mothers hated him and no one cared about him. This clear separation of the society was clear among them. However, Huck showed the freedom to the children of St. Petersburg in which he could do anything that other children could not do, for example: he did not need to go to school, had enough food to eat and place to sleep and even smoke like adult did.

Based on the sample 1, it could be seen that there were some ideologically-contested words found. These words were considered as ideologically-contested words in the sample 1: *hated, dreaded, idle, lawless, vulgar, bad* and *admired.* The author described Huck as a boy whom almost all the mother in St. Petersburg did not want their children to befriend with him. However, the children admired Huck. This condition is contradictory with most of the mothers' assumption. The word *hated* was translated into *membenci.* This word carried negative sense of meaning which showed how most of the mothers in St. Petersburg hated Huck. The word *dreaded* was translated into *jijik* which showed how the mothers' feeling about Huck. The word *idle* was translated into *pemalas* which refers to Huck and the reason why the mothers hated him. The word *vulgar* was translated into *pakaian serta tubuhnya kotor* which represented how the tidiness was really respected in St. Petersburg. The translator explicitly translated the vulgarity of Huck by adding *pakaian serta tubuhnya kotor.* The word *lawless* was translated into *tak tahu aturan* which showed how Huck did not follow any rules in the society. The word *bad* was translated into *kasar* which showed the reason why the mothers in St. Petersburg hated Huck as the boy who did not have any respect to the people. The word *admired* was translated into *mengagumi* which showed how the boys in St. Petersburg admired Huck so much.

Based on sample 1, it showed the contradictory condition between the mothers and the children in St. Petersburg. The mothers saw Huck as a bad boy whom they really hated. However, the children of St. Petersburg had different feeling about Huck. They admired Huck as they wanted to be like him. In this situation, the readers of the novel were showed the different ideology between the mothers and children in St. Petersburg. The children wanted to live free without under strict rules from their mother, while the mothers wanted their children to live under rules which had been inherited over the years from generation to generation. It showed the ideological struggle happened on the sentence as showed by sample 4. This is in line with Fairclough (1989: 114) stated that some words are ideologically contested in which they show the ideological struggle. The translator appropriately rendered the ideologies embedded on the sample 1 since the ideological content embedded on the ideologies were brought to Bahasa Indonesia.

While this following sample is the shifted ideologies made by the translator regarding to the ideologically-contested words.

Sample 2

ST   *White, mulatto, and negro boys and girls were always there waiting their turns, resting, trading playthings, quarrelling, fighting, skylarking.*

        Twain, p.17

TT   *Besar, kecil, tua dan muda, laki-laki dan perempuan, semuanya berebut tempat, berdesak-desakan, saling mendahului untuk menaruh ember di bawah pancuran sumur bor.*

        Iskak, hlm.23

BT   Big, small, old and young, men and women, all scrambling the places, jostling, preceding each other to put a bucket under the borehole.

On the sample 2, the author described the habitual activities in St. Petersburg in which the people were waiting their turns to take the water. It seemed that the people of St. Petersburg were doing this kind of activities as daily thing. In the novel, the author described how people were queueing in front of the borehole to take waters. The author mentioned that all children from all races, such as *white*, *mulatto* and *negro*, were playing together while waiting their turns. They were ordered by their mothers as stated on the novel that almost all of the children followed every mother rules as Tom did who could not ignore Aunt Polly's request.

The ideologically-contested words that could be found on the sample 2 were: *white*, *mulatto* and *negro* which were used to describe the children who were playing in front of the borehole. Those words contained racial meaning which carried the ideology of racism in St. Petersburg. Since the novel was published at the 18th centuries where the racism exists at that time, the novel still used the terminologies which represented the genetical / race identification. This is in line with the History of St. Louis (*https://www.stlouis-mo.gov/archive/history-physical-growth-stlouis/#golden*) which stated that the society of Missouri was covered by racialism. That was how the novel described the people racially.

In the rendering of ideologically-contested words in sample 2, the word *white* was translated into *besar* which really had different meaning from the source language. The word *mulatto* was translated into *kecil* which the meaning did not represent the exact meaning of the source language. The word *negro* was translated into *tua dan muda* which had unrelated meaning from the source language. Those words have strong ideological struggle. The words use of *white*, *mulatto* and *negro* in the sentence tried to impose the racism ideology to the readers; therefore, the readers might approve the racism ideology embedded on the sentence. However, the translator did not render those ideologically-contested words appropriately. It seemed that the shifted of the racism ideology in the sample sentence 2 was done deliberately to avoid the racism ideology in this current situation. The meanings were shifted from the source language due to the ideological reason. The words *white, mulatto and negro* were translated into *besar, kecil, tua dan muda* in Bahasa Indonesia which did not have any ideological content because racism is a taboo thing to be expressed in this current situation especially in Indonesian culture.

Based on the analysis of sample 2, the rendering of the ideologies with the aspect ideologically-contested words embedded on the sentence '*White, mulatto, and negro boys and girls were always there waiting their turns, resting, trading playthings, quarrelling, fighting, skylarking.*' was shifted in Bahasa Indonesia. The translator replaced the ideologically-contested words by using different words which did not have any ideological content.

On the rendering of nominalization, the ideologies embedded on the text were both rendered and shifted into the target language. In the rendering of ideologies as imbedded on nominalizations, there were three kinds of data, such as nominalization, DE nominalization and nominal sentence (which was rendered into nominalization as well). Here is the following example of the rendering of nominalization.

Sample 3

ST   Looky- here, Tom, ***being rich ain't what***

it's cracked up to be. It's just worry and worry, and sweat and sweat, and awishing you was dead all the time.

> *Twain, p.348*

TT   Dengar Tom, *menjadi orang kaya betul-betul menyusahkan. Itu cuma akan membikin kau cemas, gelisah, dan tidak bebas sepanjang waktu.*

> *Iskak, hlm.387*

BT   Listen Tom, being a rich man is troublesome. It will only make you anxious, restless, and not free all the time.

In the sample 3, Huck argued to Tom that being rich is a troublesome. This sentence was said by Huck in his desperation of being rich. He was adopted by Mrs. Douglas, the rich widow in St. Petersburg. Huck who was excluded and ignored by the society and accustomed to living without other's rule with his freedom to do anything he want did not stand to live under Mrs. Douglas with her richness. He suffered to live under so many rules to obey that made him to run away from Mrs. Douglas's house.

On the sample 3, the ideological content embedded on the sentence was found when Huck told Tom *'It's just worry and worry, and sweat and sweat, and awishing you was dead all the time.'* It showed that Huck just realized that being rich was not happy at all which in the previous events he wanted to be rich. His freedom was taken away by Mrs. Douglas with her maids. All rules in Mrs. Doulas should be obeyed by Huck. That was why he assumed that richness will make someone worry and require more energies in thinking about it wishing that death is the best wish instead of undergoing that kind of life. The sentence was translated into *'Itu cuma akan membikin kau cemas, gelisah, dan tidak bebas sepanjang waktu'.* In the novel, the sentence was in a form of nominal form, while when it is translated into Bahasa Indonesia, it was translated into verbal form which is called DE nominalization. This process of DE nominalization is the process of changing the entity into action.

From the sample 9, it could also be seen that the ideology embedded on the sentence was

the tacit assumption that being rich does not guarantee someone to be happy. It was stated by Huck who was taken care by Mrs. Douglas, the richest widow in St. Petersburg. Mrs. Douglas was the happy person due to her richness. All people in St. Petersburg give their respect to her. However, the people assumption was proved wrong by Huck who exposed the experience being adopted by Mrs. Douglas. He assumed that living as rich family is not happy at all, because he must do many things that take away his freedom as a boy.

Based on the analysis above, the ideological content embedded in the sentence *'It's just worry and worry, and sweat and sweat, and awishing you was dead all the time'* into *'Itu cuma akan membikin kau cemas, gelisah, dan tidak bebas sepanjang waktu'* was rendered appropriately. Although the structure of the sentence was changed from nominal sentence into active sentence, it does not change the meaning on the source language.

While this following example is the rendering of nominalization which is shifted in the target language.

Sample 4

ST   He wondered if she would pity him if she knew? Would she cry, and wish that she had a right to put her arms around his neck and comfort him? Or *would she turn coldly away like all the hollow world*?

> *Twain, p.34*

TT   Maka Tom bertanya dalam hati sambil mengingat anak perempuan pemilik bunga: apakah dia akan sedih kalau mendengar nasibku? Akankah dia menangis dan memohon agar kedua belah tangannya dapat memeluk leher Tom Sawyer demi menghibur hati anak yang sedang dirundung malang ini? *Ataukah tabiatnya sama dengan tabiat semua orang di dunia?*

> *Iskak, hlm.47*

BT   Moreover, Tom wondered as he recalled

the flower girl: will she be sad to hear my fate? Will she cry and beg that both hands can hug Tom Sawyer's neck to comfort the heart of this unfortunate child? Or is her behaviour the same as everyone in the world?

On the sample 4, Tom assumed that a world was just hollow. It happened in the bank of a river after he was punished by Aunt Polly. He was falsely blamed by his aunt for breaking the sugar bowl. In the story, Tom was an orphan boy who lived with his Aunt and his cousins. Being an orphan living with his aunt sometimes was complicated. It was described in the novel that Aunt Polly was disciplinarian, and Tom was the troublemaker. However, as the novel goes on, though Aunt Polly threatened harsh discipline Tom, she was quite fond of her nephew. In the sample 2, Tom's heart hurt because of his aunt's blame though she knew that the one who should be blamed was Sid. Since Sid was her biological son, she did not blame him. In the end of Tom's sorrow, he imagined the possibilities that might happen whether Becky (the girl he met before) would put her arms and comfort him or she turn away coldly and did not have any pity to him.

In his imagination, Tom assumed that the environment he lived was just like a hollow world. No one cared about the life of orphan child. This assumption was represented in the sentence '*would she turn coldly away like all the hollow world'*. In this sentence, Tom specifically assumed that the girl would turn away and did not have any pity about him. However, that sentence was translated into '*Ataukah tabiatnya sama dengan tabiat semua orang di dunia?'* which specifically refers to her behaviour was the same as all people in the world. The source sentence was nominalized in the target sentence by the translator which change the action done by the girl into noun. On the novel, the girl was questioned whether she would turn away coldly like all the hollow world or not. It refers to the action of the girl toward Tom's sorrow. However, the nominal sentence on target language specify the action into noun '*tabiat'*

which refers to the girl's attitude. The word '*tabiat'* in Bahasa Indonesia means character or attitude. Moreover, the word '*hollow world'* was also translated into the world as general '*tabiat semua orang di dunia ini'* which has different meaning from the source sentence. In this case, the translator generalizes the word 'all the hollow world' into the characters of people in St. Petersburg. Hence, the way the translator changed the sentence become nominal sentence in the target language, it provokes different thought to the readers of the novel. The ideology embedded on the sentence was shifted.

On the rendering of voice, there were sentences which were rendered based on the source language structure and also into different stucture.

Sample 5
ST   'Well, *everybody does that way*, Huck.'
      Twain, p.349
TT   Huck, *memang begitulah yang mesti dijalani semua orang.*
      Iskak, hlm.389
BT   Huck, that's what everybody should be.

In the sample 5, Tom and Huck were having such discussion regarding to Huck leaving Mrs. Douglas's house, since he used to live as freedom boy that no one has authority above him. Huck told Tom that his life under Mrs. Douglas house was horrible. He assumed that the normal people would not stand it. In this case, Tom explained to Huck that that everybody does that way to live their life. This is the ideological content was embedded by the author.

Based on the example 5, it could be seen that the sentence voice was changed into passive (passivization) in which the ideological content was embedded. The sentence *'Well, everybody does that way, Huck.'* Refers to the habitual activity done by the people of St. Petersburg. The active voice of the sentence represents that the agent of the action is clear '*everybody'* who performs the way. However, it was changed when it is translated into Bahasa Indonesia. The voice was changed into passive sentence were the emphasis was on the action,

not the agent of the sentence becoming *'memang begitulah yang mesti dijalani semua orang'.* This sentence has different ideological content from the source language. This sentence emphasizes that the way described on the sentence must be done by everybody.

Regarding to this analysis, the people of St. Petersburg lived their life on the ways described by Huck. There were rules in the family that should be done though it was not written on the book. However, the freedom had by Huck was taken away when he entered the family. Since Huck was one of the children in the St. Petersburg who is excluded by the society because of his vulgarity, the parents did not like him even preventing their children to play with Huck. In this case, the author embedded the ideological content that is value system in the family. Everybody does the ways described by Huck to live normally. Based on the analysis, it could be concluded that the ideological content embedded in the source language was shifted in the target language.

This is in line with Puurtinen (1998) passive sentence, in such a way, is the effective means that can neutralize the representing actions, processes and participants that create obscurity of the casual relations and responsibility for the action as well, because the participants can be deleted from the sentence. Regarding to the sample 15, the active sentence is changed into passive sentence in which there is no omission of the participants. However, the placing of the object as the beginning of the sentence has made the meaning of the sentence in the target language having more emphasis on the educational implication toward the readers especially children. Puurtinen (1998) also added that the use of passivization in children's literature could have ideological implications.

Discussion

According to Hatim and Mason (1990: 1) translation is the process of rendering the communication across different cultural and language background by considering the objectives of the communication toward the target reader. While according to Schaffner (2003) all translators are social agent who carry out ideological act affecting the translator choices as well as the various interests, objectives. Based on the examples of translating ideologies embedded on the novel '*The Adventure of Tom Sawyer*', there are three aspects of ideologies analysed on the level of sentence as proposed by Hatim and Mason (1997: 120) tacit assumptions, belief systems and value systems which are shared among social groups. The tacit assumption found in the novel were realized in the forms of judgement, logical argument and maturity. Furthermore, the belief systems found in the novel were realized in the form of religious belief, superstition, racism and feminism. Lastly, the value systems found in the novel were realized in the form of norm and inequality.

It was found that most of the ideologies embedded on the sentence unit of the novel were rendered into the target language in which only few were shifted into the target language. This fact is in line with Hatim and Mason (1997) in translating the ideologies in the text, the translator intervenes the process of transferring the text by feeding his own knowledge and beliefs. As a result, the rendering of ideologies in the novel were not entirely rendered as in the source language; however, some of ideologies were shifted by the translator considering the target language. This is also supported by Alvares and Vidal (1996) that all of the translator's choices in the process of transferring the language, such as the vocabularies selection and omission as well as the placing of the words, reflect the translator's history and socio-political milieu as well as the ideologies and culture that surround him.

The ideologies embedded on the level of sentences in the novel 'The Adventure of Tom Sawyer' were not rendered entirely indicates that the translator was really aware of his position as the social agent who has the right to determine the translation by considering the source and target language culture and ideology. He chose not to render all ideologies in the novel because there were some of the ideologies embedded in the novel which were not suitable in the current

situation, especially for the children literature which has educational implications toward the reader as stated by Puurtinen (1998). Moreover, Puurtinen (1998) stated that in the process of translating children's literature, the translator has to make various adjustments to adhere the notions of what is good and suitable for children and also the difficulty level of the target culture.

The analysis of rendering ideologies through the framework of Critical Discourse Analysis proposed by Fairclough (1989) through the aspects of lexical choice and grammatical structures turned out to be the best framework in exploring the ideologies embedded in the text. In this study, the analysis was done by analysing the rendering of the ideologically-contested words, nominalization and voice in which the ideologies were embedded.

In the aspect of ideologically-contested words, it turned out that there were many ideologically-contested words used in carrying out the ideological aspects in the sentences. Based on the findings, it was found that almost all ideologically contested words were rendered in the target language. However, it also turned out that the ideologically-contested words which were shifted in the target language were the lexical items that were suitable to be rendered in the target language and culture. Moreover, there were ideologically-contested words which had racism value were shifted into the words that did not have racial implication toward the readers in the target language. Since the slavery and racism did exist on the source language, the translator made some changes to erase the readers' perspective toward racism.

Regarding to the aspect of nominalization, it turned out that in the rendering ideologies embedded on the aspect of nominalization affects the sentence transformation. There were nominal sentences was translated into nominal sentence as well, the verbal sentence was translated into nominal sentence (nominalization) and nominal sentence was translated into verbal sentence (DE nominalization). Based on the analysis, the rendering of ideologies embedded in the nominal sentence which were translated into

nominal sentence as well were rendered in the target language. Since there was no any change on the structure of the sentence, the ideologies were rendered in the target language. Furthermore, when the translator tried to change the form of the sentence from the verbal sentence into nominal sentence (nominalization) as the result of the shifting the ideologies embedded on the target language, the meaning of the sentence was also shifted from source language. As stated by Fowler et al. (1979) that the choosing of noun phrases over verbs was often ideologically charged, hence there was ideological contents being embedded on it. As well as on the aspect of DE nominalization, the ideologies embedded on the sentence which nominal sentence changed into verbal sentence (DE nominalization) were almost entirely rendered. There was only few DE nominalization which were shifted because the translator expand the explanation of the sentence inappropriately, so that it changed the meaning from the source language. Based on the examples, the sentence transformation did not really change the ideological contents embedded on the sentence, since the translator was only expanding his explanation toward the sentence being rendered.

Regarding to the rendering of ideologies on the aspect of voice, there were voice transformatin which affected the ideological contents embedded on the sentence, although there were some ideological shifts without voice transformation. The ideological shifts that occured without voice transformation were caused by the lexical choices done by the translator considering the language and culture in the target language. However, the case that should be underlined was the passivization or the voice transformation from active voice becomes passive sentence. As also stated by Fowler (1979) just like nominalization, the choosing of passive voice over active voice was often ideologically charged. By choosing the passive voice in the target language, the agent of the sentence might be deleted which decrease the information of the sentence. Hence, the ideologies embedded on the sentence had less

251

impact toward the readers. According to Faiclough (1992: 27) the choosing of passive voice rather than active voice may be associated with ideologically significant features of the text which allow the translator not to specify the agents of the action as well as how or when they do it.

CONCLUSION

The ideological contents embedded on the source language were identified as well as in the target language by means of linguistic aspects of CDA, such as: ideologically-contested words, nominalization and voices. By integrating the ideological analysis and the linguistic aspects of CDA, the ideological differences between the source language and target language were discovered.

The ideologies were categorized based on the definition of ideology proposed by Hatim and Mason into three categories: tacit assumption, belief system and value system. Furthermore, based on the findings of the study, the tacit assumption were categorized into judgement, logical argument, and maturity. While the belief systems were categorized into religious belief, superstition, racism, and feminism. Lastly, the value systems were categorized into norm and inequality. On the aspect of ideologically-contested words, most of the shifted ideologies on the aspect of ideologically-contested words was due to the replacement of lexical items which do not provoke the same ideological issues in the source language to the readers in the target language. On the aspect of nominalization, there were nominal sentences which were rendered into nominal sentence as well, the DE nominalization which nominal sentences were rendered into verbal sentence, and nominalization which verbal sentences were rendered into nominal sentence. Regarding to the rendering ideologies of voice, there are active – active sentence, passive – passive sentence passive – active sentence, and active – passive sentence (passivization). Lastly, the sentence transformation in the rendering ideologies

embedded on it did change the meaning of the sentence which made the ideological shift, especially in the case of nominalization and passivization. The choosing of noun phrases rather than verbs and the passive voice rather than active voice carried the implication toward the ideologies embedded on the sentence.

It was really recommended that in analysing the translation, the analyst should be aware of the ideologies embedded on the text which can change the meaning as the result of different ideologies. As the implication toward the English Language Education and English Language Teaching, it can be teachers' consideration when they are dealing with school text materials that are needed to be translated and explained to the students. They have to use approriate rendering whether they have to render or shift it, so that the students can perceive what they have to comprehend from it.

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