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# Investigating Ideology Through Lexical Choice: A Critical Discourse Analysis of The Translated Novel “The Dancer” and The Original “Ronggeng Dukuh Paruk”

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**Abstract.** Translation has a crucial role in human life. It is viewed in different ways recently and theories of translation are more focused on factors that influence translators’ decision making. Despite the importance of the ideology in translation, there is lack of research in this area, especially on literary translation. This research tries to investigate the lexical choice in order to determine the ideology of the translator on literary translation. The researcher applied Fairclough approach focusing on experiential values; namely Classification Schemes and Ideological contested words which depict the text producer’s experience of the natural and social world. The result showed that lexical choices and manipulation were made due to linguistic and cultural differences. The translators selected similar vocabularies for representing the ideology of the original author. The translator also selected various translation strategies to make a meaning equivalent. They are phonological translation, borrowing, generalization, descriptive technique, contextual conditioning, cultural equivalent, and literal translation.

Keywords: Ideology, Translation, Manipulation, Lexical Choice

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## I. INTRODUCTION

In recent decades translation have viewed translation theories in a different way and focused on different factors that may affect translation. Translation is not only regarded as a finding of equivalence process, but also it is seen as process in which the translator is involved in a challenge of selecting lexical and grammatical choices. Several studies showed that most researchers mainly focused on sentence translation without paying attention to the influence of ideology. If we look at translation in general, we will find out that translator’s choices are related to his/her ideological orientation (Hatim & Manson, 1997). This view is supported by Schaffner’s idea (2002) that each translation is a product of an ideology, and ideological aspects of a translation can be extracted and analyzed in lexical and grammatical levels.

According to Mirza and Khanjan (2006) the first one who propounded issues of impact of ideology on translation was Lefever (1981) who used concepts of lexical refractions and investigated ideology manipulation in specific text such as children’s literary books. After Lefever (1981) many translator scholars focused on the role of the hidden factors on translation. According to Venuti (1995) who introduced “domestication” and “foreignization” selection of one of these strategies is ideologically based. Hatim and Mason (1997) also believed factors such as politeness, power, and ideology have a role to play in the choices we make ranging from the smallest to the largest unit of linguistic expressions. This research focused on identifying the ideology of the translator through the lexical choices based on Fairclough’s approach (1989).

## II. LITERATURE REVIEW

Literature shows a close relationship between discourse analysis and translation. According to McCarthy (1991) discourse analysis has a key role in translation which can be used not only to survey about linguistics, sociology, and communication but also to analyze the text carefully and decompose them. In fact discourse analysis is an appropriate tool for translators to understand the source text better, and assess the quality of the target text in translation. One of the most effective approaches to study discourse, and investigate ideology is CDA described by Fairclough (2010) as both systematic and a normative approaches. It is systematic because it aims to explore opaque relationships of causality and determination between discourse events and socio-cultural structures. CDA views language as social activity which social factors influence language users to use specific forms of language. Therefore, CDA scholars study language in relation to social conditions and non-linguistic element, such as power relation, hegemony, ideology, and soon. In this regard, Van Dijk (2003) maintained that CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced and resisted by text and talk in the social and political context.

Fairclough (1989) recommended three types of values namely experiential, relational, and expressive values in studying lexical ideological differences in translation. Experiential values demonstrate the text producer's experience of natural and social world. Classification schemes, ideological contested words, over wordings and meaning relations are four subparts of experiential by means of which experiential values can be examined. Classification scheme constitutes a particular way of dividing up some aspect of reality which is built upon a particular ideological representation of that reality. Overwording is an usually high degree of wording, often involving many words which are near-synonym in which meaning relations consist of three parts; hyponymy, synonymy, antonymy. (Fairclough, 1989). *Relational values* focuses on the social relationships which represented in the discourse by the text. It focuses on relations and social relationships. *Euphemistic expressions* and formal and informal words are sub parts of relational by means of which relational values can be examined. *Expressive values* focuses on the producer's evaluation of the bit of the reality it relates to which is associated to social and subjects identities. (Fairclough, 1989).

### *Ideology and Translation*

The term ideology has been defined much differently. According to Van Dijk in the early 19th century cited by Sara Al-Mohannadi (2008), the French scientist Antoine Destutt de Tracy introduced the notion of "idèlogie" as the science of ideas; "Idea-logy" which refers to the way we think, speak, or argue. Although the notion of ideology is initially interpreted positively and can be similar to what we know today as "psychology", but today, the term is a vague concept, generally associated with the political doctrine and belief held by a group of people. "For example from the tradition of the false consciousness of Marxism, Althusser

says ideology as the ideological interpretation of a thing through the state ideological system. Then Selinger explains that ideology is the concept of a system of political belief. Foucault states about the effect of ideological discipline on the human body, Terry Eagleton argues that ideology is power (power) or belief (beliefs). While Hatim and Mason (1997) define ideology as assumptions that mark the beliefs and interests of a person or group, social institutions, and others which is ultimately expressed in the language. Their definition corresponds to the Van Dijk ideology model, which contains (a) the cognitive (individual) at the level of micro, (b) the macro at the level of society, and (c) discourse.

The term ideology has two contradictory notions. Positively, it is perceived as a worldview that expresses the values of certain social groups to defend, and advance their interests. Whereas negatively, ideology is seen as a false consciousness, which is a need to commit fraud by distorting people's understanding of social reality. At least that's the conclusion of Jorge Larrain can get when he talks about the concept of ideology. Simply put, ideology for modern society is used as a tool to solve problems. Ideology, according to Sargent, gives a picture of the world, both now and in the future, and how to structure the complexity of the world into a simple and understandable one.

Thus, ideology is one's view of the world derived from the surrounding environment, and is used to determine what is good and bad, to categorize others, to awaken the role of men and women in life; ideology controls people's beliefs about the world (as in religious ideology), and determines priorities in life.

According to Van Zoest cited by Badara (2012) a text is never out of ideology and has the ability to manipulate the reader towards an ideology. With regard to the critical culture, ideology becomes one of the concerns besides awareness and hegemony. According to Lull in Sabur (2004), ideology is a system of ideas expressed in communication.

Meanwhile, Fairclough further explains that ideology in a discourse is encoded into linguistic elements, namely lexical, grammatical and textual. The changes in these elements can indicate ideological differences. Differences in lexical, grammatical choices in translation of the same source text are also considered to be manipulations in translation. Therefore, the present study considers ideology as a factor affecting lexical choice in text translation, especially literary texts.

### *Literary Translation*

Translating from one language into another is very complicated and mysterious. This is because it deals with a process to give a clear conclusion about the art of novelists. The translation of literary works (fiction) is different from other types of translation. The translation of literary works is more complicated than other types of translation, because it is not only related to two languages, but also the two cultural and social transfers, including the complexity of emotions, associations, ideas that are completely related to the

language of the nation that is different from their lifestyle, and traditions.

According to Hu (2000) translating fiction includes the exchange of social experiences of individuals in the world of fiction with readers of other societies and cultures. Both social factors and authors (individual authors) are emphasized in the process of fictional translation. Author factors are related to the author's style and text. Therefore, the reproduction of both styles is taken into account in the translation of fiction. It is a very difficult task for the translator to explore the style of a novel and the message conveyed by the author on social life, human relations and so on.

According to Newmark (1988) the problems faced by the translator in translating prose are the influence of the source culture and the moral message of the original author wishes to convey. In terms of the influence of the target text culture, these difficulties can be the rules of source texts, the style of language, the setting, and the theme. In terms of the moral message, the translator can find difficulty in terms of idiolect and the characteristics of the author. Lander (2001) maintains that the purpose of literary translation is for publication although translation for fun or learning is good, but a dedicated translator in literature aims to spread the results to the target language audience. If not, literature will never ever be accessible. Lambert (1998) adds that literary translation is generally a goal-oriented activity designed to meet the needs of the literary culture of target languages.

### III. METHODOLOGY

This study was to investigate the ideology of the translator through the lexical choices focusing on experiential values; Classification Schemes and Ideological contested words and the translation strategies employed. The data were selected from the two novels, the original and the translated ones. The first one was from "Ronggeng Dukuh Paruk" written by Ahmad Tohari printed 2012, and the second one from its English translation "the Dancer" translated by Rene T. A Lysloff printed in 2012.

To analyze the data, the researcher used qualitative method and content analysis technique of the source and translated books.

### IV. RESULT AND DISCUSSION

#### Section 1: Analysis of the Source Text and the translation

As it was mentioned, in order to investigate differences between experiential values of the source text and its translation, classification schemes, and ideological contested words of the books must be analyzed.

#### Classification Schemes

Fairclough (1989) explained classification schemes constitutes a particular way of dividing up some aspect of reality which is build upon a particular ideological representation of that reality. In this way, the structure of a vocabulary is ideologically based.

The following examples show samples of classification schemes applied in the sourcebook and the translation version.

1. (ST). Kamu telah mengecewakan *seorang priyayi*; suatu hal yang tidak layak dilakukan oleh orang dusun seperti kita ini. Oalah, cucuku, kamu tidak menyadari dirimu sebagai *kawula*...kita *kawula*. kita wajib tunduk kepada perintah, bahkan keinginan *penggawa* itu. Menampiknya, sama saja mengundang hukum, Nah, beranikah kamu melakukannya? (h.162).

(TT). You've already disappointed *an important person*, an act not fitting for villagers like us. Oh God, my grandchild. You don't realize that we're all *just servants*."...we're *servants* and are obligated to submit to the command, even the desires of *government officials*. Refusing them is like asking to be punished. Is that what we went to do?". (h. 173).

On the above quotation, Tohari has used the words *priyayi*, *orang dusun*, *kawula*, *tunduk*, *penggawa* to show that Javanese social level is classified into two social classes, namely high, and low classes. The word '*priyayi*' in Javanese culture means a person whose highly social strata in the Javanese society, A *Priyayi* class can be divided into two groups, namely bureaucracy and intellectual. *Priyayi* bureaucracy is a class group that occupy *pangrehpraja* (government bureaucracy), and continue the old *priyayi* tradition. This position also occupied the offspring of the old *priyayi* who have modern education. The *priyayi* positions of bureaucracy are often inheritance. While *Priyayi* intellectual is a *priyayi* class who occupies government positions that require certain knowledge and skills (Kartodirdjo, 1987). Koentjaraningrat (1984) called it as the learned *priyayi*.

On the other hand, *kawula* is a person with lower status. As Koentjaraningrat maintained that Javanese peasant society is also well known as *wong cilik*. The translation of the '*priyayi*' with a phrase *an important person* is not equivalent with the original meaning. The translator chose the amplification technique to do so. It is due to the meaning of phrase '*an important person*' is still general. It is also shown by the translation of *kawula* with the word '*servants*' which have a generic meaning. So the choices of those words are not appropriate according to Javanese Culture. It is suggested that the translator use borrowing and descriptive techniques.

2. (ST). Kamu orang Dukuh Paruk mesti ingat. Kamu *bekas PKI!* Bila tidak mau menurut akan aku kembalikan kamu ke rumah tahanan, kamu kira aku tidak bisa melakukannya.

(TT) As a Paruk villager, you should remember who you are. You *were a PKI member*, a communist sympathizer! If you don't do what say, I'll have you returned to prison. Do you think I can't do it?".

In the era of 1965, the PKI had attempted a coup against a legitimate government, but failed. The failure resulted in a split within Indonesian society. The society is polarized into two camps. The pro-PKI (Indonesia Communist Party) faction, the people involved in all activities of the Indonesian Communist Party and its

subordinate institutions, and the anti-PKI camp. They are a group that opposes the existence of the PKI as Islamic organizations supported by military personnel who have foiled the bloody coup. For anti-PKI groups, all those who support the existence of the PKI must be annihilated. People can easily be killed or be held only with the stamp or accusation of involvement of the PKI.

Such situations are used by the person to take personal advantage of the situation. Bajus forced Srintil to obey his will because Srintil and the people of Dukuh Paruk were considered to be involved in the PKI movement even though they did not understand what really happened. The choice of *bekas PKI* phrase translated into English becomes you *were a PKI member*, a communist sympathizer is equivalent. Based on the above context, the use of contextual conditioning technique is appropriate.

3. (ST) “Srintil itu” Cantik dan lugu, kan?” “Bukan itu maksudku. Aku terkesan oleh citra pada wajahnya. Wajah perempuan jajanan yang sangat berhasrat menjadi ibu rumah tangga. Jus!” (h.385).  
(TT) “About Srintil”. “That she is *beautiful and simple*?”. I don’t mean that. I was impressed by the image of her face. It is the face of *fallen woman* who now wishes to become a *legitimate wife*.” (p.430).

In the tradition of *ronggeng*, a woman who becomes *ronggeng* must undergo a procession of *Bukak-klambu*, namely; the contest to get the virginity *ronggeng* candidates. They are male who have the ability in both money and virility to sleep with the *ronggeng* dancer. If a candidate *ronggeng* have undergone procession of *bukak - klambu*, then since then *ronggeng* women should not be a wife of someone. His freedom to have a husband and marry has been lost. Inside a *ronggeng*, he can only dream to become a housewife.

Srintil who has become *ronggeng* (the dancer) has a strong desire to become a housewife, despite the fact that she is a snack woman. The female snack vocabulary on the data (3) is translated into *fallen woman*. In the Cambridge Advance Dictionary dictionary, the word *fallen woman* is defined as a woman who has lost her good by having sex with someone before she is married. Lexically, the choice of the word *fallen woman* is equivalent with the word *perempuan jajanan* women because the two words have the same meaning. Thus, the use of the word *legitimate wife* has been equivalent with the word *ibu rumah tangga*. In the case, the translator used a cultural equivalent strategy.

4. (ST) Dia dengan sadar dan bangga menjadi *ronggeng* dan *sundal*, dua predikat yang tiada beda. Aku tahu betul Srintil berhak mencari sebutan apa pun yang dia sukai (h.84)  
(TT) Fully aware and proud of herself, she had become a *ronggeng* and *prostitute*. The two were in fact synonymous. I knew that Srintil had the right to seek whatever calling she wished. (p.86).

The word *ronggeng* and *Prostitute* are two synonymous words. The word *ronggeng* has the meaning of prostitute, while the word *prostitute* does not have *ronggeng* meaning. The word *ronggeng* is not translated into English

because it provides a specific cultural meaning. The word *sundal* is translated into prostitute because it means women who like to peddle themselves for the sake of money. Thus, the translation has been equivalent. The Translator used borrowing and literal translation strategies.

5. (ST) *Agitasi, propaganda, serta slogan* kutukan membakar seluruh lapangan dalam kepalan ribuan tangan serta riuhnya bunyi tambur (h.180).  
(TT) *Agitation, propaganda, and slogan* burned throughout the field as a thousand fists were raised with the cacophony of drums. (p.193).

The word *agitasi, propaganda, and slogan* are vocabularies that represent a concept of how the spread of communism ideology in society. In the novel of *Ronggeng Dukuh Paruk* or *The Dancer*, Bakar figures used *ronggeng* art performances as a tool to influence the community to support the movement that the Communist Party will launch in a coup d’etat against a legitimate government. The words are translated according to the origin of the vocabularies which are derived from English. So the translation strategy chosen is phonological equivalent.

#### *Ideological Contested Words*

Fairclough (1989) believed that “some words are ideologically contested, and he stated that they show ideological struggle. This is sometimes evident in a text-like the word socialism in a letter which claimed that it is a semantic error to believe that a term like socialism has one true and literal meaning.

Ideological contested words of the source book and its translations are as follows;

1. (ST). Orang berpikir lebih *primitif* dalam suasana tanpa cahaya. Dan sebuah perilaku *primitif* memang terjadi kemudian antara aku dan Srintil (h.76).  
(TT). A person thinks more *primitively* when there is no daylight. And something *primitive* happened between Srintil dan me there in the darkness (p.76).

The *primitif* word in ST data (1) is a word containing the charge of ideological freedom of behavior. Because behind the word contained the meaning of denotation of society behavior at the beginning of its development without the influence of modern tools and rules of rules. In the context of behavior, *primitif* is a behavior that suits the instincts of human nature, i.e. between men and women have the nature of sexual attraction when they meet in a dark and lonely atmosphere. The word of *primitif* in ST implies free behavior. In the data (1) the *primitif* word was repeated in the context of mind and behavior. Since the word is derived from English, the translation is returned to its original one. In terms of equivalence the meaning of the word is worth it. The translation strategy used by translators is phonological translation.

2. (ST). “Yang sampean maksud dengan kaum penindas?” “Kaum *imperialis, kapitalis, kolonialis*, dan para kaki tangannya. Tak salah lagi” (h.183).  
(TT). “But who are these oppressors?” “*The imperialists, capitalists, colonialists*, and their lackys. There’s no mistaking them.” (p.197).

*imperialis, kapitalist, and kolonialis* words in ST as data (2) represent an ideological reality of the group that makes capital a source of wealth, and power. They tend to justify all sorts of ways to achieve goals and ideals. They neglect ethics, religion and humanity. Imperialism is the way in which the capitalists manifest their dreams. These words are borrowed from the target language, i.e. English so that the translation is easier. The translator only transfers into English using phonological techniques, tailored to writing and pronunciation in the target language.

3. (ST). Maka aku terpaksa percaya akan kata-kata orang bahwa peristiwa penyerahan *virginitas* oleh seorang gadis tidak akan dilupakannya sepanjang usia (h.88).

(TT) Thus, I was compelled to believe what people say about girls: they never forget the time they gave up their *virginity*. (p.92).

*Virginity* for an unmarried woman is a crown. If a person's virginity disappears before marriage then her self-esteem will fall in the eyes of society. They will hold a virgin before marriage as a mischievous and immoral woman. Therefore if the virginity is taken away without marriage bond then the event becomes a history that will not be forgotten for life. So also Srintil is required to follow the procession of buka-klambu. The word virginity is an ideologically contested word. *Virginitas* word comes from virginity in English. So the the word *virginitas* in Indonesian language is a borrowing one. So the translator here used borrowing strategy.

4. (ST). Tetapi Bila kilatan cahaya itu berlangsung berapa detik lamanya, dia menimbulkan rasa *inferior*, betapa kecil manusia di tengah kemanusiaan alam (H.135).

(TT). As a rule, if the flash continues for several seconds, it engenders *feelings of awe* and *wonderment*: how small humans are in the midst of such elemental forces. (p.142).

In the Big Indonesian Dictionary (KBBI), the word *inferior* is defined as feeling inferior. While in Cambridge Advance Learner's Dictionary, inferior is not as good as someone else or something else. The inferior includes an ideologically charged word because it is related to the nature that considers oneself as low or not as good as the other. In the context of inferior word, it has the meaning of feeling small and powerless compared to the vast nature. The inferior word in the data (4) above is translated into feeling of awe and wonderment in English. The phrase *feeling of awe and wonderment* has a different ideological laden word with the inferior one. The phrase feeling of awe and wonderment has more positive charge. Therefore, the translation is not worthy of both form and meaning. The translator tended to choose generalization strategy.

## V. CONCLUSION

This study attempted to discover the ideology of the translator through the lexical choices focusing on experiential values; Classification Schemes and Ideological contested words. The findings of the study are that there are some differences in lexical choices and manipulation of the translator. It is due to the linguistic and culture differences

and the representation of the author's ideology. The translator employed various translation strategies to make a meaning equivalent. They are phonological translation, borrowing, generalization, descriptive technique, contextual conditioning, cultural equivalent, and literal translation.

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