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## Constructing Feminist Ideology in Pramoedya Ananta Toer's Bumi Manusia and Its English Translation: A Critical Discourse Analysis

Erna Megawati<sup>a</sup>, Zuriyati Zuriyati<sup>b\*</sup>, Ratna Dewanti<sup>c</sup>, Merry Lapasau<sup>d</sup>, Priarti  
Megawanti<sup>e</sup>

*a,d,e* Universitas Indraprasta PGRI, *b,c* Universitas Negeri Jakarta

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### ABSTRACT

Translation as an ideological activity encounters its challenges when translating literary works. The ideology recorded in the linguistic units of literary works becomes a challenge for translators to find equivalents in the TT. One of the ideologies contained in literary works is resistance to the marginalization of women, called feminist ideology. The research questions of this study are: (1) what are the ideological devices used in novel *Bumi Manusia*? and (2) how the ideological devices translated into English? This study is a qualitative study using the inductive content analysis method of the Phillip Myring model. The data sources are taken from the Indonesian novel *Bumi Manusia* and its translated novel *This Earth of Mankind*. This study used the analytical framework van Dijk's CDA consisting of rhetorical construction and word choice to analysis words, phrases, and clauses. Data were collected through note-taking techniques. The research procedure conducted through credibility, dependability, transferability, and confirmability checking. The findings show that feminist ideology is primarily constructed through repetition and framing, and that 92% of ideological devices are preserved in the English translation, while shifts occur mainly through reduction. This research also shows that ideology being transferred in translation.

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### 1. Introduction

"Translation is the global circulation system of literature. When a writer creates national literature, the translator transforms it into international literature." This quote from Newmark and Goenawan Mohamad demonstrates the crucial role of translation, particularly as a bridge for the transfer of information and knowledge across languages and cultures. However, Robinson (2019) states that there are three difficulties when translating literary works: (1) linguistic difficulties in the form of sentence structure, lengthy paragraphs, and complex grammar; (2) cultural aspects, such as cultural events or objects in the ST and TT, which must be bridged so that the socio-cultural context in the ST can be conveyed to readers in the target language; (3) literary aspects, such as style, alliteration, or assonance, which must be found equivalents in the target language. The tools that shape ideology in a text can include word choice, lexicalization, and rhetorical construction. Ideology, as the basis of cognition, is communicated through language. In van Dijk's (2000) view, ideology is a set of value systems and beliefs encompassing cognition (thoughts and beliefs that combine to create ideas), society (group interests, power, and domination), and discourse (the use of language that reveals ideology in society, often involving concealment and manipulation). This demonstrates that ideology can be viewed through language as a medium for ideology.

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\*[zuriyati.adab@gamil.com](mailto:zuriyati.adab@gamil.com) (Zuriyati)

The tools that shape ideology in a text can be in the form of word choice or lexicalization and rhetorical construction. Ideology as the basis of cognition is communicated through language (Van Dijk, 2002) views ideology as a set of value systems and beliefs that include cognition (thoughts and beliefs that come together to create ideas), society (in the form of group interests, power, and domination), and discourse (the use of language that reveals ideology in society, often involving concealment and manipulation). This shows that ideology can be seen from language as a medium for ideology. The tools can be used as ideological devices are word choice and rhetorical framework. Word choice can function to build ideology in several ways, including: (1) words containing values; (2) euphemisms or dysphemisms; (3) highlighting or downplaying other aspects; (4) indoctrinating words; (5) framing; (6) words that bring people closer and create distance; (7) words that reinforce stereotypes; and (8) words that construct identity. While, a rhetorical framework is an analytical tool for understanding how texts or discourses are strategically structured to achieve specific communicative goals. It includes components such as topics, rhetorical schemes, rhetorical strategies, argument structures, and narrative structures. This framework is used to reveal the relationship between language, power, and ideology. A rhetorical framework, in the form of strategies, functions to emphasize or disguise ideological meaning through (1) repetition; (2) hyperbola; (3) metaphor; (4) or rhetorical questions (Van Dijk, 2005). It is further explained that a rhetorical framework enables the process of understanding for the message recipient and indirectly becomes the structure of a mental model.

One type of text commonly translated is novel. Unlike ordinary texts, translating novels presents its own challenges. This is because literary texts display diverse linguistic features as well as social and cultural aspects of human life (Chaal, 2019) Kurnia (Kurnia, 2022) similarly stated that in transferring messages and forms, translators of literary works must confront the difficulty of translating certain expressions or words that carry connotations with specific nuances. He further explained that these difficulties arise from differences in the systems and structures of the source language, understanding the context in which the text was produced and how it is interpreted, cultural differences, aesthetics, and diction. Literary works such as novels also often have lengthy sentences and paragraphs (Hardjoprawiro, 2006). Hartono (Hartono, 2014) explains in more detail the difficulties in translating literature, including language, analysis, culture, and appreciation. Therefore, in translating a literary work, in this case a novel, a translator not only translates the explicit statement but also understands the purpose and culture behind it. A text is not created in a vacuum. When someone writes, it is not only the lexical meaning that is contained within the text but also the author's ideology. If a writer believes that members of a culture hold stereotypes about male and female behavior in various aspects, this can be expressed in their literary work through the characters' characters. Novels, as literary works, are also classified as mass media (Baran, 2006) which De Fleur & Dennis describe as an influential tool of social control used to disseminate information. Mass media provides various sources of information for its audience and contains representations in the form of constructions of various aspects of reality, including individuals, places, events, abstract concepts, and cultural identities (Eriyanto, 2001). One of the great writers from Indonesia who was nominated for the Nobel Prize in literature and whose work is recognized as world literature is Pramoedya Ananta Toer Pramoedya Ananta Toer or often called Pram is one of the great writers of Indonesia. During his life, Pramoedya has written more than 50 works translated into 41 languages. The reason for selecting the data source is because it meets the following criteria: (1) represents the language in a contemporary manner, (2) is dialogic and narrative, (3) has been translated by professionals (as a consistent indicator of high-quality references (Adamczyk, 2020).

A literary work, as a vehicle for ideology, when translated raises the question of whether the essence of the source language can be transferred to the target language. The manifestation of ideology in translation/interpretation practices has become a crucial issue in translation studies. This is due to the understanding that translation is a meaningful social practice to form, maintain and at the same time also resist and challenge the asymmetric nature of the exchange of parties involved in the practice of hegemony that occurs due to the clash between two languages/cultures (Cunico & Munday, 2007). This is in line with what was stated by Bassnett and Lefevere (1990) that every reproduction is overshadowed by a certain ideology. Translation as a process of rewriting the original text, whatever the purpose, will reflect the ideas and style of language where it manipulates literary works so that they function in the target society in a certain way (Venuti, 2017). Thus, ideology is not only present in a discourse production, but ideology is also believed to enter a translation as a reproduction.

In ideological translation, the target language culture is expected to share the cultural assumptions, belief systems, and values found in the source language. Translation, as a task involving language, occurs at both the macro and micro levels. At the macro level, ideology implies power relations, culture, and history that have a

significant impact on the translator's activities and translation. Conversely, at the micro level, linguistic analysis depicts ideology as separate from various objectives. It is widely understood that language is not merely a means of communication or a mere structure. Language, from a socio-historical perspective, is not value-free (Thompson, 1984). From the perspective that translation itself is always a site of ideological encounters (Calzada-Pérez, 2014). The investigation of "ideological translation" seeks to combine language and translation with the study of ideology. Ideological translation is a concept that refers to the transfer of ideology as a result of translation through translation. Analysis of this transfer relies on comparative analysis at the micro level, including lexical, syntactic, and speech act levels. Thus, ideological differences can be articulated (Fang, 2011).

A review of the role of women in Indonesian literature can be seen from the replication of reality, namely through novel depictions. Many studies in the literary world show that women are depicted through their appearance, weaknesses, or emotions (Al-Matrafi, 2023; Bishara, 2021; J. Yang & Zhang, 2022). Most female characters, especially in Asia, are developed based on the stereotypical scheme of women as the weaker sex supported by a hero, usually a man. This aligns with De Beauvoir's statement that literary works are evidence that men cultivate power over women by creating myths. The myth is that the ideal woman is a woman who accompanies men and willingly surrenders herself to them (Tong, 2018). Numerous studies of novels have demonstrated the marginalization of women, such as research by Qurani (2018). This study shows that female characters experience subordination from childhood until marriage. This suggests that in literary works, women are still placed below men, and this is considered normal. Similar research shows that female subordination occurs not only in literature but also in elementary school textbooks. Christiani (Christiani, 2015) found that women are positioned solely for domestic work, while public work belongs to men.

Feminism, as an ideology, assumes the need for a movement to end the conditions in which women are consistently oppressed and exploited. This concept of oppression is known as patriarchy. Patriarchy is a system in which men dominate women (Hollows, 2000). There are two types of patriarchy: private patriarchy and public patriarchy. In this ideology, women are portrayed stereotypically as men and placed in a subordinate position (Walby, 2010). Thus, it becomes clear that discussions of feminist ideology cannot be separated from the concept of patriarchy. In fact, feminist ideology is based on a rejection of the concept of patriarchy. Tong (Tong, 2018) divides feminist ideology into liberal feminist ideology, radical Marxist feminist ideology, and social feminist ideology. Liberal feminism aims to achieve equal rights and opportunities for women. This is based on the view that women as individuals have the same freedom as men to develop themselves. Feminism is a movement that aims to fight for the emancipation and equal status and rights of women with men in various sectors of life, including law, economics, and social life.

The state of the art can be seen from relevant studies interrelated and support this research by using the novel *Bumi Manusia* as a data source, including by Wiles (2019) who examines the best strategy in translating swear words and curse words from Indonesian literature with Javanese culture into English. The strength of this study is the subfocus of the research that not only represents linguistic structures but also depicts real life in the past and socio-cultural values. This is due to the existence of swear words and curses in Javanese culture that have become archaic. A similar study, focusing on strategy, was conducted by Ardianto (Ardianto, 2019) who identifies translation equivalencies and procedures used in translating the author's style into English. The research data consisted of address terms (representing power and solidarity relations). The strength of this study lies in the data analyzed, which consist of address terms, which are a trend in translation studies related to culture (Lefevere & Bassnett, 1990), so this study is not solely linguistic but also encompasses sociocultural aspects. In the researchers' view, this study provides space for conducting ideological research on address terms, considering the cultural differences between both the characters in the story and the cultures of the author and translator. Another relevant study focusing on ideological translation was conducted by Purwanti & Mujiyanto (2019) who identify cultural terms in the novel *Bumi Manusia*, the translation techniques used in translating ideology, and explain how these techniques reflect the translation ideology. The strength of this study is its focus, which shifts from the study of linguistic units at the micro level to the macro level, thus providing comprehensive research results.

Those relevant studies show if *Bumi Manusia* is still relevant to be investigated. It is used by the author to encapsulate his/her idea where text is a narration which constructs reality. Although there are several studies of novel *Bumi Manusia* such as conducted by Ardiansyah (2008), Purwanti & Mujiyanto (2019), or Wiles (2019) the researchers have not categorized and positioned new strategies or findings from his analysis against existing translation strategy theories such as Newmark (Newmark, 1998), Baker (Baker, 2011) or Vinay and Darbelnet (Jean-Paul Vinay & Darbelnet, 2013). This research brings a novelty which is seeing how ideology being constructed by the author then translated into target language. This research highlights the language shifting

may shift the ideology within. The choice of strategy of translation by the translator is affecting the ideology perceived by the target readers. There is still less of studies which integrated translation and CDA to reveal ideology in literary art work, such as novel. Based on the aforementioned problems, the research gap filled by this study is both theoretical and practical. Theoretically, no research has analyzed the feminist ideological devices employed by the author using van Dijk's AWK and how these ideological devices are translated into English. Thus, the novelty of this study lies in the use of theory in analyzing the data units. The research questions of this study are: (1) what are the ideological devices used in novel *Bumi Manusia*: and (2) how the ideological devices translated into English.

## 2. Methods

To explore the ideology kept in the text and the devices used by the author, this study uses a qualitative research approach with the deductive CDA by van Dijk. CDA does not only focus on the micro context of the effects of words in a sentence or in a conversation. More than that, AWK includes the macro context of social patterns (Carter & Simpson, 2003). Thus, AWK connects words and phrases with larger ideas, namely ideology, through discourse patterns and structures. Data collected were words, phrases, clauses, and sentences containing feminist ideology in the source novel *Bumi Manusia* by Pramoedya Ananta Toer which were translated into English as *This Earth of Mankind* by Max Lane consists of 538 pages. The data were selected using the feminist theory by Tong (Tong, 2018) then analyzed using van Dijk's critical discourse analysis theory.

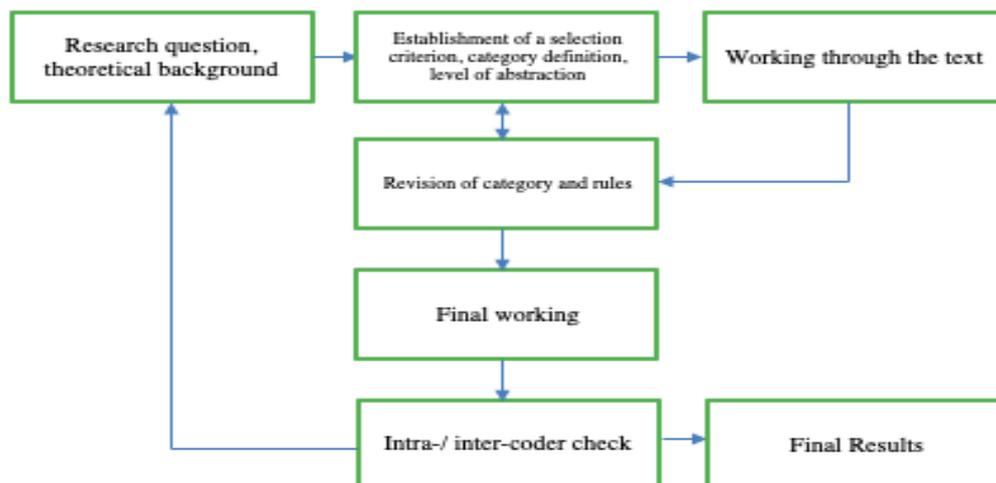


Fig. 1 Flowchart of searching method

Fig.1 shows the flow of searching method which was initiated by forming the research questions and constructing the theoretical background. The paradigm used by researcher was interpretive where the researchers' prior knowledge became the lens in forming interpreting. To keep the credibility of the result, every interpretation was guided by descriptors being constructed based on relevant theories (as can be seen in table 1). The category and rules constructed were being discussed and validated by experts of linguistics. The results were also checked by supervisors and experts before the researchers wrote final report.

Data being analyzed through several stages as shown in Fig. 2:

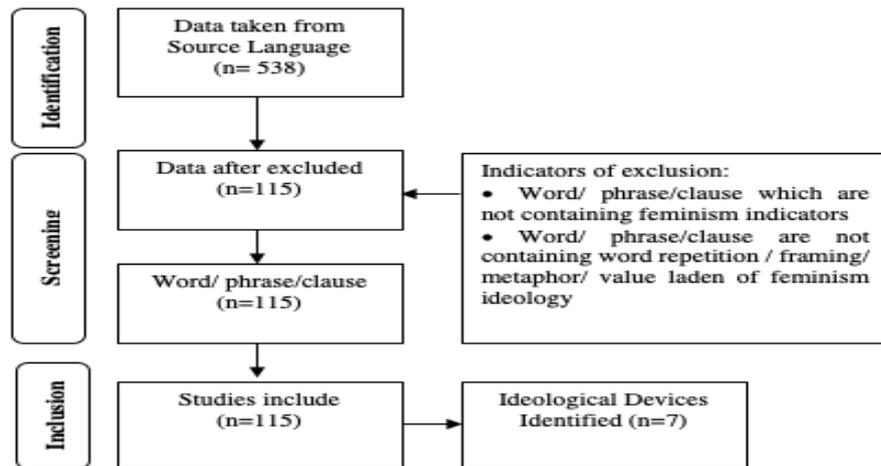


Fig.2 shows there are three stages in analyzing data started from identification data from source language novel which consist of 538 data. Data taken using purposive sampling by excluding data based on indicators. The results of screening showed 101 word/phrase/clause were included in analysis. Data included were selected based on descriptors and coding of feminist-ideological linguistic units as shown in table 1:

Table 1. Descriptors and Coding of Feminist-Ideological Linguistic Units

No	Types of Feminist Ideology	Descriptor	Coding
1	Liberal	<ol style="list-style-type: none"> <li>1. Having the ability to generalize knowledge</li> <li>2. Equal opportunity and freedom to develop oneself</li> <li>3. Equal rights in legal, political, and educational aspects.</li> <li>4. Having the right to vote in deciding one’s own path in life</li> </ol>	<ol style="list-style-type: none"> <li>1. Have intellectual abilities</li> <li>2. Have power</li> <li>3. Have a role</li> <li>4. Be educated</li> <li>5. Have freedom like European women</li> <li>6. Have managerial skills and abilities</li> </ol>
2	Radical	<ol style="list-style-type: none"> <li>1. Rejecting male control over women sexually</li> <li>2. Rejecting male control over reproduction.</li> <li>3. Rejecting male control over self-identity.</li> <li>4. Rejecting male control over self-respect.</li> <li>5. Rejecting male control over motivasi diri.</li> </ol>	<ol style="list-style-type: none"> <li>1. Refusing to be an object of sexuality</li> <li>2. Not being dependent on one’s husband.</li> <li>3. Having control over oneself and one’s reproductive choices</li> </ol>
3	Marxist	<ol style="list-style-type: none"> <li>1. Abolition of the capitalist system.</li> <li>2. Changing the class structure.</li> <li>3. Women working in the public sphere.</li> <li>4. Women gaining control over themselves.</li> <li>5. Economic and social transformation</li> </ol>	<ol style="list-style-type: none"> <li>1. Company executive.</li> <li>2. Public sector worker</li> <li>3. Worker supervisor</li> <li>4. Emotionless at work</li> <li>5. Financially independent</li> </ol>
4	Social patriarchy	<ol style="list-style-type: none"> <li>1. Women are free from customary oppression</li> <li>2. Women are placed equally in the social structure</li> </ol>	<ol style="list-style-type: none"> <li>1. Women have a social status</li> <li>2. Equality in behavior</li> <li>3. Not being looked down upon as a Nyai.</li> <li>4. Courage to fight the patriarchal system</li> </ol>
5	Existentialism	<ol style="list-style-type: none"> <li>1. Women’s awareness of the ability to work outside the home;</li> <li>2. Women’s awareness of becoming intellectuals through thinking, observing, and defining;</li> <li>3. Women’s awareness of their ability to work to create a society that supports women;</li> </ol>	<ol style="list-style-type: none"> <li>1. Dare to defend their rights.</li> <li>2. Dare to initiate.</li> <li>3. Dare to demonstrate their qualities.</li> <li>4. Be critical.</li> <li>5. Dare to be assertive.</li> <li>6. Know what’s needed.</li> <li>7. Think quickly and sharply.</li> <li>8. Be knowledgeable.</li> </ol>

4. Women must be able to reject teh internalization that women are merely ‘other’ entities treated as objects.      9. Independent.  
 10. Dare to think differently.

Source: Mill, Beauvoir, Friedan, Eisenstein, Vogel, Tong, Megawati (2025)

Data collection used in this study were reading and note-taking technique. Data triangulation was carried out through checking credibility, confirmability, dependability, and transferability. Credibility testing was conducted through extended observation, increased diligence and negative case analysis by the researcher. Dependability testing involves reviewing the research track record, from problem definition and data collection to data analysis and conclusion drawing. Transferability testing involves reading by 2 external experts of linguistics and translation, while confirmability was conducted through consultation with two supervisors.

### 3. Results and Discussion

#### Results

Answering the first research question, ideology in a text is being constructed by several ways. Based on the analysis carried in this research, the results show as follow:

Table 2. Ideological Devices based on Linguistics Unit

Lingual Unit		Ideological Devices			
Type	Sub-category	Type	Subcategory	Σ	
Word	Nomina	Rhetorical Construction	Repetition	2	
			Metafora	2	
	Compound	Word Selection	Values word	1	
Phrase	Verb	Rhetorical Construction	Repetition	3	
			Framing	1	
	Nominal	Rhetorical Construction	Repetition	13	
			Hiperbola	1	
	Adjective	Word Selection	Framing	3	
			Word with value	1	
			Word construct Ideology	7	
	Clause	Verb	Rhetorical Construction	Rethoric	1
				Hyperbolaa	2
		Nominal	Rhetorical Construction	Hyperbolaa	3
Metaphor				3	
Adjective		Word Selection	Repetition	16	
			Framing	25	
Prepotitional		Rhetorical Construction	Words construct identity	1	
			Repetition	1	
Relative		Word Selection	Metaphor	1	
			Framing	1	
Relative	Rhetorical Construction	Words construct identity	1		
		Repetition	5		
Relative	Word Selection	Framing	5		
		Words construct identity	2		
Relative	Rhetorical Construction	Hyperbolaa	3		
		Metaphor	2		
Relative	Word Selection	Repetition	1		
		Framing	2		

Lingual Unit		Ideological Devices		
Type	Sub-category	Type	Subcategory	Σ
	Interrogative	Rhetorical Construction	Rethoric	7
Total				115

Source: Author (2025)

Table 2 shows the finding of the research classified based on the linguistic units which are word, phrase, and clause. Those linguistics units then categorized into sub-categories which contained the ideological devices. Data shown the most often of ideological devices used is framing (n=25) of word selection in form of verbal clause. While the rarest of ideological devices used (n=1) are values word in form of compound word, framing and hyperbola in form of verb, rhetoric in form of adjective phrase, words construct identity in form of verbal clause, repetition and metaphor of rhetorical construction in nominal clauses, framing and word construct identity of word selection in nominal clause, and repeton of word selection in relative clause.

Answering research question number 2, how the ideological devices translated into English, table 3 shows the result as follow:

Table 3. Ideology Devices

No	Lingual Unit	Ideological Devices	Data					
			Σ	Feminism Ideology	Information			
1	Word Choice		2	Women's critical attitude	Not shifting			
			1	Women's critical attitude	Shifting			
			6	Intellectual Woman	Not shifting			
			7	Amazing woman	Not shifting			
			9	Women's courage	Not shifting			
			2	Women's ability	Shifting			
			3	Initiator	Not shifting			
			3	Women's equality	Not shifting			
			2	Women in power	Not shifting			
			1	Women attitude	Shifting			
			2	Women in public area	Not shifting			
			2	Women in public area	Shifting			
			1	Dignity of native women	Not shifting			
			3	Civilize women	Not shifting			
			2	Rethorical Construcion	Hyperbola	2	The Gods' lover	Not shifting
						1	The richest	Not shifting
						1	Everyone's dream	Not shifting
1	Defeating the Queen	Not shifting						
1	The haunted wooden palace	Not shifting						
1	Just the get her attention	Not shifting						
4	She is my queen: I am her subject	Not shifting						
15	Admiration to Nyai's abilities	Not shifting						
2	No need to crawl	Not shifting						
3	Intellectual activity	Not shifting						
8	Admiration to Nyai's abilities	Not shifting						
3		Repetition	2	Admiration for women's freedom	Not shifting			
			1	Efforts to get the attention of female characters	Not shifting			

		1	Female characters like angels	Not shifting
	Metaphor	1	Those sparkling eyes were like a pair of morning lights	Not shifting
		1	Good at charming people's hearts	Not shifting
		1	Hatred is like fire	Not shifting
		1	Like a witch	Not shifting
4		1	What school did she go to?	Not shifting
	Rhetorical Questions	1	Who else had educated her to be as free as a European woman?	Not shifting
		1	How could I be the only one who would say no?	Not shifting
	$\Sigma$	94		

Source: Author (2025)

Table 3 shows if the feminism ideology in linguistics units are mostly not shifting when they are being translated into English. This result means if strategies of translation implemented by the translator are able to maintain the same messages intended by the author. The message of women's struggling of having the same opportunities in every sector of human live as the men do. By choosing the right strategy, the translator preserves the same feminism ideology in target language.

## Discussion

### a. Ideological Devices

The tools that shape ideology in a text can include word choice, lexicalization, and rhetorical construction. Ideology, as the basis of cognition, is communicated through language. In van Dijk's (2000) view, ideology is a set of value systems and beliefs encompassing cognition (thoughts and beliefs that combine to create ideas), society (in the form of group interests, power, and domination), and discourse (the use of language that reveals ideology in society, often involving concealment and manipulation). This demonstrates that ideology can be viewed through language as a medium for ideology.

The data above shows that ideological development devices exist within linguistic units with feminist ideology, consisting of words, phrases, and clauses. These devices include word choice in the form of framing, value-laden words, and words that construct identity. Other devices are rhetorical frameworks, namely repetition, hyperbola, metaphor, and rhetorical questions. The most frequently occurring devices are repetition and framing. The most frequent repetition is the male character's reiteration of admiration for the female character's abilities. The author's framing involves framing the female character as emerging from the oppression of social construction.

The following is a breakdown of each ideological device within its linguistic unit:

#### 1) Ideological Devices in Lingual Word Units

Data on ideological devices within linguistic units with feminist ideology consist of: (1) rhetorical construction in the form of repetition and metaphor; and (2) word choice in the form of value-laden words. This can be seen in the example below:

Data 3a:

TSu: *Ia sekarang ratuku* [She now was **my queen**]. (p.18)

The author demonstrates feminist ideology by repiting the position of women as *ratuku* [**my queen**]. and male characters as subjects. This word choice has given the meaning if a woman has power over a man. It is against the steoretype of women as a second class in social construction.

The author's repetition takes the form of word repetition. This can be seen in the data below:

Data 3e:

ST: ... *astrolog untuk mengangkatnya jadi ratu dan menjatuhkan aku jadi kawulanya [the astrologer the opportunity to raise her to become a queen and to cast me down to become her subject]*. (p. 18)

The ideological device data, in the form of value-laden word choices, can be seen in the data below:

Data 3d:

ST: *Ia adalah Sri Ratu Wilhelmina* [She was **Her Majesty** Wilhelmina]. (p. 18)

The author uses words with positive values in the form of the title **Sri Ratu**. This compound word constructs feminist ideology because it places women in a position of legal power. This is one of the essences of feminist ideology, namely equal opportunity.

### 2) Ideological Devices in Lingual Phrase Units

The ideological device data in lingual phrases with feminist ideology consists of: (1) rhetorical constructions in the form of repetition and hyperbola; and (2) word choices in the form of framing, value-laden words, and words that construct identity. This can be seen in the example below:

Data 12:

ST: *Nyai penguasa Boerderij Buitenzorg* [the nyai **in control of the Boerderij Buitenzor**]. (p. 31).

The author uses repetition to demonstrate feminist ideology in the form of female characters who hold power. This is the essence of feminist ideology, which is based on equality of opportunity. This ideology is also demonstrated in:

Data 12:

ST: *Nyai Ontosoroh — gundik yang banyak dikagumi orang, rupawan, berumur tigapuluhan, pengendali seluruh perusahaan pertanian besar itu* [Nyai Ontosoroh. People admired her very much. She was handsome, in her thirties, and **she managed the whole of this great agricultural firm**]. (p. 24).

This data also shows the author framing the female character as an admirable figure that contradicts the prevailing societal identity. The societal construction of Nyai is reconstructed as both an admirable figure and a business owner. This contains feminist ideology because it embodies the essence of placing women in equal social and economic positions.

The development of ideology through word choice can be seen in:

Data 15a:

ST: *Seorang pelayan wanita menghadirkan susu coklat dan kue itu* [A **maid** served chocolate milk and cakes]. (p. 30).

The author uses the phrase "*pelayan wanita [A maid]*" to construct identity. This phrase changes the perception of women who initially lacked opportunities to work in the public sphere. This is the essence of feminist ideology, which is rooted in equality of opportunity.

Data 14f:

ST: *Keangkeran istana kayu ini...* [**What had been a sinister, eerie places...**]. (p. 34).

The author uses hyperbola to describe the female character's residence as haunted because it contains many surprises that contradict the societal construct of the time, as demonstrated by the metaphor that the female character's residence carries a haunted atmosphere.

### 3) Ideological Devices in Lingual Units of Clauses

The ideological device data in linguistic units of phrases with feminist ideology consists of: (1) rhetorical constructions in the form of repetition, metaphor, hyperbola, and rhetorical questions; and (2) word choice in

the form of framing, value-laden words, and words that construct identity. This can be seen in the examples below:

Data 1a:

ST: *Seorang pribadi yang memiliki segala, kekasih para dewa* [one who possessed everything, **the beloved of the gods**]. (p. 14).

The author exaggerates the female character who not only possesses various things but is also beloved of the gods. This is done as a form of feminist ideological development based on resistance to societal constructs that place women in a second-class position.

Data 6a:

ST: *Dan mata itu, mata berkilauan itu seperti sepasang kejora* [those eyes, those shining eyes! (**“Like a pair of morning stars,” I called them in my notes.**)] (p. 26).

The author uses a metaphor to illustrate this by using the analogy of a woman's body parts as a pair of morning stars. This demonstrates the dominant position of women as a form of feminist ideology.

Data 2a:

ST: *Guruku, Magda Peters, melarang kami mempercayai astrologi* [My teacher, Magda Peters, **forbade us to believe in astrology**] (p. 18)

The author uses word choice that frames something to influence. In this case, the author frames a female character as having the ability to refute something that has become a societal belief. This embodies the feminist ideology that women have the ability to think critically.

Data 13d:

ST: *Ini bukan adat Pribumi, Eropa!* [**This was not Native custom** but European]. (p. 33)

The author uses the clause "has value" to describe a female character who is unlike the Native customs emphasized as European customs. This constructs a feminist ideology that shows that the female character has a character that differs from the stereotype of native women attached to her. Indonesian women were being stereotyped as second classes people who never allowed to initiate something. They were forbidden to show their thought or feeling.

#### **b. Feminist Ideological Devices in the Novel "Bumi Manusia" and Its Translation "This Earth of Mankind"**

Based on the techniques used in the third problem formulation, an analysis of the feminist ideological devices in the novel "Bumi Manusia" and its translation "This Earth of Mankind" is conducted. This analysis determines whether the resulting translation conveys the same ideology from the ST to the TT. The measurement of feminist ideological devices in linguistic units is based on rhetorical construction according to van Dijk (2000), who states that the representation of a particular ideology can be demonstrated through specific structures within a discourse, such as word choice and rhetorical constructions, including metaphor, hyperbola, repetition, and rhetorical questions.

According to van Dijk, word choice not only reflects denotative meaning (literal meaning), but also carries ideological content that can influence the perceptions, attitudes, and beliefs of readers or listeners. Word choice as an ideological device manifests itself in the form of charged words, euphemisms and dysphemisms, stereotype reinforcement, distancing, and framing. Word choice used by writers and translators as an ideological device includes framing, words with positive connotations. Framing data shows how writers and translators use specific word choices to frame something and thus influence readers. The following is an example of framing data analysis:

Data 2a

ST: *Guruku, Magda Peters, melarang kami mempercayai astrologi.* (p. 18)

TT: My teacher, Magda Peters, forbade us to believe in astrology (p. 19)

Data 2a shows that the author uses word choice that frames something to influence. In this case, the author frames a female character as having the ability to refute something that has become a societal belief. This conveys the feminist ideology that women have the ability to think critically. The translator maintains this framing by translating with word choices that produce equivalent meaning. The data used to force us to believe in astrology in the TT is comparable to the data used to prohibit us from believing in astrology in the ST.

Positive word choice refers to the use of certain words with positive connotations to influence the reader's thinking. The following is an example of positive word choice:

Data 5b

ST: *Pengendali seluruh perusahaan pertanian besar itu.* (p. 24).

TT: She managed the whole of this great agricultural firm. (p. 24)

The author uses the positively charged word "company controller." The translator maintains this positive connotation by translating it as "she managed the whole of this great agricultural firm."

The data above also shows similarities in the rhetorical structures used to construct ideology in the ST and TT, including hyperbola, repetition, metaphor, and rhetorical questions. Based on the analysis, it appears that the author and translator use hyperbola in describing the female characters' characters, ranging from the beloved of the gods, the dream of every young man, the richest in the world, to making the female characters' residences feared by the community. The following is an example of a rhetorical construction analysis using hyperbola in the ST and TT:

Data 1a

ST: *Seorang pribadi yang memiliki segala, kekasih para dewa.* (p. 14)

TT: One who possessed everything, the beloved of the gods. (p. 18)

Data 1a shows that the author uses hyperbola to describe a female character as the beloved of the gods. The translator retains the hyperbola "beloved of the gods" in the ST by using the word "beloved of the gods," which also means "beloved of the gods." Thus, the translation maintains its ideological structure.

The rhetorical construction of repetition, as demonstrated by the analysis, is that the author and translator repeat their admiration for female characters in terms of their intellect, equality, work ability, or freedom. The following is an example of a rhetorical construction analysis using repetition in the ST and TT:

Data 11b

ST: *Aku masih terpesona melihat seorang wanita Pribumi bukan saja bicara Belanda begitu baik, lebih karena tidak mempunyai suatu kompleks terhadap tamu pria.* (p. 34)

TT: I was amazed not only that this Native woman could speak Dutch so well, but also that she was so relaxed with a male guest. (p. 30)

The author demonstrates the repetition of feminist ideology in the form of admiration for women's intellectual abilities, as indicated by the words "amazed." The translator maintains this ideology by translating the repetition as "I was amazed" in the ST.

The third rhetorical construction is metaphor. The author and translator construct feminist ideology using metaphor. The following is an example of analyzing rhetorical constructions in the form of metaphor in the ST and TT:

Data 44a

ST: *Nyai yang pandai menggenggam hati orang seakan ia dukun sibir* (p. 71)

TT: Nyai, with her power to grip people's hearts as if she were a sorceress. (p. 57)

The author uses metaphor to describe the female character's ability to control others to follow her will by using words like a witch. The translator maintains this form by translating it as "if she were a sorceress" in the ST, which has the same meaning as the ST.

The fourth rhetorical construction is the rhetorical question. The following is an example of rhetorical construction analysis in the form of a rhetorical question in the ST and TT:

Data 14c

ST: *Apa sekolahnya dulu?* (p. 34)

TT: Where was she educated? (p. 30)

The author uses rhetorical questions to demonstrate intellectual admiration for the female character by asking where she went to school. This structure is maintained by the translator by using rhetorical questions in the ST with "Where was she educated" using the modulation technique.

This construction reinforces the ideological significance of the data in the novel *Bumi Manusia*. The hyperbola data in the ST and TT demonstrates how women's roles are exalted as powerful figures and subjugate many. The repetition data also demonstrates the repetition of female characters' intellectual abilities or women's work in the public sphere. Repetition aims to construct meaning through continuous motivation. The metaphor data demonstrates that metaphors can be used as ideological control to describe the abilities of female figures through similes. The rhetorical question data also demonstrates feminist ideology through affirmation in the form of questions. Thus, the representation of feminist ideology can be reliably seen in the novel *Bumi Manusia* and its translation, *This Earth of Mankind*, through rhetorical construction.

The techniques that impacted the shift in ideological construction were identified through the application of reduction techniques. The following data findings:

Table 4. Ideology Construction Shifting

No	Ideology Structure	$\Sigma$	Information
1	Word Choices	8	Shifting
2	Rhetorical Structure	3	Shifting
	$\Sigma$	11	

Source: Author (2025)

The data above demonstrates the use of reduction techniques in translating linguistic units with feminist ideology in the ST, resulting in the loss of ideological structures in the form of word choice and rhetorical framework. This can be seen in the following data:

Data 14b

ST: *Di mana lagi bisa ditemukan wanita semacam dia?* [*Where else can you find a woman like her?*]  
(p. 34)

TT: -

The author uses a rhetorical question to demonstrate intellectual admiration for the female character by asking where else one could find a woman like her. This rhetorical question contains feminist ideology, characterizing women as possessing intellectual abilities that contrasted with those of women in general at the time. However, the translator decided not to translate this clause, resulting in the loss of feminist ideology.

Data 9a

ST: *Aku sendiri yang merangkai* [*I put it together myself*] (p. 31)

TT: -

The author frames the female character as someone who has the ability to do something on her own. However, the translator performs a complete reduction by removing the clause. This results in the feminist ideology contained within the TT not being conveyed.

Based on an analysis of the translator's techniques, methods, and ideologies in translating lingual units with feminist ideology, it was found that the types of techniques used were single, duplet, and triplet variations, with the most dominant technique being transposition. This technique is carried out by changing the ST structure into a structure acceptable to the TT without changing the meaning. Based on the techniques used, the translator's method is a target language-oriented method, namely the communicative method. The translator's dominant ideology is domestication with a partial mediation level, which allows the text to be closer to the target reader without radically changing the ST. The results of the analysis of ideological devices indicate that

after the lingual units are translated into the TT, the majority of ideological devices do not shift into the target language. The techniques that cause the shift in ideological devices are reduction and generalization techniques

Feminist ideology as an ideology is one aspect of feminism. According to Harnois (Harnois, 2012), feminist ideology as an awareness of gender injustice can be viewed as ideology, identity, and practice. These three aspects are constantly evolving dynamically in response to socio-political, economic, and technological changes. In this study, the author focuses on highlighting feminist ideology as an ideology in literary works, namely how authors, using their beliefs and knowledge, express resistance to gender injustice. In its creation, a literary work is inseparable from the author's knowledge, experience, and belief system. This knowledge, experience, and belief system are what Lefevere & Bassnett (Lefevere & Bassnett, 1990) term ideology. Therefore, literary works that use language as their medium inevitably contain the author's ideology.

Devices that form ideology in a text can take the form of word choice or lexicalization and rhetorical construction. This research findings show that word choice used to construct ideology in the ST includes framing to frame a condition, words to construct identity, and charged words. Ideological devices in the form of rhetorical construction consist of hyperbola, repetition, metaphor, and rhetorical questions. The ideological devices in the ST can then be transferred into the TT through the selection of appropriate techniques, so that both the ST and TT have a comparable ideological structure. This research aligns with that conducted by Prasetyani (Prasetyani, 2019) who found that writers demonstrate their ideology through emotive and motivating word choices. This research also shows that rhetorical frameworks can construct ideology through repetition, disguising the author's intent, emphasizing something, and offering thoughts through rhetorical questions. The difference in this research lies in the assessment of ideological devices as one aspect used in assessing translation quality. This aligns with Fang's opinion (Fang, 2011) that ideological transfer as a result of translation through translation relies on comparative analysis at the micro-level, including lexical, syntactic, and speech act levels. Thus, ideological differences can be articulated. Analysis of ideological devices in the ST and TT allows for the observation of ideological transfer between languages.

#### 4. Conclusion

This research was motivated by the difficulties in translating literary works due to differences in linguistic, cultural, and literary aspects. Translation, as an ideological activity that reproduces the source text into the target language, encounters difficulties when confronted with the author's ideology. Translators need to understand ideology in translation so that translated novels can reflect the same ideology. However, translation issues involve different languages and socio-cultural contexts, so translation work requires a model that can be recommended as a guide for translation. The analysis of the representation of linguistic units with feminist ideology and their ideological devices revealed in linguistic units of words, phrases, and clauses, with the most dominant ideological device being repetition. The most frequent repetition is the repetition of admiration for the intellectual abilities of female characters. Almost all the strategies of translation implemented by the translator—such as transposition, modulation, or borrowing—are able to maintain the ideology feminism in the text. In some cases where the translator used reduction, it has caused the shifting of ideology. However, this research has a limitation because the theories were used to analyzed came from western theory of feminism which were different from Indonesian context. Therefore, a research of feminism using Indonesian context is necessary. Feminism in Indonesian context involves not only oppression by the capitalism but also started from patriarchy society. Indonesian women have to endured oppression from home, society, and economic structure.

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