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RESEARCH ARTICLE

Nyai's Rebellion: When the Author and Translator Unchained the Woman Character from Men's Domination (A Critical Discourse Analysis)

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ARTICLE INFO	ABSTRACT
	In all over the world, women's thought and behavior have been interesting issue to be discovered, including in literary art. This research examines the ideology of patriarchy and feminism within translated novel This Earth of Mankind. How the translator brought the ideology to the translated novel might be a heavy task. The method of this research was qualitative content analysis using the critical discourse analysis perspective. Data was obtained from discourse within the novel. Data were collected by observing and noting. Data then analyzed using qualitative content analysis by Phillip Mayring. The ideology of patriarchy and feminism were analyzed using approach of critical discourse analysis by Sara Mills which have four sub themes: character/ role, vocalization, fragmentation, and schemata. The result shows how the author liberated Nyai as the woman character from man domination. Nyai had become a ruler of her own business and free to show her standpoints which opposites to the patriarchy world of Javanese. The analysis shows how ideology of patriarchy, radical feminism, Marxist feminism, liberal feminism, and social patriarchy feminism wrapped inside the novel which are translated into English. This research can bring a new point of view on how seeing a literary art. It is clearly can be seen if a translated novel can also act as a media of annunciate and denunciate such as its source novel.

INTRODUCTION

Many studies in literary art displays women from their images, weakness, or their emotions (Al-Matrafi, 2023; Bishara, 2021; Yang & Zhang, 2022). Most of the women characters, especially in Asia, developed by a stereotype schema taken from weak or oppressed condition then being helped by a hero, which usually a man. This paper discovers how women have been portrayed within a literary text from the perspective of a *Nyai*. *Nyai* is an appellation to a native woman who became the mistrees of a foreigner in colonialism era. *A Nyai* usually lived in a wealthy condition but seen contemptible by the society. This stand point brought the author then translated into another language by the translator. Women's role in real life or in mimetic world is often asked by feminists or by their counterpart. Women have become an interesting issue to be discussed as women have become our patron since the beginning of our life (Wardhani, Zuriyati, & Lustyantie, 2021). How woman placed and framed are sometimes argued, even within the world of translation. Feminism is a movement based on assumption if women is always oppressed and exploited so this movement tries to end this kind of oppression (Fakih, 1996), or trivialized as 'man hating' (Yuill, 2012). It is also defined as liberation from sexist role pattern, domination and also from oppression (Hooks in Harkness &

Cheyne, 2019). The oppression does not only happen in real life but also happens in the world of art. Women position in Indonesia art, whether in cinema or literary world, is still marginalized and considered it as something normal and women are also (Ibrahim dan Suranto, 1998).

Reading literary texts has its own challenge such as understanding the importance of the author's style choices (Kuijpers & Hakemulder, 2018). Reading a literary text also requires a critical approach to reveal what is kept in it, such as social world or power relation (Priyatni in Halimah, Sumiyadi, Mulyati, & Damaianti, 2020). Literature symbolizes the tension, conflicts, and contradiction of its society in the form of word-images. The interaction between self-awareness, nature, and environment has brought literature act as a mean of life and part of human self-realization (wa Thiong'o, 1997). The self-realization held by the author become one of the aspects that influenced her/his writing. This belief held by the author, named ideology.

This Earth of Mankind wa*s* originally translated by Max Lane in 1983 from the origin novel*, Bumi Manusia* written by Pramoedia Ananta Toer, was published by Hasta Mitra in 1980 and became Indonesian best seller. This novel was printed until six times because valued had a good quality based on its content and literary. This novel also became the only Nobel's candidate from Indonesia for literary art category. It represents contemporary language, dialogues and narrative dialogis, and has been translated by professionals (as validity indicator of high quality) (Adamczyk, 2020).

Ideology manifestation within translation has increased into a significant issue in translation study. It is encouraged by understanding that translation is a social practice which shapes, maintain and also holds asymmetric values among parties involving within hegemony practice (Cunico & Munday, 2007). Ideology translation activity is also considered a professional achievement since it reflects linguistic competence and translation expertise (Petrescu, 2015). It is an important issue requiring an integrated competence. Ideology within translated texts cannot be eluded because translation is a product of translator's choice (Valerio, 2013).

Language and ideology are two entities are two interesting topics. In one side, ideology is an understanding framework interpreted by human into idea and experience to be taken into real life. Simpson (1993, p.5) states if ideology as set of value system and belief. In relevant to Simpson, Fairclough (1996, p.3) states if language and power requires a conscious, especially in the way language contributes in people domination. Ideology comes from assumption, beliefs and values system which are shared, accepted and held by a group of society. It becomes dominant if strong political and social institution such as government, law or medical profession hold and mediate those values.   The primary belief in critical linguistic is language reproduces ideology. Language as an integrated social practice is unavoidable associated to other social-political context where the language exists because people use language in an occupied space requiring context, such as ideology system and social institution. Because of language operates within social dimension, it must reflect and also build an ideology (Simpson, 1993, p.5). An ideology itself considered as visible model which connect individuals to their society (Silalahi, Rafli, & Dewanti, 2021).

Jorgensen & Phillips (2002) states if discourse as a particular way of talking about and understanding the world (or an aspect of the world). Discourse is a special way of talking about and understanding the world (or aspects of the world). In other words, through understanding discourse, one can understand the world and its aspects because discourse is a tool for talking about the world's problems. Faiclough (1989) initiates the social theory underlying and illustrates various examples of CDA's fields, objectives and methods. In the next stage Fairclough and Chouliariki (1999) elaborated on the progress of CDA in terms of power and ideology. Shaw and Bailey (in Habiburrahim, Rahmiati, Muluk, Akmal, & Aziz, 2020) states if discourse can occur within talks, interactions, symbols, or even documents. CDA also works to reveal how surface structure of language choices in a text covers ideological presuppositions (Machin & Mayr, 2012)

One of the CDA models is the Sara Mills discourse analysis model which is an analysis model with a feminist perspective that shows how women are depicted in text in a marginal position which is manifested in text form. Sara Mills' model of critical discourse analysis theory is a model used in analyzing discourse from a feminist perspective. This view is based on the fact that discourse is a negotiation of textual elements and codes and forces outside the text that will influence both the way the text is constructed and the way it is understood what is written (Mills, 1995; 1998, p.123). A major part of Sara Mills CDA's idea is how this model try to see the position of the subject and the object of the story appearing in the text which affects the structure of the text. This model also focuses on the position of the reader and writer in the text (Perwitasari & Hendariningrum, 2014). Sara Mills' CDA model provides an overview of the ways in which women are marginalized in news texts, and how this form is carried out. It uses a certain discourse strategy so that when in the text, women's appearance becomes bad (Eriyanto, 2011, p. 199). The position of the subject and the object of the news will determine how the condition of the text structure is as well as how the overall meaning is.

Mills (2008) states if feminism is classified into two waves which are The Second Wave and The Third Wave. In general, the focus of second wave is women language as minor class while in the Third Wave it focuses on against women homogeneity as a group. In other word, the third wave is trying to analyze women utterance without assuming it to its group. Along with Mills, Tong (2018) classified feminism specifically into liberal, radical, Marxism and social. Liberal feminism aimed to see equality of right and opportunity for women. It is based on paradigm if woman as an individual has the same right for freedom in developing herself as man does. For radical feminism, the sexual differentiation on work is caused by patriarchy system which caused woman's body as an object of man's oppression. Men are not only taking granted from women but also exploiting them. For radical feminism, this sexism differentiation has rooted within society so it is required a fundamental changing. One of the efforts from this feminism is a refusal of using woman's body as a man object. This is a one way to end patriarchy which is considered exploiting woman's body (Aftor, 2018; Nurotin, 2018; Perwitasari & Hendariningrum, 2014). The other feminism paradigm is Marxist feminism which is based on anti-capitalism of Marx's theory (1867). Marxist vision then rejected by social feminism and modified by Zillah Eisenstein (1979). Eisenstein used class and gender analysis in understanding oppression on women. The issue taken by capitalist patriarchy was opposing vision and ideology existed within society including the structure and uneven system caused by gender (Fakih, 1996).

Several studies have been conducted by taking translated novel *This Earth of Mankind* as source of data which focus on ideology in translation and translation of ideology. Fitriyani (2013) in her research focused on ideology of translation and tried to analyze expression bound in Indonesian culture. Another research conducted by Purwanti & Mujiyanto (2019) entitled dengan *The Ideology In The Indonesian-To-English Translation of Cultural Terms in Toer's **Bumi Manusia***. This research aimed to discovered cultural terms in the novel, the technique used and explained how the technique could reflect ideology of translation. Based on those studies, it can be seen if they had the same focus but different in sub focus. Fitriyani had sub focus cultural bounds while Purwanti & Mujiyanto analyzed cultural terms. While Other relevant research was carried out by Ulfah (2016) who focused on identifying the negation of Indonesian translated into English, analyze the various strategies used by translators to translate the negation in the novel *Bumi Manusia* into English, evaluate the accuracy of the translation of negation from Indonesian to English and explain its pedagogical implications. It can be seen the focus of the research was negations.

Wiles (2019) in his research *Translating "Swear & Curse Words" from Indonesian Literature* into English was still focusing on translation strategies. The data source of this research was taken from the novel *Bumi Manusia* and its translation *This Earth of Mankind*. The purpose of this study was to examine the best strategy in translating expletives and curses in Indonesian literature with Javanese culture into English. The strategy used when swear words and swear words cannot be matched is to

translate literally, replace TL swear words with the closest features with the help of context and language features, add stressors to maintain emotional meaning, use forms that are totally different from swear words but have meaning. At the same time, swearing and cursing using animal names can be replaced with swear words and swear words that are different but have the same meaning, swear words with the onomatopoeia form can be maintained as long as they are in accordance with the context. The strength of this research is the sub-focus of research that not only represents the linguistic structure but also describes real life in the past and has socio-cultural value. this is due to the existence of swear words and swear words in Javanese culture which have become archaic. However, in the researcher's opinion, the weakness of this study lies in the research method. In his article, the researcher does not categorize and position new strategies or findings from his analysis of existing theories of translation strategies such as Newmark (1988), Baker (2001) or Vinay and Darbelnet (2000).

Based on the relevant research above on the novel translated *This Earth of Mankind* from the period 2008 to 2019 above, it has strengthened the author to take this novel as research data. The similarity between the author's research and previous researchers, of course, lies in the data source, namely the translated novel This Earth of Mankind. However, the author proposes a novelty in this research in the form of a sub-focus of research which includes the translation of patriarchal ideology, liberal feminism ideology, radical feminism ideology, Marxist feminism ideology and patriarchal capitalist feminism ideology. Based on a search of national and international journals, the author finds that there is no research with sub-focus proposed by the author. Thus, it is certain that this research offers novelties that are expected to contribute in various fields of science. The above studies also prove that translation research is still a hot and interesting issue. This confirms many views of intellectuals that translation studies are indeed interdisciplinary in nature, but this does not mean that this discipline has not developed its own methodologies and theoretical frameworks.

Based on the literature review, the novelty of this research is in the form of the study area and the sub focus of the research. There have been many studies conducted on the novel *Bumi Manusia* by Pramoedia Ananta Toer, but none of them have used the translation of *This Earth of Mankind* as a data source and made the translation of feminism ideology as the sub focus. Thus, the novelty of this research lies in the holistic point of view of the study of the translation of feminism ideology in the novel translated *This Earth of Mankind*. Considering the urgency of ideology issue, the researcher conducted an analysis and tried to discover the research question of how was the patriarchy and feminism ideology within translated novel *This Earth of Mankind*?

MATERIALS AND METHOD

This research was a content analysis qualitative using critical discourse analysis of Sara Mills model. This model was used to analyze a text from feminist paradigm. CDA by Sara Mills based on the assumption if a text is an elements and codes negotiation involving understanding of written text (Mills, 1995; 1998, p.123). This CDA does not only focus minor context but also macro context such as social patterns (Carter & Simpson, 1995, p.15). in this way, it relates words and phrases to bigger idea, ideology, through text's patterns and structures. Sara Mills's CDA framework used to analyze on how a stereotype idea in deciding a language choice in drawing fiction or paper character and the way people describing themselves. This CDA consists of four sub themes such as characters/roles, vocalization, fragmentation, and schemata.

a.   Character/ Role

Character/role is a way to introduce female or man character within a text. It is in the form of words where the readers can learn how to develop idea into a set of ideology along with the text together with the idea about man and women which lives within the society.

b.   Fragmentation

Fragmentation is a process of separating body's elements within a text. This process includes two main effects which are: body becomes depersonalization, object and reduction into pieces. Second, women's fragmentation is associated to man vocalization because women protagonist cannot be represented as a conscious physical creature and the background cannot be drawn from her point of view. Women are shown as objects to be preyed by man

c. Vocalization

Vocalization is a perception within the story which can be done externally or internally. External vocalization is felt closer to narrator-vocalizer. The aim of this sub theme is as a media to identify conscious where fiction happens in the text. It can manipulate readers' sympathy through existing vison and implicit evaluation within the representation (Bal, 2017).

d. Schemata

Schemata is a bigger discourse framework that operates text in a wider scale in producing different view of man and women. Brown and Yule (1983) explains schemata as something has been determined to effect people in order to interpret his/her experience in a particular way.

Data of this research were all quotes in the level of discourse which contained ideology of patriarchy, feminism liberal, radical, Marxis, and capitalist patriarchy. Data then analyzed using CDA of Sara Mills.

The focus of this research was ideology in translation while the sub focuses were patriarchy ideology and feminism ideology such as liberal, radical, Marxis, and capitalist patriarchy.

Data was collected using observing and noting technique. Observing technique was used to collect data through language comprehension whether written or orally (Mahsun, 2012, p. 92). This technique was used to obtain data by observing language use within the novel. Data collection was also conducted by noting to support the observation technique.

Instrument or main tool in this research was the researcher herself (Moleong, 2017, p. 168). The researcher acted as planner, collector, analyst, data interpreter, and reporter of the research. Qualitative research has a specific character where the researcher has an important role within all process. Besides, the researcher was also helped by other instruments such as novel text, paper, marker, pen, and data card in the form of table to describe data.

Tabel 1. Research Data Card

No	Code	Data	Category (Sara Mills's CDA)	Categorization
1			Character/Role	
			Vocalization	
			Fragmentation	
			Schemata	

Source: Sara Mills's Model of CDA (2008)

Data were collected then analyzed using qualitative content analysis by Philipp Mayring (2004). Mayring (2010) explains if qualitative content analysis is a set of techniques used to analyze various data covering their meaning and also main idea within the text. The technique of qualitative content analysis used in this research was developing category inductively.

Finding credibility is a process of guarantying the result degree of the research as an act of research responsibility (Moleong , 2017, p. 320). The researcher used data credibility by expert triangulation.
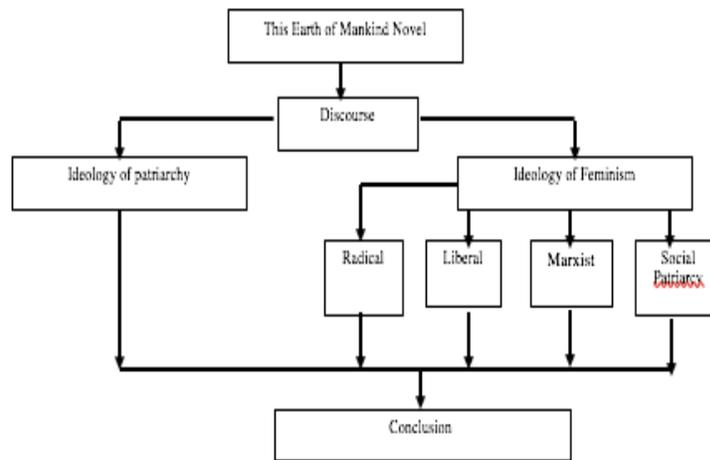
Herewith the research diagram:

Figure 1. The Research Diagram

RESULTS

Ideology of Patriarchy

Table 2. Analisys of Ideology of Patriarchy

No	Code	Data	Category (Sara Mills's CDA)	Categorization
1	01/CDA /P	And the important thing was there was one of these that I looked at more often than any other: a photo of a beautiful maiden, rich, powerful, glorious, one who possessed everything, the beloved of the gods	Character/Role	Patriarchy (patriarchy relation in sexuality)
			The woman is characterized and valued by her appearance which is marked by word 'beautiful'. Beautiful is a stereotype word in describing woman.	
			Vocalization	
			The woman is vocalized by man character who acts as narrator. It means the woman has no opportunity to describe herself. She becomes the object.	
			Fragmentation	
			By the word 'beautiful' the woman character is fragmented through her face. The word beautiful points at face as a part of body.	

No	Code	Data	Category (Sara Mills's CDA)	Categorization
			Schemata	
			The schemata show if it is normal to treat woman as an object.	

Originally, feminism was based on rejection to patriarchy ideology. Patriarchy based on Weber (1947) points on governing system where men rule society through their position as house holders. This concept is considered to be rooted from ancestor feudalism which bound land owners to their workers. This concept then spread into patrimonialism as traditional form of feudalism men domination often found in Asia (Nilan & Demartoto, 2012). Along with that, Hollows (2010) describes if patriarchy is a system of man domination. It is formed historically from the dynamics relation of man domination (Simanjuntak & Sari, 2014).

Data analyzed above shows what in daily life Walby (1990, p.16) draws as patriarchy can be seen from power relation covering production relation within family, patriarchy relation in laboring, patriarchy relation within state, male violence, patriarchy relation in sexuality and patriarchy relation in culture institution. Data has shown if woman is oppressed by man and treated as an object of sexuality and stereotyped as low class in culture institution. It is clear what has been stated by Ibrahim dan Suranto (1998) if women position in Indonesia art, whether in cinema or literary world, is still marginalized and considered it as something normal.

In this novel, Pramoedya uses a third person perspective. According to Damono (2000)

a third person point of view, the narrator (author) has the ability to know. It means that the author can penetrate space and time, has the freedom to enter into the all characters' minds and already knows what will happen to the characters.

Ideology of Feminism

1.   **Marxist Feminism**

Table 3. Analisys of Ideology of Marxist Feminism

No	Code	Data	Category (Sara Mills's CDA)	Categorization
1	01/CDA/M	Here too there were women workers. They were sweeping, rinsing down the pen floors, and scrubbing them with very long-handled brushes. They all seemed surprised to see me there.	Character/Role	Marxist Feminism
			The woman is characterized and valued as a worker	
			Vocalization	
			The woman is vocalized by man character who acts as narrator. It means the woman has no opportunity to describe herself. She becomes the object.	
			Fragmentation	
			By the word 'beautiful' the woman character is fragmented through her face. The word beautiful points at face as a part of body.	

			Schemata	
			The schemata show if it is normal to treat woman as an object.	

Source: Data Analyzed

Data analyzed above shown if the woman acts a worker. This condition is opposite to capitalism and patriarchy which treat woman as subordinate class. The writer suggests woman can appear in public area and refuses the social construction if woman belongs to domestic area. It is relevant to Marxist feminism which is a concept based on the anti-capitalist theory by Marx (1867) Capitalism is an understanding based on the fact that a few people who have economic and industrial resources become the rulers. In this view of feminism, women's oppression is caused by capitalism and patriarchy. Therefore, so that women are no longer oppressed, it is necessary to abolish the capitalist system. These circles are against capitalism and patriarchy(Karim, 2014; Simanjuntak & Sari, 2014)

2.   Liberal Feminism

Table 3. Analisys of Ideology of Liberal Feminism

No	Code	Data	Category (Sara Mills's CDA)	Categorization
1	01/CDA/L	Nyai Ontosoroh left us. 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. Where was she educated? And why was she only a nyai, a concubine? And who educated her to be so free, just like a European woman? What had been a sinister, eerie place was changing into a castle of puzzles.	**Character/Role**	Ideology of feminism liberal
			The woman is characterized and valued as a native woman but has a good intelligent and well educated similar to European woman and can treat male guest.	
			Vocalization	
			The woman is vocalized by man character who acts as narrator. It means the woman has no opportunity to describe herself. She becomes the object.	
			Fragmentation	
			By the words 'just like', the woman character is fragmented throughout all her appearance.	
			Schemata	
			The woman character seems to refuse the schemata if a woman cannot as free as man.	

Source: Data Analyzed

Data analyzed above shown if the woman is characterized and valued as a native woman but has a good intelligent and well educated similar to European woman and can treat male guest. The woman is vocalized by man character who acts as narrator. It means the woman has no opportunity to describe herself and becomes the object. By the words 'just like', the woman character is fragmented throughout all her appearance. The woman character seems to refuse the schemata if a woman

cannot as free as man. Setiadi (2011) mentions in Indonesian culture currently there is the term "pingitan," which means that women must stay indoors and cannot work outside the home, and are not even given the right to receive education. The idea if woman as a sub ordinate class is the idea rejected by liberal feminism which rejected by Wollstonecrat (1792; 1992). She notes that women do not have the ability to generalize ideas into knowledge because this ability is not common to both men and women. Literary works such as novels, music, or poetry have positioned women as creatures of sensation with which their characters are awakened when the task is carried out. This causes women in literature to be unable to achieve intelligence to become rational beings.

3.   Radical Feminism

No	Code	Data	Category (Sara Mills's CDA)	Categorization
1	01/CDA/R	The only teacher who did not change was Miss Magda Peters, the Dutch language and literature teacher. She still hadn't married. All over her exposed skin there were brown freckles. Her clear brown eyes were always sparkling. At first her appearance tended to make you laugh. She struck me as looking like a white, female monkey with an ever-surprised face. But then as we listened to her first lesson, we all became quiet. The impression of a white, fe male monkey disappeared. Her freckles vanished. A feeling of respect replaced all this.	Character/Role The woman is characterized and valued as a teacher. She is described as an unmarried person. Vocalization The woman is vocalized by man character who acts as narrator. It means the woman has no opportunity to describe herself. She becomes the object. Fragmentation By the words 'skin, clear brown eyes' the woman character is fragmented throughout her complexion, eyes and voice. Schemata The woman character seems to refuse the schemata if a woman usually wants a marriage. Instead, the woman character refuses marriage.	Ideology of radical feminism

Source: Data Analyzed

Data analyzed above shown if the woman is characterized and valued as a teacher. She is described as an unmarried person. The woman is vocalized by man character who acts as narrator. It means the woman has no opportunity to describe herself. She becomes the object. By the words 'skin, clear brown eyes' the woman character is fragmented throughout her complexion, eyes and voice. The

woman character seems to refuse the schemata if a woman usually wants a marriage. Instead, the woman character refuses marriage. This character is matched to radical feminist paradigm which focuses on sex, gender, and reproduction as places for the development of feminist thought (MacKinnon, 1982). Radical or cultural feminism believes that women's oppression mainly occurs due to patriarchy, which operates at the level of family cultural, where the sexual image of women is objectified so as to oppress them (Agger, 2006).

4. Feminism Social Patriarchy

No	Code	Data	Category (Sara Mills's CDA)	Categorization
1	01/CDA/SP	But everyone talked about his concubine: Nyai Ontosoroh. People admired her very much. She was handsome, in her thirties, and she managed the whole of this great agricultural firm. People called her Ontosoroh, a Javanese pronunciation of Buitenzorg	Character/Role	Ideology of feminism Social Patriarchy
			The woman is characterized and valued as a Javanese woman. She is described as a handsome and wel l managed.	
			Vocalization	
			The woman is vocalized by man character who acts as narrator. It means the woman has no opportunity to describe herself. She becomes the object.	
			Fragmentation	
			By the words 'Handsome, the woman character is fragmented throughout all her appearance.	
			Schemata	
			The woman character is described to refuse the schemata if a Javanese woman usually comes up as an obedient person and never shows at public place.	

Source: Data Analyzed

Data analyzed above shown if the woman character, a Javanese woman, had different characters from Javanese women's schemata. Javanese female characters are very identical with Javanese culture, such as speaking soft words, calm, quiet / calm, does not like conflict, emphasizes harmony, upholds family values, is able to understand and understand others, is polite, high self-control / controlled, high suffering endurance, plays a role economically, and loyal / high loyalty described to be able managed (Handayani & Novianto, 2004). The opposite way, the woman character, Nyai Ontosoroh, is described by Pramoedya as a female character whose characters are tough and rebellious. This figure is usually presented as an ordinary people who challenges domination or power within the social life of society. She, as the lowest class in the social structure of Javanese society has the ability

to fight. Pramoedya also wants his readers (the community) to become aware of the responsibility as humans to create justice and truth. One characteristic of socialist realism places art as a medium for growing consciousness (Kurniawan, 2002).

DISCUSSION

Previous studies in general show the strategies and techniques were used in translating the novel. In this research, the researchers tried to discover how women portrayed in a translated novel in the perspective of *Nyai*. In the past time, *Nyai's* term brings negative sense in the Javanese culture because it was directed to a concubine (Jatmiko, 2020). However, looking toward the dynamic change in society, as the Islamic propagation movement was influencing, it showed if *Nyai's* term was changing. *Nyai* was no longer brought negative sense but it becomes a reference of female family members of religious leader of *pesantren* (traditional Islamic learning organization) (Machmudi & Ardhani, 2020). The changing of meaning making by the *Nyai's* term used by the society becomes an important data if Nyai's perspective represents the changing of its society.

Against the era, Pram brought *Nyai* as a ruler of her own business and free to show her standpoints which opposites to the patriarchy world of Javanese. His rebellion represented by *Nyai's* character had evoked the people's awareness of critical thinking (Adi, 2015). Pram brought ideology in his writing to vocalize the people's voice. The attitude of making changes and fight for our life has become essential parts of Pram's book. This research also becomes evidence if this attitude can be transferred into other language. This voice then translated into target language, English, by Max Lane as the translator.

The task brought by the translator the target audience was how to deliver the same motivation from the real author. There was a different culture between the real author and the translator. Culture plays an important role on social interaction. There was a big different in viewing woman from the eastern culture and western. What may be considered acceptable may be an insult in other culture. However, it still can be found the same behavioral and emotional reactions toward the offender across cultures (Ho & Worthington Jr, 2020). Those similarity are the same things required by a translator in delivering culture of source novel into the target language. That assumption had encouraged the researchers to reveal how the western translator portrayed feminism ideology and brought it to the western readers. The researchers found if *Nyai* was characterized and valued as a native woman but had good intelligent and well educated similar to western woman. It was quiet contrary to the setting of time and culture of the novel being set up, which Javanese women were treated different from the men. They did not have the right for education, married being set, or even polygamy (Hellwig, 2007).

These results are comparable and have similarity with Thiong'o (wa Thiong'o, 1997) who states that the interaction between self-awareness, nature, and environment has brought literature act as a mean of life and part of human self-realization. The author and the translator had spoken the same thing through the novel and also its translation. This becomes an evident if translation is not only transmitting form of one language into another. Furthermore, translating is an ideology activity since a text is processed in the translator's mind. Translation also can be affirmed as a performative as it contains a series of transformative acts. Performative word means if translation can produce political transformation (Gould & Tahmasebian, 2020). Feminism ideology was brought by the author through several aspects and translated well by the translator. Based on Sara Mills's CDA it could be seen if women were portrayed through their role, the narrator voice, fragmentation, and also based on the rebellion of schemata in eastern country

Considering the central cores of this research (ideology of feminism in translation), a large of data shown if the translators brought the ideology into the target language. It can be seen from the data displayed above if ideology of patriarchy, radical feminism, Marxist feminism, liberal feminism, and social patriarchy feminism wrapped inside the novel which are translated into English. While

discussing our findings, we already stipulated a number of unanswered questions about present work. First, our research might hint the ideology of the author and also the translator. Second, it is necessary to measure the quality of the translation and also the qualification of the translator for different culture.

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CONFLICT OF INTEREST

On behalf of all authors, the corresponding author states that there is no conflict of interest. All the authors declare that all of them have no conflict of interest.

AUTHORSHIP CONTRIBUTION

Conceptualization: Erna Megawati

Research: Erna Megawati, Zuriyati, Ratna Dewanti

Data analysis: Erna Megawati, Zuriyati, Ratna Dewanti

Writing: Erna Megawati

Writing-revision and editing: Erna Megawati

CONCLUSION

Ideology as a set of thought formed by experiences and understanding about the world which is expressed through language. Novel as a form of language believed contains an ideology. Some researcher proves if women are often oppressed in literary art. When an author writes, he brings his ideology. This ideology often appears in his/her writing. Pramoedya seems to bring his readers (the community) to become aware of the responsibility as humans to create justice and truth.

The result shows if there is ideology of patriarchy which is originated from the belief of man domination in all aspects of life. Besides patriarchy, the analysis also shows if there is ideology of feminism within the translated novel. This research also proves if translation is an ideological activity.

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