

POWER RELATIONS AND SOCIAL REPRESENTATION IN THE ARABIC-INDONESIAN TRANSLATION OF TA'LIM AL-MUTA'ALLIM: A CRITICAL DISCOURSE ANALYSIS

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Abstract

Text translations such as Ta'līm al-Muta'allim serve as the primary reference for students' moral and manners development, with the potential to instill a particular perspective on authority, obedience, and teacher-student relationships. However, the translation process often involves unconscious shifts in meaning and ideological adjustments, whether through word choice, sentence structure, or the translator's language style. This study aims to reveal how the lexical strategy in the Arabic-Indonesian Translation of Ta'līm al-Muta'allim shapes power relations and social representation in the context of pesantren. The research uses the Fairclough model of Critical Discourse Analysis approach, focusing on three linguistic values: experiential, relational, and expressive. Data in the form of source text (ST) and translated texts (TT) were analyzed qualitatively by examining distortions, euphemisms, over-/under-lexicalization, additions, and ideologically charged diction. The results showed that the translator used these strategies to normalize the teacher-student hierarchy, reinforce the value of obedience, and adapt the moral message to the pesantren culture. These values work together to shift the domain of experience from theological to ethical learning, making Translation not just a transfer of meaning but also a means of forming Islamic identity and symbolic legitimacy in traditional Islamic education.

Keywords: *Critical Discourse Analysis, Translation Ideology, Teacher–Student Power Relations, Ta'līm al-Muta'alli*

Sari

Terjemahan teks seperti Ta'lim al-Muta'allim menjadi rujukan utama dalam pembinaan moral dan adab santri yang berpotensi menanamkan cara pandang tertentu tentang otoritas, kepatuhan, dan hubungan guru–murid. Namun, proses penerjemahan tersebut sering kali mengandung pergeseran makna dan penyesuaian ideologis yang tidak disadari, baik melalui

pilihan kata, struktur kalimat, maupun gaya bahasa yang digunakan penerjemah. Studi ini bertujuan mengungkap bagaimana strategi leksikal dalam terjemahan Ta'lim al-Muta'allim Arab–Indonesia membentuk relasi kuasa dan representasi sosial dalam konteks pesantren. Penelitian menggunakan pendekatan Analisis Wacana Kritis (AWK) model Fairclough dengan fokus pada tiga nilai linguistik, yakni experiential, relational, dan expressive. Data berupa pasangan teks sumber (ST) dan teks terjemahan (TT) dianalisis secara kualitatif dengan menelaah distorsi, eufemisme, over-/under-lexicalization, penambahan, dan pemilihan diksi bermuatan ideologi. Hasil menunjukkan bahwa penerjemah menggunakan strategi tersebut untuk menormalkan hierarki guru–murid, memperkuat nilai kepatuhan, dan menyesuaikan pesan moral dengan budaya pesantren. Nilai-nilai tersebut bekerja bersama untuk menggeser domain pengalaman dari teologis ke etika belajar, menjadikan penerjemahan bukan sekadar transfer makna, tetapi juga sarana pembentukan identitas keislaman dan legitimasi simbolik dalam pendidikan Islam tradisional.

kata kunci: *Analisis Wacana Kritis, Ideologi Terjemahan, Relasi Kuasa Guru–Santri, Ta'lim al-Muta'allim*

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Introduction

Pesantren is a traditional Islamic educational institution that functions as a center for the transmission of religious knowledge and Islamic moral values in Indonesia (Wantu et al., 2023). One of the main characteristics of pesantren is the tradition of learning the Yellow Book or classical Arabic texts (Saputra et al., 2023). The yellow book became a medium for the inheritance of Islamic intellectual thought from generation to generation. The teaching process is carried out intensively through a bandongan and sorogan system, with kyai serving as the scientific authority and students as students. The relationship between students and kyais who live in the pesantren tradition is also a social context that shapes how this book's text is understood and translated. The relationship is not only pedagogical but also loaded with values of respect, hierarchy, and religious symbolism.

One of the most popular and fundamental yellow books in pesantren education is Ta'lim al-Muta'allim by Burhānuddīn al-Zarnūjī. This book contains guidelines for learning ethics, manners for teachers, and moral principles for seeking knowledge, making it often used as the primary teaching material for beginner students (Huda, 2021). The role of Translation Ta'lim al-Muta'allim into Indonesian is significant because it not only conveys

linguistic meaning from Arabic to the target language, but also carries the social, moral, and religious values inherent in the original text. The Translation of this book is a bridge between the sacred source language and the dynamic social reality of Indonesian Islamic boarding schools, as well as a field of negotiation between religious ideologies and local culture (Sumarni, 2016; Zinhom, 2024). Translation is not a neutral process, but rather a social practice that always involves power, values, and ideologies (Venuti, 1995). Translation cannot be separated from the so-called ideology of language, a set of social beliefs that shapes how a person judges, uses, and interprets language (Schieffelin et al., 1998).

Certain phenomena have recently attracted public attention through media coverage and online debates. One example is a controversial show on Trans7 that depicts students "willing to ngesot" (crawling) in front of the kyai, thus raising accusations of extreme obedience in Islamic boarding schools (Hidayat, 2025). This incident triggered a discourse on how the respect and manners typical of pesantren are represented in the public space. The debate shows how sensitive the issue of social representation and power relations is in the pesantren tradition, primarily when it is raised in the mass media outside their community.

Language ideology in the Translation of classical texts plays an important role because the translated text is a collection of linguistic meanings and is loaded with religious, moral, and social values that form the thinking structure of Muslim society. The ideology of language is closely related to power relations, as Bourdieu et al. (1991) argue: language serves as a tool for social and cultural legitimacy. Each translator's linguistic choices reflect a particular ideological position and can reinforce or renegotiate value systems, from the use of religious terms to sentence structure and delivery styles. (Allababneh, 2021). Translation is also an arena of social representation in which collective values such as politeness, respect for teachers, and religiosity are expressed through language. According to Van Dijk (2012), social representation is a form of shared knowledge that is built through discourse and used to maintain cultural values in society. Thus, the Translation of Ta'līm al-Muta'allim can be seen as a social process that channels ideology and represents the pesantren's social values.

Several previous studies, such as those by Gunawan (2022) and Kred & Rabab'ah (2024), found that every Translation of a sacred text reproduces a socio-religious ideology that reflects the translator's cultural position. Ideological challenges in the Translation of religious texts primarily concern maintaining their sacred meaning and socio-historical context (Khammyseh, 2015; Agliz, 2016; Mousa et al., 2025). Previous studies on the Translation of Sufistic texts such as Al-Hikam, Ihya 'Ulum al-Din, and other Sufism works

have highlighted the ideological aspects, spiritual meanings, and functions of language in translated texts. However, most still focus on linguistic analysis at the micro level without deeply linking it to the social context and power structures that surround the translation process. Studies such as *The Ideology Behind the Translation of an Islamic Moral Ethic Book* by Anis et al. (2022) and *Sufi Healing and the Translation of Metafunction in Al-Hikam Aphorisms* by Anis et al. (2021) have revealed the ideology of the translator through the metafunctional approach of language and themes, while the research on *Syarah Al-Hikam* by Anis et al. (2024) focuses more on the moral and spiritual values of the text. However, no study has comprehensively integrated the Critical Discourse Analysis (CDA) approach to examine how lexical and grammatical strategies in the Translation of classical religious texts shape social representation, Islamic identity, and the legitimacy of scholarly authority. Therefore, this research is here to fill this gap by examining the Translation of *Ta'lim al-Muta'allim* within the framework of AWK Fairclough to uncover the relationship between language, ideology, and power relations in the context of pesantren education.

This research aims to identify lexical aspects in Translation *Ta'lim al-Muta'allim*, including sound distortion, over-lexicalization, under-lexicalization, euphemism, addition, and ideologically laden words. In addition, this study seeks to reveal the power relations and social representations that underpin the choice of translator language. Within the framework of the CDA, language serves not only as a means of communication but also as a tool of domination and resistance (Fairclough, 1995). Therefore, every translation decision is seen as an ideological intervention that reveals the translator's position within the broader social structure. Thus, this study not only analyzes lexical values (experiential, relational, and expressive) but also examines how these choices reflect power relations between the source and target cultures and construct certain social representations in the translated text. The contribution of this research is expected to enrich translation studies in Indonesia by offering a new perspective on the role of translators as social agents in building Islamic meaning and identity in the Indonesian language space.

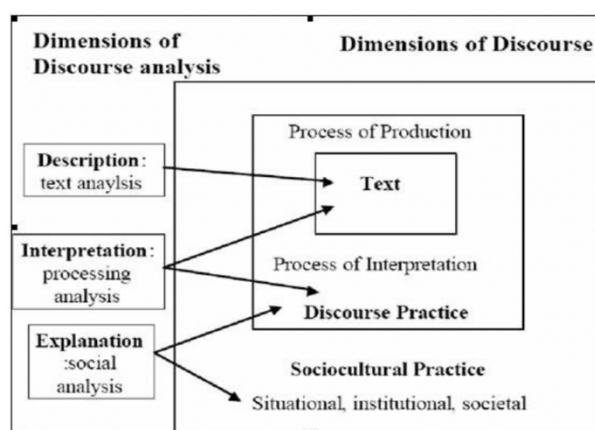
This research makes a theoretical and methodological contribution to the study of religious Translation in Indonesia by integrating the analysis of language ideology (Schieffelin et al., 1998) and social representation theory (Van Dijk, 2012) within the framework of (Critical Discourse Analysis Fairclough, 1995). In addition, this research also expands its theoretical contribution by integrating the Critical Discourse Analysis model (Fairclough) and language ideology theory into the study of the Translation of classical

religious texts. This approach extends the traditional CDA framework by linking language ideologies and social representations, resulting in a more holistic model of translation analysis between linguistic forms and social praxis. This research provides a new understanding for classical book translators, academics, and practitioners of pesantren education regarding the importance of ideological awareness in the translation of religious texts. The results of this study are expected to serve as a reference for developing translation strategies that are not only semantically accurate but also sensitive to the social, religious, and cultural values of the Indonesian Muslim community..

Methods

This study employed a qualitative-descriptive approach. A Critical Discourse Analysis (CDA) developed by Fairclough (1995) was used. This approach was chosen because it can reveal the relationships among language, power, and ideology as they manifest in lexical choices in translated texts. The data source in this study is a translation of the Kitab Ta'lim al-Muta'allim by Abdul Kadir Aljufri (2009), published in Arabic-Indonesian, specifically Chapter IX (How to Respect Knowledge and Teachers). This book was chosen because it contains strong moral and social teachings, thus allowing researchers to examine the representation of social and ideological values transferred through the translation process. From the text, the researcher identified lexical units, in the form of sentences, that have shifted meaning or added ideological elements reflecting the translator's attitude towards the sociocultural context of the target community.

Data was collected by grouping source texts (Arabic) and translated texts (Indonesian) in parallel. Any lexical differences that indicate a change in meaning, addition, or omission of a particular element are recorded and categorized based on the lexical values according to the classification of Fairclough (1995), namely: (1) experiential value, (2) relational value, and (3) expressive value. This classification helps researchers map how ideologies and social values are implicit in the choice of translator diction.



Picture 1. Critical Discourse Analysis Steps (Fairclough, 1995)

Data analysis was carried out in a comparative and interpretive manner by comparing the equivalents of the source text (ST) and the translated text (TT) to explore the forms of meaning manipulation that indicate the translator's ideology. This analysis process follows the three stages of the CDA as stated by Fairclough (1995), namely: (1) the description stage (text analysis) to identify prominent linguistic and lexical forms in the translated text; (2) the processing stage to interpret the relationship between word choice and the sociocultural context of the translator; and (3) the social analysis stage to explain how the lexical choice reflects the power relations and social representation that develops in the target society.

Results and Discussion

Results

1. Experiential Values

Experiential value concerns how the translator represents the content, knowledge, and beliefs of the world in the translated text. In the framework of Fairclough (1989), lexical choices at this level reflect ideological content that may differ from the source text, e.g., the conscious replacement of dominant expressions with other expressions for ideological purposes. In this study, experiential value is realized through two main categories: distorted lexical items and over-lexicalization. Both show how translators manipulate the original meaning in order to fit the text to a particular ideological perspective. Here is the explanation:

A. Distorted Lexical Items

This category includes cases in which the translator ideologically changes the specific lexical meaning of the source text (ST) into the translated text (TT). Distortion occurs when

the translator either increases or decreases the weight of the original meaning in accordance with their ideology (Aidinlou et al., 2014). Similar distortions often occur when translators "degrade certain meanings in ST by changing them in TT for ideological reasons". Here is an example.

ST	TT
وقيل: الحرمة خير من الطاعة، ألا ترى أن الإنسان لا يكفر بالمعصية، وإنما يكفر باستخفافها، ويترك الحرمة	Karena ada yang mengatakan bahwa orang-orang yang telah berhasil mereka Ketika menuntut ilmu sangat menghormati tiga hal tersebut. Dan orang-orang yang tidak berhasil dalam menuntut ilmu, karena mereka tidak mau menghormati atau memuliakan ilmu dan gurunya

Table 1 Data 1 of Distorted Lexical Items

The theological concept of "glory (hurmah) takes precedence over obedience" in the ST turned into advice on the success or failure of people studying in the TT.

ST	TT
والتملق مذموم إلا في طلب العلم فإنه ينبغي أن يتملق لأستاذه وشركائه ليستفيد منهم	Para santri harus saling mengasihi dan menyayangi , apalagi kepada guru, supaya ilmunya berfaedah dan diberkati.

Table 2 Data 2 of Distorted Lexical Items

The term "التملق" (flattery or licking), which in the ST is stated to be "reprehensible except in the pursuit of knowledge," is not translated literally. Instead, TT replaced it with a positive phrase: "to love and cherish each other". In addition, the translator added the concept of "blessings" that did not exist in ST.

ST	TT
لقد حق أن يهدى إليه كرامة * لتعليم حرف واحد ألف درهم	Sungguh pantas bila seorang guru yang mengajar, walau hanya satu huruf, diberi hasiah seribu dirham sebagai tanda hormat padanya.

Table 3 Data 3 of Distorted Lexical Items

The word "لقد حق" means "has become a proper right/obligation"—a strong normative nuance (as if due). TT translates as "It's appropriate," which is more lenient and opinionative, so the normative intensity is reduced.

ST	TT
وقد أنشدت في ذلك: رأيت أحق الحق حق المعلم * وأوجبه حفظاً على كل مسلم	Ada sebuah syair yang berbunyi, "Tidak ada hak yang lebih kecuali haknya guru. Ini wajib dipelihara oleh setiap orang Islam.

Table 4 Data 4 of Distorted Lexical Items

The weakening of the modality of the word "وأوجبّه" means "most obligatory", translated in TT only as "obligatory"—loss of superlative ("most") degrees so that normative forces are weakened.

ST	TT
فإن من علمك حرفا واحدا مما تحتاج إليه في الدين فهو أبوك في الدين	Sebab guru yang mengajarmu satu huruf yang kamu butuhkan dalam agama, "Dia ibarat bapakmu dalam agama."

Table 5 Data 5 of Distorted Lexical Items

ST states emphatically "فهو أبوك في الدين" meaning "so he is your father in religion." While in TT, it is changed to "He is like your father in religion." The word "like" turns an identity statement into a simile, thereby weakening the normative power and certainty of meaning.

ST	TT
وكان يقول: إنما وجدت هذا المنصب بحرمة الأستاذ فأني كنت أخدم الأستاذ القاضي أبا يزيد الدبوسي وكنت أخدمه وأطبخ طعامه ولا أكل منه	Beliau berkata, "Aku mendapat kedudukan ini karena aku menghormati guruku , Abi yazid Addabusi. Aku selalu melayani beliau, memasak makananya, dan aku tak pernah ikut makan bersamanya."

Table 6 Data of 6 Distorted Lexical Items

Overall, the practice of distorting lexical items in the data suggests that the translator is not simply displacing meaning but reconstructing religious experiences into pedagogical ones. The above shift in meaning signifies a systematic effort to adapt universal teachings to the local ethics of pesantren. The strategy of meaning distortion shows how translators reinterpret theological concepts to align with the moral values of education. Thus, distortion becomes an ideological instrument that normalizes the view that spiritual success is synonymous with obedience to the teacher.

B. Over Lexicalization

Over-lexicalization refers to the tendency to use multiple words or synonyms to convey a concept that could be expressed more concisely (Fowler, 1986). This category is described as "over-wording", which is an unusual lexical density and indicates "an intense preoccupation with a meaning". This can be seen in the following example.

ST	TT
والتلمذ مذموم إلا في طلب العلم فإنه ينبغي أن يتلمذ لأستاذه وشركائه ليستفيد منهم	Para santri harus saling mengasihi dan menyayangi , apalagi kepada guru, supaya ilmunya berfaedah dan diberkati .

Table 7 Data 1 of About Lexicalization

The phrase "يتعلق" (licking) in the ST is changed in TT into two positive synonyms: "to love and to love". The translator fills the same meaning space with two words at once, thus overemphasizing the nuances of affection.

ST	TT
ألا ترى أن الإنسان لا يكفر بالمعصية، وإنما يكفر باستخفافها، ويترك الحرمة	Dan orang-orang yang tidak berhasil dalam menuntut ilmu, karena mereka tidak mau menghormati atau memuliakan ilmu dan gurunya

Table 8 Data 2 of About Lexicalization

To convey the concept of "underestimating Allah's prohibition" in the ST, the translator uses two words at once: "to honor or glorify". Although the two words have close meanings, they are used together in TT.

Over-lexicalization in the data reveals the translator's emotional intensity towards the values of respect and compassion. The repetition of diction such as "love and cherish" or "respect and glorify" signifies an ideological impulse to emphasize the ethos of a harmonious relationship between teacher and student. This strategy serves not only as a lexical variation but also as an ideological mechanism that reinforces the moral message: that respect for teachers is central to the pursuit of knowledge.

2. Relational Values

Relational value relates to how social relationships between participants are manifested through language (Fairclough, 1989). In Translation, this is evident from the way the translator chooses words to denote the relationship of power, social distance, or politeness between the author, the translator, and the reader. Relational values are traces and clues to social relationships that are actualized via text (Fairclough, 1989). In other words, lexical choices can reflect whether the text maintains formality, shows solidarity, or conceals intent for the sake of specific social relationships. In this study, relational value is explored through Under-lexicalization and euphemism. Both are linguistic strategies for managing politeness and social sensitivity in translated texts.

A. Under-Lexicalizations

Under-lexicalization is the opposite of over-lexicalization. This strategy means that the translator deliberately avoids, suppresses, or replaces a lexical item that actually directly refers to a particular concept (Fowler, 1986). In other words, there is a meaning in the source text that is omitted or "covered up" in Translation, often because it is perceived as sensitive or inconsistent with the translator's ideology/goals. Here is an example:

ST	TT
اعلم أن طالب العلم لا ينال العلم ولا ينتفع به إلا بتعظيم العلم وأهله، وتعظيم الأستاذ وتوقيره	Para pelajar (santri) tidak akan memperoleh ilmu dan tidak akan mengambil manfaatnya, tanpa mau menghormati ilmu dan guru

Table 9 Date: 1 of Under-Lexicalizations

The ST says "respect for knowledge and the people who possess it" (أهله, 'ahlihi'), but the TT only mentions "knowledge and teachers". The term "أهله" (scholars/knowledgeable people) is not translated, so the scope of respect narrows to only knowledge and teachers.

ST	TT
والتملق مذموم إلا في طلب العلم	Para santri harus saling mengasihi dan menyayangi.

Table 10 Data 2 of Under-Lexicalizations

The word "التملق" (flattery) does not appear in TT at all. The translator removes the concept of "licking" from the Translation and replaces it with a positive concept (affection). This is a clear example of underlexicalization: terms with negative connotations are suppressed to maintain the text's upbeat tone.

ST	TT
والقاضي الإمام فخر الدين الأرسابندي كان رئيس الأئمة في مرو وكان السلطان يحترمه غاية الاحترام	Al Qadhi Fahrudin Adalah seorang imam di daerah Marwa yang sangat dihormati oleh para pejabat negara.

Table 11 Data 3 of Under-Lexicalizations

The word/element "رئيس الأئمة" (chairman/leader of the imams) is reduced to "an imam" in the TT. The downgrade of status from "leader" to "member" is an under-lexicalization that weakens the authority of the figure. In addition, there is an element of hyperbole, "غاية الاحترام" (as optimally respectful), which is not maintained; TT only leaves "highly respected".

ST	TT
ومن توقيره توقير أولاده ومن يتعلق به	Termasuk menghormati guru Adalah menghormati putraputran, dan orang yang ada hubungan kerabat dengannya.

Table 12 Data 4 of Under-Lexicalizations

In the ST, the phrase "ومن يتعلق به" meaning "anyone who has a relationship with him" is simplified to "related relationships" only. The change shows under-lexicalization: a broad term is narrowed to the point of becoming partially referential and losing meaning. Narrowing social relations to kinship, TT shifts the ethical emphasis from respect in the broader community to the nuclear family. The loss of the element of students, followers, neighbors, etc., weakens ST's normative message about the breadth of manners respecting those who are "related" to the central figure.

ST	TT
فمن تأذى منه أستاذه يحرم بركة العلم ولا ينتفع بالعلم إلا قليلا	Oleh karena itu seorang santri tidak boleh menyakiti hati gurunya, karena belajar dan ilmunya tidak akan diberi berkah.

Table 13 Data 5 of Under-Lexicalizations

Removal of the propositional information "ولا ينتفع بالعلم إلا قليلا." The narrowing of the cause-and-effect scheme of the two consequences (hindered by blessings and few benefits) to one effect only (not given blessings).

The findings in the under-lexicalization category show that translators selectively suppress elements of meaning deemed sensitive or incompatible with local ethics. The disappearance of negative terms such as at-tamalluq (licking), ahl al-'ilm (scholars), raisul aimmah (chief of the imams), wa man yata'allaqu bihi (anyone who has a connection with him) created a text that focuses more on moral relations and the teacher-student hierarchy. Thus, this strategy plays a role in maintaining the social image of translators and their readers and reinforcing the ideology of politeness typical of the pesantren tradition.

B. Euphemism

Euphemism is the choice of a more subtle or neutral word in place of a word that is considered rude, taboo, or has a negative connotation (Allan & Burridge, 1991). Euphemistic expressions avoid "negative values" by substituting more ordinary or acceptable words. Here is an example:

ST	TT
قال علي رضي الله عنه: أنا عبد من علمني حرفا واحدا، إن شاء باع، وإن شاء استرق	Sayyidina Ali karramallahu wajhah berkata, "Aku Adalah sahaya (budak) orang yang mengajarkanku walau hanya satu huruf, jika diam mau silahkan menjualku, atau memerdekakan aku, atau tetap menjadikan aku sebagai budaknya)."

Table 14 Date: 1 of Euphemism

The Arabic word "عبد" literally means "slave" or "servant." TT translates it to "sahaya" by putting "(slave)" in parentheses. The use of the classic word "sahaya" (which is more subtle/higher) as the equivalent of "slave" is a form of euphemism, which reduces the harshness of the impression of slavery with more polite terms. The addition of the honorary title "Sayyidina" and the expression *karramallahu wajhah* also shows an effort to maintain politeness and respect in TT.

ST	TT
والتعلق مذموم إلا في طلب العلم	Para santri harus saling mengasihi dan menyayangi.

Table 15 Dates 2 of Euphemism

ST explicitly uses the negatively connoted word "مذموم" (reprehensible) related to flattery behavior. The translator does not translate these negative terms but conveys the message in positive diction: "loving and cherishing". The change is a form of euphemism because words with negative connotations are replaced by expressions that are more "safe" and positive.

ST	TT
فمن تأذى منه أستاذه يحرم بركة العلم ولا ينتفع بالعلم إلا قليلا	Oleh karena itu seorang santri tidak boleh menyakiti hati gurunya, karena belajar dan ilmunya tidak akan diberi berkah.

Table 16 Data 3 of Euphemism

The word "تأذى" (hurt/disturbed) translates to "hurt", softening the nuance of "hurting" into feeling ("heart"). The change suggests that "hurt" means feelings rather than broader losses.

Overall, the use of euphemisms in the Ta'lim al-Muta'allim translation illustrates the dominance of the ideology of politeness and respect as the main values in religious communication. The choice of equivalents such as "sahaya" for "slave", the omission of the word "reprehensible", and the softening of the word "hurt" with "hurting the heart" show how the translator constructed the image of the pesantren as a soft and respectful moral space. Thus, language is not only a means of communication, but also a medium to strengthen power relations and social norms that are considered ideal.

3. Expressive Values

Expressive value is concerned with how the text reflects the attitude, evaluation, and identity of its speaker (Fairclough, 1989). In the context of Translation, expressive value arises from linguistic elements that convey the translator's subjective or emotional assessment of the topic under discussion. Expressive value concerns 'subjects and social identities' and can manifest as lexical additions loaded with ideology or specific word choices that connect parts of the text psychologically (Fairclough, 1989). In this study, the two categories that represent expressive values are Additions and ideologically loaded words. Both indicate areas where the translator "demonstrates" or expresses views through his Translation

A. Additions

Category Additions includes cases in which the translator adds a specific word or phrase to the Translation that does not explicitly appear in the source text (Aidinlou et al., 2014). Any lexical addition to TT can be a form of ideological manipulation, because the additional word must introduce new nuances or information that the translator deliberately emphasizes. The following is an example of lexical addition to the data:

ST	TT
اعلم أن طالب العلم لا ينال العلم ولا ينتفع به إلا بتعظيم العلم وأهله، وتعظيم الأستاذ وتوقيره	Para pelajar (santri) tidak akan memperoleh ilmu dan tidak akan mengambil manfaatnya, tanpa mau menghormati ilmu dan guru

Table 17 Data 1 of Additions

The translator added the term "santri" in parentheses after "student". ST only mentions "thalib al-'ilm" (students of knowledge) in general, while TT inserts a special label for pesantren culture. This addition links the text to the reality of Indonesian readers—the term "santri" evokes the identity of the traditional Muslim community.

ST	TT
وإنما يكفر باستخفافها، ويترك الحُرمة	Tapi dia menjadi kufur karena tidak menghormati atau memuliakan perintah Allah

Table 18 Data 2 of Additions

ST states "abandoning hurmah (respect/honor)" in general. The translator clarifies the meaning by adding the phrase "God's command" after "dishonoring or honoring." By adding a specific subject (Allah), the TT makes it clear that what is not respected is God's rule.

ST	TT
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ومن توقير المعلم أن لا يمشی أمامه، ولا يجلس مكانه، ولا يبتدئ بالكلام عنده إلا بإذنه	Termasuk menghormati guru ialah, hendaknya seorang murid tidak berjalan di depannya, tidak duduk di tempatnya, dan tidak memulai bicara padanya kecuali dengan ijinnya.
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Table 19 Data 3 Additions

The source text (ST) is worded generically, without naming a specific perpetrator, so the rules apply to anyone present with the teacher. Translation (TT) adds the phrase "a disciple" as an explicit subject.

ST	TT
ولا يكثر الكلام عنده، ولا يسأل شيئاً عند ملأته ويراعى الوقت، ولا يدق الباب بل يصبر حتى يخرج	Hendaknya tidak banyak bicara di hadapan guru. Tidak bertanya sesuatu bila guru sedang capek atau bosan . Harus menjaga waktu. Jangan mengetuk pintunya, tapi sebaliknya menunggu sampai beliau keluar.

Table 20 Data 4 Additions

The addition of words such as the above shows that the translator identifies himself with the pesantren tradition and seeks to relate the text's meaning to the reader's social reality. This addition serves an ideological purpose by instilling a collective identity and expanding meaning in a more local and theological direction.

B. Ideologically Charged Words

Category Ideologically Charged Words: Is a word or phrase in Translation that carries a strong ideological connotation or Evaluative stance (Fairclough, 1989). The connotation can be a term that contains a sharp religious, political, or cultural value, or a diction that contains a clear (positive/negative) judgment from the translator's point of view. Here is an example:

ST	TT
فإنه ينبغي أن يتملق لأستاذه وشركائه ليستفيد منهم	Para santri harus saling mengasihi dan menyayangi , apalagi kepada guru, supaya ilmunya berfaedah dan diberkati .

Table 21 Date: 1 of Ideologically Charged Words

ST only mentions "so that he can benefit" from the teacher (utility aspect). The translator added the word "blessed," which conveys the concept of barakah (blessing), a religious value that holds that knowledge is not only helpful but also brings spiritual blessings. The word "blessing" has a strong ideological connotation in Islam, especially in

the tradition of Islamic boarding schools, which signifies God's blessing and the permanence of benefits.

ST	TT
فاصبر لدائك إن جفوت طبيبه * واقنع بجهلك إن جفوت معلما	Maka rasakan penyakitmu jika pada dokter, dan terimalah kebodohanmu bila kamu membanggang pada guru.

Table 22 Dates 2 of Ideologically Charged Words

ST uses the word "جفوت" (to be rude/disrespectful). The translator chose the stronger word "oppose", meaning rebel. Disobedient diction conveys a very negative, strict assessment of disobedient behavior. The change in diction reflects an ideology of absolute respect: any disobedience is considered a form of rebellion.

ST	TT
وينبغي لطالب العلم أن لا يجلس قريبا من الأستاذ عند السبق بغير ضرورة	Santri tidak patut duduk dekat gurunya ketika mengaji kecuali darurat.

Table 23 Data 3 of Ideologically Loaded Words

ST uses the word "لطالب العلم" (scholar). The translator chose the word "santri" because it fit the context of the pesantren. Student diction refers to students who live and study in Islamic boarding schools. This shows that the translator adapts the ideology to the readers from the pesantren.

The use of the words "blessings," "disobedience," and "santri" affirms the translator's emotional involvement and moral judgment of the text. These two dictionaries not only convey literal meaning, but also produce evaluative attitudes that reinforce moral discourse and the legitimacy of teacher authority. In other words, this strategy shows that Translation is never neutral because it is a means of voicing beliefs, shaping values, and affirming ideological views in a socio-religious context.

Based on the overall findings, it can be concluded that linguistic strategies such as distortion, over-/under-lexicalization, euphemism, additions, and ideologically laden words work synergistically to build a discourse of obedience, politeness, and legitimacy of authority in the translated text of Ta'lim al-Muta'allim. The coherence among these strategies shows that ideology in Translation does not reside in a single language choice, but in a network of meanings that reinforce one another, so that translated language becomes an effective instrument for reproducing the social structure and moral values typical of Islamic boarding schools.

Discussion

The above results show that the translators of *Ta'lim al-Muta'allim* consciously modified the source text to align with the *pesantren*'s ideological perspective and cultural context. This aligns with translation theory's view that the translation process is not neutral and that the translator's lexical decisions are influenced by their ideological orientation (Riyono et al., 2018; Scott, 2025). Fairclough (1989). It also supports this view, in which the lexical and grammatical aspects are seen as having ideological "values" namely experiential, relational, and expressive, that reflect the speaker's experiences and social attitudes. Similarly, Van Dijk (1998) and Kusumanegara et al. (2016) argue that text and speech tend to reproduce power and dominance through subtle language strategies. In the context of Translation, Hatim & Mason (1997) mention that Translation constantly grapples with a network of cultural, historical, political, and ideological differences between the source and target languages (Khajeh & Khanmohammad, 2009). In other words, Translation is an ideological social practice for translators because they tend to hold values that can influence translation decisions (Ardi, 2015). The CDA researchers also agree that the entire use of language, including Translation, is ideological, making the translated text an arena of reproduction or ideological resistance (Najafian, 2011). Therefore, the analysis of lexical choices in the Translation of the book helps to "uncover the ideological aspects of translation" that are the purpose of the research, especially how these ideologies relate to the social relationship between teachers and students that are built through language.

Distorted lexical items are cases in which the translator chooses an equivalent of a word or phrase that deviates from the original meaning, resulting in an ideological shift. This kind of distortion is not a random mistake. Instead, it aligns with ideological interests: Khajeh & Khanmohammad (2009) found that the various distortions and transformations in Translation are often "not arbitrary, but rather ideologically encoded with specific purposes and functions". In this Translation of the book, lexical distortions tend to favor the authority of the teacher, for example, by reducing the nuances of criticism or the negative aspects of the teacher figure that may exist in the TS, or, conversely, by adding weight to the positive value of the teacher's role. As a result, the translated text presents the teacher as almost flawless and always legitimate in their actions, reinforcing the hegemony of the teacher's position. For students, lexical distortion can shift meaning to emphasize their obligations more than their rights. If there is a TS expression about student independence, the translator may "obscure" it in the Translation in order to maintain the narrative of compliance. Thus,

distorted items function to reproduce power relations: their meaning is adjusted to align with the ideology that teachers must always be respected and obeyed.

Over-lexicalization is a strategy of translating a concept with more words or with the repetition of synonyms than is necessary. Fairclough calls this phenomenon Over-Becoming, an indication of an overemphasis on a particular concept (Adebomi, 2024). The translator may repeat words/phrases related to the student's manners towards the teacher or the virtues of knowledge several times within a single segment of the Translation, even though the TS may mention them only once. The ideological goal is clear: by exaggerating the importance of respect and obedience, the translator emphasizes their centrality to the reader (Faghih & Moghiti, 2017). This reinforces the social representation in which the teacher is explicitly placed at the top of the hierarchy and consistently referred to with positive attributes, suggesting to the reader the teacher's superiority and glory. Effect of over-lexicalization. This aligns with the reality of the pesantren, which glorifies the figure of the kiai, so the translated text implicitly persuades the reader to accept the idea that respecting teachers is the center of all forms of seeking knowledge. From the perspective of the CDA, the dense, repetitive use of language reveals the dominant issue in student compliance, thereby asserting the ideology of obedience as common sense in the text.

Instead, Under-lexicalization means that the translator reduces lexical details or uses words that are more general than specific, making a concept less prominent. This practice results in the erasure of specific nuances: concepts that should be detailed become commonplace. From an ideological point of view, Underlexicalization is often used to disregard information that is not in line with the agenda. On Translation Ta'līm al-Muta'allimsymptom: Under-lexicalization possibility arises, for example, when TS contains several different terms for the type of student, such as Thalib, muta'allim, and Mustafa, each with a specific connotation. However, the translator only uses one common term, such as "disciple", for everything. The unification of these terms blurs differences in roles or status, uniting students into a homogeneous group to be obeyed. Strategy Under-lexicalization. This can benefit the teacher's position by highlighting systemic weaknesses or simplifying the diversity of student behavior. Over- and Under-lexicalization often cause translations not to fully follow literal norms, yet still maintain the equivalence of basic meaning for a specific purpose (Faghih & Moghiti, 2017). The goal in this context is to ensure ideological alignment by preventing any element of the text from undermining the authority of the teacher or the existing order.

Phenomenon Euphemisms in Translation also plays a significant role in building a controlled social representation. Euphemism is the replacement of expressions considered harsh, offensive, or sensitive with more subtle or acceptable ones (Fadhilasari & Ningtyas, 2021). Indonesian culture within the pesantren context firmly upholds politeness to avoid connotations of impoliteness. The phrase "unwise and unblessed" is clearly more euphemistic than "ignorant and cursed", but it informs the negative consequences in a way that is more acceptable in our culture. This choice of euphemism maintains a positive hierarchical relationship between teachers and students, with teachers still appearing as wise mentors.

In contrast, students are portrayed as guilty, but their expressions are not vulgar. Ideologically, euphemisms help preserve respect for authority figures. Van Dijk notes that powerful groups or institutions often use refined language to hide dominance and maintain a positive image in the eyes of subordinate groups. Readers (students) receive disciplinary messages without feeling threatened frontally, and the legitimacy of teachers' power is even stronger because it is wrapped in the virtue of language. The euphemism here aligns with the paternalistic ideology (Erni et al., 2003): Teachers are positioned like parents who reprimand with affection rather than harshly. Therefore, a respectful yet directed familiarity can be built between teachers and students in the text, in line with the expectations of the pesantren culture.

Category additions refer to any addition of lexical elements that are not explicitly present in the source text. In classical translations, additions are often made to clarify TS's hidden intent or adjust the context for modern readers. However, from an ideological perspective, additions can also serve to emphasize certain views. The pronoun "He" in Indonesian automatically conveys greater respect for the teacher. The consistent use of "he" for the teacher and only "he" for the pupil will produce an asymmetrical effect: the teacher is always glorified in his language.

In contrast, the pupil does not receive the same treatment. The addition of such religious phrases conveys the ideology of sincerity oriented to the hereafter in a more positive way to the reader. The function of addition in this context is to provide interpretive emphasis in line with the pesantren's ideology. As revealed by Khajeh & Khanmohammad (2009) in the study of the Translation of ideological discourse, Foregrounding Ideology can occur through the addition or omission of certain information by the translator. The addition

of words/expressions in Translation Ta'līm al-Muta'allim tends to emphasize things that are considered important by the translator/target reader. Additions can also take the form of inserts of local cultural context: "santri" may be inserted in the notes or even in translations if TS mentions similar concepts in general. In terms of power, the addition actually strengthens the teacher's position because, in general, additional information aims to strengthen authority. This kind of addition shows that the translator is not neutral as a messenger but acts like a commentator, inserting his or her views to ensure that the moral-ideological message is conveyed intact.

Ideologically laden words clearly reflect the translator's efforts to recontextualize the text within the target culture's worldview. Certain words are chosen not solely because of the equivalence of the denotative meaning, but because of the ideological connotations inherent in them. In this Translation, many Islamic vocabulary and pesantren traditions are found. Similarly, the translator may use the word "blessing" when explaining the benefits of learning to the teacher, even though TS may simply say "benefits" or "benefits". "Blessing" is a theological concept highly valued in the pesantren tradition, meaning that blessed knowledge is that which brings spiritual goodness because it is obtained with the proper manners. By including this word, the translator conveys the idea that the teacher-student relationship is not merely an academic transaction but a moral-spiritual one. Teachers are represented not only as teachers but also as a source of barakah and the glory of knowledge. At the same time, students are described as students whose intellectual journey is also a practice of worship. This representation reinforces the patronage of the students: the teacher appears as a father figure who gives blessings, and the student as a spiritual child who must be obedient in order to gain useful knowledge. All of these ideologically nuanced lexical choices ultimately construct the teacher's identity as a powerful, knowledgeable figure and spiritual protector, and the student's identity as an obedient subject under the teacher's guidance. The translator conveys the teacher's (powerful, noble) character and the student's (controlled, must obey), while eliminating the potential for open conflict between the two by framing the relationship in normative, "idealized" language.

It is evident that translators not only transfer languages, but also values. Translation serves as a social practice in which language is used to perpetuate certain identities, powers, and ideologies (Kred & Rabab'ah, 2024). In the context of Ta'līm al-Muta'allim, the translator foregrounds the values of obedience, politeness, and the legitimacy of the teacher's authority in the target text. This shows that translators adopt a domestication strategy to

make text messages more acceptable and relevant to Indonesian readers. A study by Yuping & Woonik (2016) on classical Chinese translations reports that the translator's ideology plays an important role and that translation strategies help make the target text more acceptable in the target culture. Therefore, translated texts are a means of instilling value in readers: students who read the text not only understand the book's content but are also reminded of their ethical position toward teachers, in line with local culture. The findings are in line with what occurred in the Translation of *Ta'līm al-Muta'allim*, namely that language modifications were carried out so that the teachings in the original text (which emerged from the context of medieval Arabic culture) could be internalized by modern Islamic boarding school readers in Indonesia. Of course, it should be noted that the degree of ideological manipulation in Translation can vary.

Several other studies have found that translators consistently retain the original text's ideology, with few significant lexical shifts. Mansourabadi & Karimnia (2013) reported no significant ideological differences between the novel *A Thousand Splendid Suns* and its two translated versions. These differences in findings indicate that ideological intervention by translators is highly contextual, influenced by the purpose of Translation, the text's genre, and the reader's expectations. In the case of *Ta'līm al-Muta'allim*, it is clear that the translator takes an active role as an agent of ideology, using Translation as an instrument to reproduce the values of the *pesantren*. This research aligns with the principles of Bassnett & Lefevere (1990) in Yan & Huang (2014) regarding Translation as Rewriting, which is influenced by various interests. Thus, this Translation is not merely a transfer of language but a form of rewriting bound by ideological interests. The combination of linguistic strategies found in this study reinforces the conclusion that traditional religious/ethical text translation often involves complex ideological adjustments to convey the original message effectively and ensure its reception without friction in the socio-cultural context of the target reader.

This underscores Fairclough's view that translated language transmits ideology and reproduces power relations in society (Kred & Rabab'ah, 2024). In addition, be consistent with the opinion of Faghih & Moghiti (2017) in translation studies: *Animal Farm* shows that the translator's ideology and socio-cultural background greatly influence translation strategies and lexical and grammatical choices. Translator *Ta'līm al-Muta'allim* was clearly influenced by the *pesantren*'s background and students' culture, so they chose a diction that affirmed the ideology of traditional Islamic education. This phenomenon shows that translated texts can be a subtle form of hegemony. Through the words and sentences chosen,

a hierarchical social order is established between the teacher and the student. Az-Zarnuji's original text was certainly written in a medieval context that respected the teacher. However, modern translators added a layer of local ideology to align the message with today's social interests.

The Translation meets the expectations of the target readers are current students and teachers of Islamic boarding schools and reinforces the ideology in a familiar style. This description shows that critical lexical analysis does not solely assess the "correctness" of translations, but rather highlights the socio-cultural implications of the Translation. It is strongly evident that the translator's language shapes the identities of teachers and students in the translated text along ideological lines: the teacher is the holder of power and the source of truth. In contrast, the student has the identity of a subject who must be obedient to obtain legitimate and useful knowledge. The power relations that are built through this text are not empty, but are full of ideological meanings about how knowledge should be transmitted and respected. Thus, this study confirms the CDA's premise that Translation is a process in which language passes on ideology and actively shapes social structures (Najafian, 2011). Translation Ta'lim al-Muta'allim has become concrete evidence of how the practice of translator language reproduces the hegemony of *kiai-santri* and instills it in readers' minds within the cultural context of Islamic boarding schools in Indonesia.

Conclusion & recommendation

Key findings suggest that the lexical strategies work in tandem to normalize the teacher-student hierarchy and reinforce an ethos of obedience and respect. Distortion and euphemism smooth out or divert potentially problematic meanings into moral-pedagogical discourses that are in harmony with local values; over-lexicalization and additions thicken key concepts such as "blessings", "respect", and "benefits"; While under-lexicalization reduces details that can disrupt the image of authority. Semantically and pragmatically, this combination shifts the domain of experience from theological to the ethics of learning, while at the same time producing the evaluation and position of the subject that makes power relations seem natural in the minds of readers in Islamic boarding schools.

The findings also open up space for strengthening critical literacy in the *pesantren* environment, so that students and teachers are more sensitive to how language shapes authority, obedience, and a scientific ethos, without necessitating respect as the core value in traditional Islamic education. Thus, this study emphasizes the importance of translators'

social accountability and transparency regarding shifts in meaning that occur during the translation process.

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Conflict of Interest

No conflict of interest was reported.

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