

**GENDER AND TRANSLATION: THE IDEOLOGY OF TRANSLATOR
PERFORMED BY MEN AND WOMEN IN TRANSLATING THE INDONESIAN
WORDS (*PEKERJAAN RUMAH*) AND PRONOUNS (*DIA*)**

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Abstract: This study explores the ideological influences of gender on translation practices by examining how male and female translators approach and translate texts differently. Through qualitative analysis of translated works and interviews with the translators, the writer investigates the underlying beliefs, cultural contexts, and personal experiences that shape their translation choices. The findings reveal distinct patterns in handling nuances, tone, and stylistic elements, highlighting how gender may inform translators' ideologies and the resulting implications for fidelity and creativity in translation. Ultimately, this research contributes to a deeper understanding of the intersection between gender and translation, suggesting that awareness of these ideological factors can enhance translation studies and practices.

Keywords: *gender, ideology, translation*

INTRODUCTION

One of language's primary purposes is to enable people to communicate with one another and describe the world. Language serves as a neutral means of communication in this situation. Conversely, the language reflects the culture, beliefs, and ways of thinking of those who create and utilize it. In this instance, it is important to consider language as a social activity, with many aspects of language behavior being different for men and women. Gender and language are both ingrained in social behavior. The practice of translating also reflects the variations in language use.

Translation is generally understood as an attempt to divert the message from the source language (SL) to the target language (TL) (Nurhidayah & Khoshimov, 2024).

Meanwhile, translation is transferring or reproducing a message from SL to TL using the nearest allies (Lahay, 2022). The intricacy of gender issues in translation studies has been mainly examined from the interaction between gender and translation (Zhu et al., 2023).

Patterns of gender roles were established by society itself, intentionally or not, and it can build and cause stereotypes between men and women (Lahay, 2022). The concept of gender is an inherent nature of both men and women that was constructed, both socially and culturally. For example, women are considered gentle, beautiful, emotional, and mothers, whereas men are considered strong, rational, and powerful. Those characteristics could be changing one another. There is also a man with emotional, gentle, motherhood characteristics. At the same time, some women have strong, rational, and powerful characteristics.

Gender distinction between men and women in a society is also one form of ideology in translation. In general, ideology is often interpreted as the views or truths held by a person or society. Ideology is a myth established in a community (Fitri, 2016). Myth here refers to the meaning of a cultural phenomenon. The ideology someone embraces will direct their actions by the principles espoused by the truth. Similarly, in translation, the ideology of the translator that is held by a good translation will direct every action done in the translation process. Thus, ideology is not only the value or belief held by the translator, but also the truth of the ideology or ideological group or society, which is reflected in the work of the translation, making it acceptable in society.

From a phenomenon that occur in the community and that has been revealed by several experts about the use of language and gender in society, and from the background of the study that has been explained above the writer want to know how the ideology performed by the translator (men and women) in translating the Indonesian words (*pekerjaan rumah*) and pronouns (*dia*). So, related to the problems mentioned above, this study aims to discover the ideology translators (men and women) use in translating the text. This study is similar to a previous study from Stanovsky et al. (2020) entitled Evaluating Gender Bias in Machine Translator. Stanovsky et al. (2020) presented the first challenge set and evaluation for the analysis of gender bias in machine translation (MT). Their study (Stanovsky et al., 2020) used a machine translator to translate sentences from the source language, Spanish, into the target language, English. Their research found gender bias in the results translated by the machine. Unlike previous research, the writer

researched translating text from the source language, Indonesian, into the target language, English, translated by humans.

REVIEW OF LITERATURE

Translation

The translation is generally understood as an attempt to divert the message from the source to the target language. According to the definition given by Mohammed (2023), the translation is the transfer or reproduction of a message from the source language (SL) into the target language (TL), his nearest allies. This definition also states that the size of such equivalence is the equivalence of meaning or content and the equivalence of language style. From the definition, it could be possible that translation should prioritize content and style.

However, sometimes the meaning contained in the source text (SL) is not always maintained in the target language version of the text (TL) (Mohammed, 2023). If we trace the cause, it can be derived from the views and beliefs of the translator on what translation should be. Each translator must have their size and a different view on a good translation that can be different from each other, even though they both want to produce translations that provide information and are well-received by the public.

Yanli (2023) proposed that: “Translation is, of course, a rewriting of an original text. All rewritings, whatever Reviews their intention, reflect A Certain ideology and a poetics and as such manipulate literature to function in a given society in a given way”. It outlines and confirms that the translation process, regardless of the purpose, does not escape and reflects the ideology owned and functions in society.

Ideology in Translation

Ideology is often interpreted as the views or truths held by a person or society. Fitri (2016) says that ideology is a myth established in a community. Myth here refers to the meaning of a cultural phenomenon. The ideology someone embraces will direct their actions by the principles espoused by the truth. Similarly, in translation, the ideology of the translator that is held by a good translation will direct every action done in the translation process. Furthermore, the opinion above implies that the ideology is not only the value or belief held by translators, but also the truth of ideology or ideological group or society, which is reflected in the work of translation, making it acceptable in society.

This is understandable, since the ideology in translation is the principles or beliefs about “right and wrong” or “good-bad” in translation (Fitri, 2016). The principle of right and wrong is certainly already established in the community, and is also believed by the translator. However, the principles of right and wrong or good and bad are relative. Both readers and translators have a sense of the size of each translation, of good and bad. Readers often complain of bad translation because it is difficult to understand, while other readers can feel satisfied because of the original author’s style.

Language and Gender

Men and women are created differently. For example, one thing is obvious: the differences in their physical appearance are entirely different. Gender is related to the socialization given to women and men. Gender is an analytical category; this helps interpret the hierarchical formation mechanisms of gender differences and how these mechanisms are legitimated and contested (Godayol, 2018). Women and men are distinguished based on suitability, then a label is created and affixed to each type to distinguish between them (Muniarti, 2004).

Takiuchi (2024) argues that gender stereotypes were reinforced by translating women’s language. The concept of gender is an inherent nature of men and women who are constructed both socially and culturally. It is known that there are very different sexes and genders. Sex only sees women and men based on their biological function, and the differences between women and men in the context of sex in its biological function cannot be exchanged because it is already dealing with the natural human condition. However, gender roles are interchangeable, as they relate to the role of culture and conventions of society. For example, many people assume that men are strong, brave, and hardworking. In addition, most women are gentle, chatty, and in charge of keeping the children and the house. Those attributes attached to the gender of women and men are interchangeable, with the sense that there are women with the nature of a strong, courageous, and hardworking. Conversely, some men have a gentle nature, chatty, and so forth; these things are just the attributes attached to each gender, and both men and women are constructed by culture or myths that spread in the public sphere. According to Karoubi (2013), the extent of gender stereotyping varies among nations that differ in gender equality, women’s rights, and gender-related ideals.

METHOD

In analyzing the ideology of translators in translating text between men and women, the writer used a qualitative approach because the data are in the form of words, which is text. Qualitative inquiry deals with the data in words, rather than numbers and statistics. Whereas, (Dörnyei, 2007) asserts that “Qualitative research works with a wide range of data including records, interviews, various types of texts (for example, field notes, journal and dairy entries, documents) and images (photos or videos)”. According to the statements from Dörnyei (2007), a qualitative approach is suitable for this study, because the data in this study is in the form of words, that is, a text that the translators translated.

In this case, the writer conducted a qualitative descriptive survey, collecting data through a written interview with the informant. First of all, the writer writes a sentence using the source language (SL), which contains an Indonesian pronoun (*dia*) and Indonesian words (*pekerjaan rumah*). Then, the writer asked ten friends, five men and five women each from the Department of English, to translate into the target language (TL), namely English. The informant was chosen from the same educational background, English, to make translating the text easier for the translators.

Respondents were asked to translate the text:

(SL) “Ketika jam makan siang di kantor, seorang teman memberinya sebuah bingkisan, dan ketika tiba di rumah ia langsung membuka bingkisan tersebut. Setelah itu ia bergegas untuk mengerjakan **pekerjaan rumah**, tak lupa untuk menyiapkan beberapa kebutuhan untuk kepergiannya besok.”

That text was made by the writer, in the (SL) in Indonesian, the writers deliberately create a slightly ambiguous sentence, to know the ideology of each translator when translating the text into the target language (TL).

FINDINGS AND DISCUSSION

Findings

Table 1 The Differences between Men and Women in Translating the Text

No.	Men			Women		
	<i>Nya</i>	<i>Ia</i>	<i>Pekerjaan Rumah</i>	<i>Nya</i>	<i>Ia</i>	<i>Pekerjaan Rumah</i>
1.	Her	She	House chores	Her	She	Housework
2.	Her	She	Housework	Her	She	Housework
3.	Him	He	Chores	Her	She	Housework
4.	Her	She	Homework	Her	She	Housework
5.	him	He	Housework	Her	she	Homework

The main findings are presented in Table 1. From the table above, it can be seen that there are differences when both men and women translate a text. The writer deliberately used the word ‘*ia*’ in the SL text. In Indonesian culture, ‘*ia*’ refers to women or men. However, it looks different on the first TL (man); two of the five translators replaced ‘*ia*’ with ‘he’. This TL is drawn from the ideology among translators who hold the principle of gender equality, so it looks like translators give men in this text an equal footing with women. Here the translator as if do not want that only women were always considered to do a house chores, whereas a ‘*pekerjaan rumah*’ in this context is not necessarily about homework that is done by women, such as cooking, washing, cleaning or other, but the translator still translating the phrase ‘*pekerjaan rumah*’ with ‘house work’, ‘house chores’ rather than ‘home work’.

Meanwhile, the three other translators of the male gender are still using ‘she’ for the pronoun ‘*ia*’. In this context, the three translators have assumed that, as ever, the public assumes that women generally have a duty as housewives who have to do their house chores. The translation is also reflected in the TL results of the second (female) five translators, who translate the pronoun ‘*ia*’ to ‘she’. Eight out of ten translators translate ‘*ia*’ into the TL as ‘she’, which may be viewed from several phrases that support this, such as ‘*hadiah*’, ‘*pekerjaan rumah*’, and ‘*menyiapkan beberapa kebutuhan*’. They have the ideology that the phrase is identical to the work performed by a woman. Then they translated the text ‘*ia*’ to be ‘she’ rather than ‘he’.

Discussion

This work is most related to the previous study by Stanovsky et al. (2020), which showed that two recent coreference resolution datasets made up of English sentences cast participants into non-stereotypical gender roles, which are used in the method. For

example, the result of the translation performed by a machine translator is “The doctor asked the nurse to help her in the operation”. They use morphological analysis to develop an automatic gender bias assessment system for target languages having grammatical gender (the use of female inflection for the word “doctor”). It is similar to the result of the author’s study.

The analysis of the ideology of translation performed by men and women in translating the text provides a unique thing, that all women translators, based on the above data, translate the pronouns ‘*ia*’ and ‘*nya*’ into ‘she’ and ‘her’. In other words, female translators feel or admit that they often encounter it daily. While some male translators translate ‘*pekerjaan rumah*’ as ‘house chores’. In other words, they assume that women, not men, did domestic work. It is obvious when they translate a text that they do not escape from the ideology they hold, which is believed to be an ideology that develops in society.

Similar to how we use translation, these efforts go beyond the conventional by evaluating translation systems (either manually or automatically) on test sets specifically designed to display particular linguistic phenomena (Papineni et al., 2002). These consist of challenge sets for gender bias (Stanovsky et al., 2020), discourse phenomena (Haddow et al., 2022), and pronoun translation (Müller et al., 2018). From these results, it is still considered “the obligation of women” a social construction and cultural or gender construct. For example, often expressed that educating children, managing the household, or domestic affairs was regarded as the “duty of women”.

CONCLUSION AND SUGGESTIONS

The result above reveals that the ideology of gender equality also affected the translation process. What is believed to be associated with cultural interpreters is sometimes reflected in the translation. The ideology in translation is undoubtedly concerned with the use of gender ideology on word choice, sentence structure, and language style.

The suggestion of this research aim in knowing the ideology of translation. Firstly, we need more research to understand how translations work. On the other hand, people who did the translation should be well known in both languages and the subject. In

translation, the ideology of the translator that held by a good translation will direct every action that is done in the process of translation.

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