

# Translation ideology: a case study of pronouns

Etandro Azazzi<sup>1</sup>

## ARTICLE INFO

Received: 27 November 2019

Revised: 18 December 2019

Accepted: 9 January 2020

### KEYWORDS

domestication,  
foreign,  
ideology,  
translation,  
translation techniques.


## ABSTRACT


The translation is an activity that cannot be separated from the development of technology and science. A translator must have the ability to solve problems, namely when a translator does not understand the meaning of a word, sentence, or paragraph so that the translator has difficulty translating it even though he already understands the source text. To be able to translate, a translator must know the ins and outs of translation including procedures, ideology, methods, and techniques of translation. The translator must master the language aspects of the source language and target language. These aspects are very different between the source language and the target language, for example in terms of use. Translators are faced with two ideologies, namely foreign (foreign) and domestication. Translators in translating need to pay attention to the type of text being translated. The type of text used in this research is the type of religious text. Religious texts are texts whose substance is dominated by themes and topics originating from one religion. Most of the Islamic religious books imported to Indonesia use Arabic, but during the translation process into Indonesian, the same process occurs, namely directly adopting several terms according to the source language or looking for their equivalents. The public's desire to use these translated books is very high.



Copyright © 2020 by The author(s). This is an open access article distributed under the terms of the Creative Commons Attribution (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, as long as the original authors and source are cited. No permission is required from the authors or the publishers.

### Correspondence:

 Azazzi, E.

 Augusto Rodin # 498, Col. Insurgentes Mixcoac, CP 03920, Del. Benito Juárez, Mexico City, Switch: 55 5482 1600

 [etandro.azazzi@up.edu.mx](mailto:etandro.azazzi@up.edu.mx)

<sup>1</sup>  Universidad Panamericana, Ciudad de Mexico, Mexico

## 1 INTRODUCTION

This encourages researchers to analyze the results of the translation, especially the techniques, methods, and ideology of translation. For this reason, the researcher determined the object of research in the form of text from the Arba'in Nawawi book. This text is a collection of selected hadiths summarized by a great scholar with the Syafi'i school of thought named Al-Imam Al-Allamah Abu Zakaria Muhyuddin bin Syaraf AnNawawi or known as Imam Nawawi [1].

Arba'in hadith is a collection of selected hadiths totaling forty hadiths. The name Arba'in is taken from the number of hadiths contained in the book, namely forty hadiths. The author of this book is a great scholar of Syafi'i school named Al-Imam Al-Allamah Abu Zakaria Muhyuddin bin Syaraf AnNawawi or known as Imam Nawawi. The book of Hadith Arba'in is deemed necessary to be discussed because in this book is a collection of hadith books that are well known to all Muslims in the world. Actually, there are two books written by Imam Nawawi which are very well known in the Islamic world to date, namely the Hadith Arba'in Nawawi book and the Riyadhus Shalihin book. In addition, the content or content of this book is a very important main hadith from the teachings of Islam and its order based on the most basic things. The book begins with a hadith about intention which is from the beginning of doing something, then continues with the basic aqidah, syari'ah, morality, and advice from Prophet [2][3].

The translation technique is a method used by translators in translating the Arba'in Nawawi book. The translation techniques are a way of translating words and phrases by paying attention to the context of the sentence [4]. The translation technique is a translation of the translation method. The relationship between parts of discourse is divided into two types. This relationship is a form of relationship which is known as cohesion [5]. Furthermore, the meaning or semantic relationship is called coherence. Given the importance of the position of cohesion in a text, cohesion markers deserve to be studied in translation studies.

The results of this study are expected to be of benefit to translation academics as a consideration in translation practice. The benefits of the research include giving readers a complete picture of the cohesion markers and translation techniques so that it can be concluded that the ideology used (domestication or foreignization) in the translation of the target language text of the book Arba'in Nawawi [6].

Thus, this research can be taken into consideration in using this ideology in future works. In addition, the aim of this study is to provide information support for the development of translation theory and applications. Religious works such as the Arba'in

Nawawi book are a reference book in understanding religious phenomena. Therefore, this book is of course read and interpreted by its readers. The translation of this book or book is worth researching to show the characteristics and some translation techniques that can help to interpret and read this book properly [7]. Furthermore, by knowing the techniques, methods, and ideology of the translation process, the misinterpretation of the text can be explained from a linguistic or linguistic side.

Technical, methodical, and ideological explanations can trace the process of symbolizing and cultural and social characteristics in the language used. This is very important because translation is not only a transfer of language symbols or words, but more than that, translation has consequences for changes in meaning, cultural transformation, and "the emergence of a new text". Regardless of the circumstances, the right first step to overcome various suspicions, mistakes, and changes in meaning or ideas in a text, techniques, methods, and messages or ideologies contained in translation need to be seen [8].

## 2 THEORY AND RESEARCH METHOD

Translation is the transfer of a text from one language (SL) to another (TL). This transfer of meaning must be transferred as precisely as possible. Meanwhile, the style of language being translated may be changed according to the purpose of translation [9].

Translation techniques are the result of choices made by translators. The validity of the technique depends on several questions that relate to the context and objectives of the translation and the expectations of the reader. Translation techniques are procedures for analyzing and classifying the equivalent meaning that is achieved in translation. Types of translation techniques used in translating Arba'in hadith are borrowing, literal translation, addition, description and reduction [10].

Borrowing is a technique of taking a word or term directly from the source language. This direct borrowing is called pure borrowing, while borrowing that uses phonetic adjustment and target language morphology is a natural borrowing technique. An example is *sha> habah* in Arabic, being a friend in Indonesian. Literal translation (literal translation) is the translation of word for word or word for word. An example of that is *kun fi> ad-dunya>*, which translates to be you in this world. Addition can be divided into two, namely structural and semantic additions. An example is *innalla> ha katabal-chasana> ti wa-sayyia> ti* which means "in fact Allah has determined the value of good

and evil". Description (description) is a technique that provides an explanation or description of the form and function of a term from the source language into the target language. An example of this case is "Taqwa is here (pointing at his chest three times)" by describing the word *انزقنازق* *attaqwa ha>huna>*. Reduction (reduction) is a technique of reduction or removal with the aim of compressing information from the source language into the target language. An example is *ستاء* *sta u' <aM* *ضد* *tsalji*, which means snow [11].

The translation method refers to a way of carrying out a translation process that is used to express the translator's goals, for example the choice of a translator in general which affects the whole text. There are several translation methods that can be used and their use depends on the purpose of the translation. Translators often apply one translation method according to the type of text [12].

Translating is not a neutral activity. In other words, translation has tendencies. In fact, in French, there is a metaphor that describes the translation as *belles* (beautiful) and *infidèles* (unfaithful), which gives rise to the expression *les bellesinfidèles* [13]. Language The French place the word *traduction* (translation) as a word that is of a feminine type, which has an untrustworthy nature [14].

In a clear discussion of this trend, Venuti proposed the concept of foreignizing and domesticating. This concept became known as the heading of ideology in translation. The two ideologies are influential at two levels, namely macro (determining the text that needs to be translated) and at the micro (determining the strategy, method, or technique used in translating). At the micro level, foreignizing is a translation strategy in which the translator maintains the elements of the source language text or tends to emphasize the source language (SL emphasize).

In contrast to foreignizing, domesticating is a way of translation by adjusting the elements in the source language text with the state of the target language (TL emphasize). This method produces "an ethnocentric reduction of the foreign text to target language cultural values" and "bring the author back home". The translator who holds this view is that the essential components of a work are not technical aspects, but spirit. This strategy is also called the target language approach or author-to-reader approach. This ideology believes that an acceptable translator is in accordance with the tastes of the reader who wants the translated text and is in accordance with the culture of the target language community. In other words, a translated work doesn't feel like a translation. Related to Newmark's V diagram, usually, the method chosen is the method which is oriented towards the target language such as adaptation, idiomatic translation, and communicative translation.

Cohesion is the relationship between parts of the text which is characterized by the use of language elements. Cohesion markers are characteristics that indicate a relationship between parts in a text. Cohesion is divided into two types, namely grammatical cohesion and lexical cohesion. There are four types of grammatical cohesion, namely reference (reference), restoration (substitution), impregnation (ellipsis), and concatenation (conjunction). Grammatical cohesion of reference is divided into three, namely persona reference, demonstrative reference, and comparative reference.

It divides references into two types based on location and direction of reference [15]. Based on location, references are divided into two types, namely endophore references (if the reference is in the discourse text) and exophore references (if the reference is outside the discourse text). Based on the direction of reference, this can be divided into two, namely anaphorical and cataphorical. Certain lingual units in other lingual units can be in the form of persona (pronoun), demonstrative (hint pronoun), and comparative (lingual unit which functions to compare between elements). This study focuses on the grammatical cohesion of persona references.

### 3 RESULTS AND DISCUSSION

Data collection begins with sampling or is called a sampling technique. Sampling techniques only record part of the object, symptom or event, or not entirely. The next step is to do the note taking technique. Data recording was done by reading several subtitles in the source language text and then adjusting the target language text. After comparing the results, then note the words in the form of pronouns in Arabic. From some of the data on the pronouns that were collected, the next step was recording. Recording is done by selecting only part of the data and not all data are entered [16].

The method used in the data analysis of this research is the equivalent method. The equivalent method is a data analysis method in which the determining tool is outside, detached, and does not become part of the language concerned or being studied [17]. The presentation of the results of the analysis in the research of translating cohesion markers in the Hadith *Arba'in* 31-40 text by Ibn Daqiq Al 'Ted is done informally, namely the data is presented in words and data tables to describe the results of the analysis.

Furthermore, the first stage of research is a document review of the subject book. The analysis of the personal reference cohesion markers realized through the personal pronouns, translation techniques, translation methods, is based on pronoun units. The overall data were analyzed by cohesion

pronouns and the techniques used. From this step, the result is to formulate the translation method and ideology used.

In Arabic, hadith means communication, story, or conversation [18]. In terms of terminology, hadith means actions, speech, approval, or description of the Prophet Muhammad. Hadith can guide people how to behave, invite them to do good, warn them against bad actions, and help them to become better human beings. Allah sent His revelations through His Messengers to show people how to do things right, and Allah sent His last revelation, the Koran, to guide mankind.

The first verse that came down to the Prophet Muhammad was iqra 'which means read. This means that one has to read to know any kind of knowledge, and that knowledge is very important to learn. It has been stated by the Prophet Muhammad, "learning for knowledge is compulsory for every Muslim". However, to read something, one must know the language. However, language is a part of humans that cannot be separated from human activities and actions as long as they are still alive as humans who have culture and society [19]. In addition, language has a function for communication between people, but as humans they need to know more than one language. That's the reason why people try to learn other languages. To understand another language, people need a translation to get the meaning from the source language into the target language. This can be done using dictionaries, translators, media, and other materials.

Translation is not only needed in this modern era, but also during the period of Prophet Muhammad, translation is very important for history. The spread of Islam and communication with non-Arabic speaking communities such as Jews, Romans and others encouraged the Prophet to seek translators and encouraged the learning of foreign languages. One of the most famous translators of the time was Zaid Ibn Thabet, who played an important role in translating the letters sent by the Prophet to foreign kings of Persia, Syria, Rome and the Jews, as well as letters sent by those kings to the Prophet [20]. This shows how translation has become an important process in communication and participation, including history and culture. Translation itself means "operations performed on a language, or the process of replacing text in one language with text in another. Then, the theory of translation must refer to the theory of language in general linguistic theory " [21].

Learning Arabic is very interesting and challenging, because Arabic has two kinds, the classical standard called fuṣḥā, and colloquial language called āmmiyya or dialect. Classical standard language is used for both written language and formal spoken expressions. Meanwhile, colloquial language is used for informal expressions and follows the mother tongue of the people of a country. Changes in pronunciation of *يبلق* / qalbī

/ to galbi, and phonetic changes of *أحبك* / uḥibbuka / to baḥibbak are considered colloquial or spoken language. Meanwhile, classical or written Arabic can be seen from the Quran, Hadith and other books using classical Arabic. The data source of this paper is the book Hadith and Hadith Sciences written by Khalid Mahmood Shaikh. He earned an M.A. Eng and M.A. Arabic from Punjab University. He got a Ph.D. from the Punjab University of Lahore in 1985. He has taught the Qur'an and Hadith for nearly a decade at the Da'wah Academy International Islamic University Islamabad. He has also delivered a series of lectures on the Koran and the science of Hadith during his official visits to Australia, Europe and North America in 1983, 1991 and 1992. Currently he is professor or director of the Institute of Islamic Studies, University of Kashmir Pakistan Mirphur.

Hadith and Hadith Sciences contains translations, namely Arabic as the source language, and English as the target language, in which there are many cases from the point of view of translation. In addition, "translation has played a role in transmitting culture, sometimes under unequal conditions responsible for distorting speed and biased translation, as long as countries and languages are interconnected". What's more, every country cannot be separated from the culture which affects the language structure in each country. It makes some formal correspondence from the source language and target language requiring a procedure to obtain an equivalent translation. When literal translation in a dictionary does not provide a perfect understanding for transferring information from the source language to the target language, many translators try to use several procedures to produce a good translation. It can be seen that there are many other changes and procedures found frequently in translation. It happened in the translation between Arabic and English in the book Hadith and Hadith Sciences.

Therefore, the authors are interested in analyzing the unit shift to describe the level shift between BS and BT. Unit means "the expanse of language activity which is a pattern-bearer of a particular kind". According to Catford, "A rating scale is a scale in which units are arranged in a grammatical or phonological hierarchy", and English grammar has a five-unit hierarchy. The largest or highest rating scale is sentences, and the smallest or lowest rating scale is morpheme. Each sentence consists of one or more clauses, each clause consists of one or more phrases, each phrase consists of one or more words, and each word consists of one or more morphemes. Therefore, because there are many unit shifts that occur and several procedures used in the book, the author is interested in describing the unit-shift that occurs in the Hadith and Hadith Sciences translation, and to describe the procedure between BS and BT which contains the -Shift unit in translation of Hadith and Hadith Sciences.

### Unit shift in translation

Shift is a change from formal correspondence in the translation process from the source language to the target language. Formal correspondence is a target language category that can occupy the same possible place in the target language conditions as the source language category which occupies the position of the source language itself. For example, both Indonesian and English have grammar units at five ranks: sentences, clauses, phrases, words, and morphemes. Unit shift is a change in rank, or a change from formal correspondence in which a translation equivalent to a unit in one rank in the source language is a unit at a different rank in the target language. Catford states that a rating scale has five units, that the smallest and lowest is the morpheme, and the largest or highest is the sentence.

### Translation procedures

The translation procedure according to Newmark is used for sentences and smaller language units. It is significantly used to analyze sentences or even smaller units. The translation procedures include: literal translation, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through translation, shifts or transpositions, modulation, recognized translation, label translation, compensation, component analysis, reduction and expansion (deduction and expansion), paraphrase (paraphrase), and some Vinay procedures such as equivalence (equivalence), adaptation (adaptation), couplets, notes (notes), additions (additions), and glosses.

Based on the analysis in the previous discussion of unit-shift found in the Hadith and Hadith Sciences translation, it can be concluded that there are nine cases where the morpheme changes into words; morphemes change to phrases; morphemes turn into clauses; words become phrases; the word becomes a clause; the phrase becomes a clause; clauses become sentences; phrases become words, and clauses become words. First, the change of morpheme bound into a word is one particle, and twenty-three pronouns. Second, the number of morphemes bound to a phrase change is four, and all of them are pronouns. Third, there is only one clause to change the bound morpheme, namely pronouns. Fourth, there are twenty-two changes of words to phrases, one is a verb and twenty-one is a noun. Fifth, the change of words into clauses is only one, which is a verbal noun. Sixth, there are two changes of phrases to clauses, and both are prepositional phrases. Seventh, there is only one clause change into a sentence which is a verbal clause. Eighth, the conversion of phrases into words is three noun phrases, and one prepositional phrase. Ninth, there is only one clause change into a word which is a verbal clause. In short, the total

number of unit-shifts that occurred in Hadith and Hadith Sciences was fifty-nine.

After classifying and explaining the unit shift that occurred in the Hadith and Hadith Sciences translation, the Newmark procedure was used to describe how the procedure occurred in each translation containing the unit shift. There are 14 procedures found in the analysis. The following are the types and numbers of procedures found: 1 synonym, 1 literal translation, 7 compensation, 21 descriptive equivalents, 1 paraphrase, 1 expansion, 8 addition, 2 word class shifts, 2 modulations, 1 transposition, 1 omission, 1 reduction, 1 triplet (paraphrase + compensation + intra system shift). In addition, there are 9 types of couplets. The first couplet is (modulation + descriptive), the second couplet is (paraphrase + intra system shift), the third couplet is (descriptive + structure shift), the fourth couplet is (expansion + structure shift), the fifth couplet is (modulation + expansion), couplet the sixth is (modulation + addition), the seventh couplet is (expansion + reduction), the eighth couplet is (paraphrase + classshift), the ninth couplet is (structure shift + reduction). In addition, 2 couplets are the same (compensation + addition).

Although there are several procedures going on in translation Hadith and Hadith Sciences, no grammatical errors were found because the departure of formal correspondence from BS to BT is considered a shift which still has the same quality value in the Hadith and Hadith Sciences translation written by Khalid Mahmood Shaikh. Despite some omissions, additional information, different structures, or even different meanings, which contradict the literal translation (tarjamah *harfiyyah*) in the Hadith, these cases do not violate the translation rules as they are formally appropriate for the translation procedure and do not deviate of the meaning in the source language.

Translation activities are difficult skills. Mastery of English only as SL or Indonesian as BSa does not guarantee the reliability or reliability of the resulting translation. The difference in grammar of the two languages, if not mastered properly, will of course lead to errors. For example, the rules for Indonesian phrases are D (*iterangkan*) and M (*enerangkan*), like clever students who

corresponds to intelligent student because in English the MD rule applies. Mother tongue interference (native language) also contributes to the cause of errors in translation. For example, a student in translating Indonesian text into English is influenced by the rules of writing Indonesian, such as an expression written with \* expression. In translation, the translator needs to master the culture of 2 languages, namely the language culture of the translated text and the language culture for the translated text. This statement if associated with language learning is similar to the mastery of language learners who are studying a



foreign language. Foreign language students have a different cultural background from the language background they are learning. Therefore, in learning Indonesian, foreign students must carry out adaptation strategies from the culture they have into the language culture they are learning.

Each language has its own system. In translation, it is not always possible to find an exact match between the language being translated and the target language of the translation. The translator needs to find the meaning that is as close as possible from the word being translated into the target language word. Therefore, in analyzing a translated text, a contrastive analysis model cannot be used to compare the source language text with the target language script.

The meaning of language is a linguistic level. The meaning is nothing but something or the reference to which the word or lexeme refers. It just needs to be understood that not all words or lexemes have a concrete reference in the real world. Language has the nature of vagueness because the meaning contained in a linguistic form basically only represents the reality it refers to. Verbal explanations of various roses will not be as accurate and clear as observing the various colors of roses together. Ambiguity is related to the meaningful characteristic of a linguistic form. Based on the description above, it is very appropriate if language error analysis is used as a way of analyzing errors in the use of Indonesian in the translated text of students of the Department of Indonesian Literature, Faculty of Letters UM 2015.

The title Analysis of Indonesian Language Errors in Narrative Composition in Class IV Students of SDN III Talang, Sendang District, Tulungagung Regency. The focus of this research is language errors at the phonological, morphological, and syntactic levels. At the phonological level, the researcher focused his research on errors in writing words, writing capital letters, writing punctuation marks, hyphens, and the absence of hyphens. At the morphological level, the researcher focused his research on affixed words, the removal of affixes ber- and mem-. At the syntactic level, the researcher focuses on incorrect phrases and sentences. A study entitled Analysis of Language Errors in Essays on the Journey of Class VIII Students of MTsN Model Trenggalek. The results of this study were found 489 spelling errors, two aspects of the use of word choice errors, namely lexical and grammatical, incomplete, inaccurate, illogical, inexpensive, and unclear sentence usage errors.

#### 4 CONCLUSION

Based on the results of the discussion, the following conclusions were obtained. First, the cohesion marker used in translating the Hadith Arba'in to 31-40 is the reference to the

person through the pronoun person. Second, the translation techniques used in translating the Hadith Arba'in 31-40 are literal translation techniques, borrowing, adding and description. Third, the translation method used in translating the Hadith Arba'in 31-40 is the word for word translation method, the communicative translation method and the free translation method.

#### Conflict of Interest Statement

The authors declare no conflicts of interest related to the material presented in this article.

#### REFERENCES

- [1] Altahmazi, T. H. (2020). Creating realities across languages and modalities: Multimodal recontextualization in the translation of online news reports. *Discourse, Context & Media*, 35, 100390. <https://doi.org/10.1016/j.dcm.2020.100390>
- [2] Baker, M. (2006). Contextualization in translator-and interpreter-mediated events. *Journal of pragmatics*, 38(3), 321-337. <https://doi.org/10.1016/j.pragma.2005.04.010>
- [3] Bär, L., Ossewaarde, M., & van Gerven, M. (2020). The ideological justifications of the Smart City of Hamburg. *Cities*, 105, 102811. <https://doi.org/10.1016/j.cities.2020.102811>
- [4] Blevins, B., Magill, K., & Salinas, C. (2020). Critical historical inquiry: The intersection of ideological clarity and pedagogical content knowledge. *The Journal of Social Studies Research*, 44(1), 35-50. <https://doi.org/10.1016/j.jssr.2019.09.003>
- [5] Blommaert, J. (2008). Artefactual ideologies and the textual production of African languages. *Language & Communication*, 28(4), 291-307. <https://doi.org/10.1016/j.langcom.2008.02.003>
- [6] Chomsky, N. (1972). Psychology and ideology. *Cognition*, 1(1), 11-46. [https://doi.org/10.1016/0010-0277\(72\)90043-1](https://doi.org/10.1016/0010-0277(72)90043-1)
- [7] El-dali, H. M. (2011). Towards an understanding of the distinctive nature of translation studies. *Journal of King Saud University-Languages and Translation*, 23(1), 29-45. <https://doi.org/10.1016/j.jksult.2010.01.001>
- [8] Gkaintartzi, A., & Tsokalidou, R. (2011). "She is a very good child but she doesn't speak": The invisibility of children's bilingualism and teacher ideology. *Journal of Pragmatics*, 43(2), 588-601. <https://doi.org/10.1016/j.pragma.2010.09.014>
- [9] Grossi, G., & Pianezzi, D. (2017). Smart cities: Utopia or neoliberal ideology?. *Cities*, 69, 79-85. <https://doi.org/10.1016/j.cities.2017.07.012>

- [10] Inoue, M. (2003). Speech without a speaking body: "Japanese women's language" in translation. *Language & Communication*, 23(3-4), 315-330. [https://doi.org/10.1016/S0271-5309\(03\)00011-9](https://doi.org/10.1016/S0271-5309(03)00011-9)
- [11] Kim, K. H. (2017). Newsweek discourses on China and their Korean translations: A corpus-based approach. *Discourse, Context & Media*, 15, 34-44. <https://doi.org/10.1016/j.dcm.2016.11.003>
- [12] Kita, S., & Ide, S. (2007). Nodding, aizuchi, and final particles in Japanese conversation: How conversation reflects the ideology of communication and social relationships. *Journal of Pragmatics*, 39(7), 1242-1254. <https://doi.org/10.1016/j.pragma.2007.02.009>
- [13] Mansourabadi, F., & Karimnia, A. (2013). The impact of ideology on lexical choices in literary translation: A case study of A Thousand Splendid Suns. *Procedia-Social and Behavioral Sciences*, 70, 777-786. <https://doi.org/10.1016/j.sbspro.2013.01.123>
- [14] Meltzer, D. J. (1981). Ideology and material culture. In *Modern Material Culture* (pp. 113-125). Academic Press. <https://doi.org/10.1016/B978-0-12-293580-0.50014-7>
- [15] Nilsson, A., & Erlandsson, A. (2015). The Moral Foundations taxonomy: Structural validity and relation to political ideology in Sweden. *Personality and Individual Differences*, 76, 28-32. <https://doi.org/10.1016/j.paid.2014.11.049>
- [16] Pan, Z. (2019). Struggling between national pride and personal empowerment: The language ideologies held by Chinese university students towards China English. *Lingua*, 227, 102702. <https://doi.org/10.1016/j.lingua.2019.06.003>
- [17] Petrescu, C. (2015). Translating Ideology-A Teaching Challenge. *Procedia-Social and Behavioral Sciences*, 191, 2721-2725. <https://doi.org/10.1016/j.sbspro.2015.04.481>
- [18] Schäffner, C. (2004). Metaphor and translation: some implications of a cognitive approach. *Journal of pragmatics*, 36(7), 1253-1269. <https://doi.org/10.1016/j.pragma.2003.10.012>
- [19] Schieffelin, B. B. (2010). Found in translating. In *Consequences of contact: language ideologies and sociocultural transformations in Pacific societies*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195324983.003.0007>
- [20] Valerio, A. (2013). Translation and ideology: a critical reading. *Procedia-Social and Behavioral Sciences*, 70, 986-996. <https://doi.org/10.1016/j.sbspro.2013.01.149>
- [21] Zou, L. W., & Chan, R. Y. (2019). Why and when do consumers perform green behaviors? An examination of regulatory focus and ethical ideology. *Journal of Business*

Research, 94, <https://doi.org/10.1016/j.jbusres.2018.04.006>

113-127.