

Title : Ideology in Translation

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INTRODUCTION

Ideology is generally known as sets of ideas which reflect the beliefs, interest, the social needs, and aspirations of an individual group, class or culture (van Dijk, 1998, as cited in Munday, 2007). Other than reflecting one's beliefs about something, ideology also plays an important role in translation practice as the process of translation is mainly manipulated by ideology where it involves both translator's individual ideology and the dominant ideology of the society. According to Fawcett (1998, as cited in Munday, 2007), "throughout the centuries, individuals and institutions applied their particular beliefs to the production of certain effect in translation". In other words, a person usually uses or applies his or her own views and knowledge when they are translating. The reason why we choose this topic for our presentation is because we want to see how ideology can affect one's translation.

BACKGROUND OF STUDY

Translation plays a vital role in delivering the information to the audience. In today's world, we live in a globalized era where countries and cultures are interrelated. So it is crucial to have the knowledge of ideology in translation so that the information can be transmitted clearly to the readers.

Before we came out with our topic, we made a few research regarding Translation and Ideology. A study by Munday (2007) titled “Translation and Ideology” caught our attention as he wrote about what is meant by ‘ideology’ and how it is treated in translation studies. His study is very much related to our topic as he also explains the ideology of the individual translator and how it is conveyed and presented textually in translation.

Therefore, while referring to the past study, we came out with our own topic entitled “Ideology in Translation”, focusing on translation produced by students with two different academic backgrounds: Linguistics and Islamic studies course students. We collect the data by choosing one hadith from 40hadithnawawi.com. It is a website that assembles all The Forty Hadith of Imam Nawawi, and we decided to choose a hadith regarding ‘Prohibition of Blood of a Muslim’. We only picked the English translation as our sources and omitted the Arabic phrases. Then we find two students from linguistics and Islamic studies course to translate the hadith from English to Malay based on their understanding. The results from the data collected are compared and analysed in the form of a table to understand better how the ideology of different academic background students can affect the meaning of hadith.

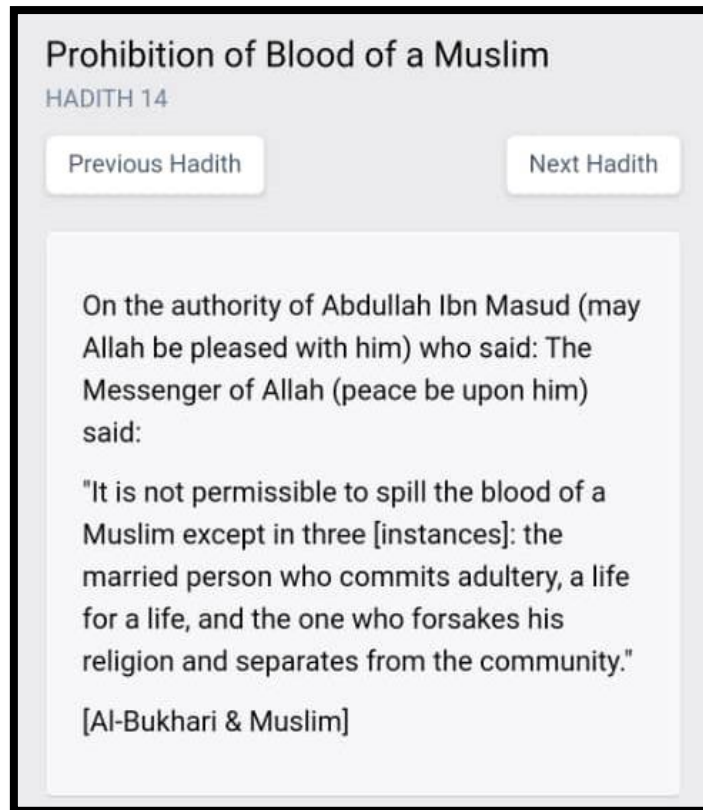


Figure 1 The hadith that has been taken to be translated by both parties.

FINDINGS

Based on the comparison between linguistic students and Islamic studies students' translations, there are only slight differences that we can highlight. In Islamic studies students' view, it is said that hadith cannot be translated literally as it needs the description of the hadith and it must be detailed with the origin and the factors of why the hadith was said. It can be seen in the first section of the translation between these two parties. The phrase 'It is not permissible to spill the blood of a Muslim...' when it is translated by the linguistic students directly, could give the meaning as if the blood of a Muslim is spilled. Meanwhile, in the ideology of Islamic studies students, the phrase means 'it is prohibited to kill a Muslim...' It is because most of the hadiths have their implied meanings, which will need a more profound translation. Even at the beginning of the hadith, the linguistic student used

direct translation to translate the inherited pattern of the hadith. Another linguistic student used the same technique while Islamic studies students translated the inherited pattern of the hadith.

Another difference in the translation between linguistic and Islamic studies students is that the phrase '...the married person who commits adultery...' is translated in two different ways. Linguistic student A translated this phrase as 'janda berzina' while three other respondents translated this phrase as 'orang yang telah berkahwin yang berzina', 'orang isteri/suami yang berzina' and 'Orang berzina yang sudah pernah kahwin'. The meaning of these three translations is similar and leads to the same understanding.

Lastly, the difference in translation ideology between the linguistics students and Islamic studies students can be observed by the translation between these both ideologies in the phrase of 'a life for a life...'. In the ideology of linguistics students, the phrase is translated in Malay as 'nyawa dibalas dengan nyawa'. However, through the translation from Islamic studies students, they included Sharia terms so that the reader can comprehend the content of the hadith precisely. The same goes for the word *murtad*, which these two parties have translated. The linguistics students translated the phrase '...the one who forsakes his religion and separates from the community' directly. In contrast, the Islamic studies student translated this phrase into a more profound meaning which needs to be explained further in the description of the hadith.

Linguistics Students	Islamic Studies Students
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<p>A</p> <p>Daripada Abdullah Ibn Mas'ud r.a. beliau berkata: Rasulullah SAW telah bersabda:</p> <p>"Darah orang muslim tidak halal ditumpahkan kecuali disebabkan tiga perkara; janda yang berzina, nyawa dengan nyawa dan orang yang meninggalkan agamanya dan memisahkan diri daripada masyarakat"</p> <p>[Hadis Bukhari & Muslim]</p>	<p>A</p> <p>Daripada Ibnu Mas'ud RA, beliau berkata: Rasulullah SAW bersabda:</p> <p>Tidak halal darah (tidak boleh membunuh) seseorang Muslim kecuali dalam 3 keadaan; orang yang telah berkahwin yang berzina, nyawa dengan nyawa (qisas) dan orang yang meninggalkan agamanya (murtad) serta memisahkan diri daripada jemaah.</p> <p>HR al-Bukhari dan Muslim</p>
<p>B</p> <p>Atas kuasa Abdullah Ibn Masud (Semoga Allah redha dengannya) berkata: Utusan/Nabi (SAW / sejahteralah ke atas Baginda) bersabda:</p> <p>Tidak diizinkan/diharamkan membunuh seseorang/saudara Muslim kecuali dalam 3 keadaan: Isteri/suami yang berzina, balas bunuh(?), dan juga orang yang keluar daripada agama Islam serta berjauhan dengan masyarakat Islam(?)</p>	<p>B</p> <p>Dari Abdullah r.a. katanya: Rasulullah saw. bersabda:</p> <p>"Tidak halal darah (tidak boleh dibunuh) seorang Muslim yang mengakui bahawa tidak ada Tuhan selain Allah, bahawa aku (Muhammad) Rasul Allah, melainkan kerana salah satu dari tiga perkara: 1. Orang berzina yang sudah pernah kahwin. 2. Hutang jiwa dibayar dengan jiwa. 3. Orang yang keluar dari agama dan memisahkan diri dari jemaah (kesatuan kaum Muslimin)."</p> <p>(Hadis Riwayat Bukhari)</p>

Table 1 The comparison between the translations from linguistics students and Islamic studies students

DISCUSSION

The results of our findings show that hadith cannot be translated easily. In order to translate or to learn hadith, we need to refer to the hadith experts and also scriptures or in Bahasa Melayu, *Kitab*. This is because hadith has explicit meaning which means that it needs to be understood not only by the surface meaning but also the in depth meaning. For instance, one of the respondents from Islamic Sharia study, when she was asked to translate the text, she mentioned that she needs to refer to her books and related *Kitab* so that the meaning of the hadith is conveyed correctly and perfectly. Besides, the hadith might has sharia terms that needs more interpretation and references from the *Kitab* like the word *Qisas* and *Murtad*.

Moreover, respondents from both courses, might have translated the hadith similar to each other because they have the knowledge about the hadith. For Islamic studies students, as mentioned above, they have learned this before. The meaning of these three translations is similar and leads to the same understanding. Hence, it can be concluded that linguistics students and Islamic studies students have a similar understanding of this phrase. Furthermore, linguistics students might translated the text using literal translation as they have limited knowledge about the hadith.

CONCLUSION

From this study, we can see how the ideology for each course has affected their translations on the hadith given. Linguistics students might be having some difficulties in translating few terms used in the hadith as they are not sure of the usage or meaning of the terms. However,

the Islamic studies students are able to convey the real meaning of the hadith as they are familiar with most of the terms used and most importantly, they have the knowledge of understanding hadith as it is why they are able to provide a proper translation for the hadith. Hence, in order to improve the translation quality, it is best for the translator themselves to do some research on the area of the text that they want to translate.

REFERENCES

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