

Ideology through Modalities: Can the Translator Preserve Them?

(Ideologi melalui Modalitas: Dapatkah Penerjemah Mempertahankannya?)

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Abstrak

Modalitas dalam suatu teks memiliki tujuan untuk menunjukkan hasrat, keinginan, keinginan dan harapan penulis kepada pembacanya. Semua harapan ini mewakili ideologi penulis dalam menyampaikan maksudnya dalam teks melalui penggunaan modalitas. Penelitian ini mengeksplorasi penerapan modalitas yang mencerminkan ideologi oleh Dale Carnegie, dalam buku *How to Win Friends and Influence People* dan bagaimana penerjemah mengalihkannya melalui pemilihan teknik penerjemahan. Dengan menerapkan model kognisi sosial dari Teun A. Van Dijk untuk menentukan ideologi dan pemikiran Simpson dalam bukunya *Language, Ideology and Point of View* dalam menentukan modalitas, kami menganalisis ekspresi ideologis yang diterapkan melalui modalitas dan terjemahannya dalam Bahasa Indonesia. Model Dijk dipilih karena merepresentasikan *genre* buku ini karena berkaitan dengan tema besar tentang ideologi yang mengarah ke kognisi sosial. Modalitas yang ditemukan dalam penelitian ini adalah epistemik, boulomaic, kata sifat evaluatif, kata keterangan evaluatif, dan deontik. Bentuk-bentuk modalitas ini diterjemahkan ke dalam bahasa Indonesia dengan menggunakan 10 (sepuluh) teknik penerjemahan yang diprakarsai oleh Molina & Albir (2002) dan dinilai dengan menggunakan model penilaian kualitas terjemahan dari Nababan, dkk. (2012). Teknik-teknik yang membuat kualitas terjemahan yang bagus dihasilkan oleh teknik pemadanan lazim, transposisi, amplifikasi, modulasi (wajib), dan kompensasi. Secara umum, penerjemah telah mampu mewujudkan ideologi penulis dengan menerapkan teknik-teknik penerjemahan tersebut pada bahasa sasaran. Maka, kompetensi penerjemah dalam menentukan teknik apa saja yang akan diterapkan pada hasil terjemahan menunjukkan kemampuannya dalam memahami konteks situasi, elemen ideologi yang berhubungan dengan *genre*, fungsi dan tujuan komunikatif teks itu sendiri.

Kata kunci: ideologi, kualitas terjemahan, modalitas, Model sosio-kognisi Teun A. van Dijk

Abstract

The study explores on the application of modality reflecting the ideology by the author, Dale Carnegie, in '*How to Win Friends and Influence People*' book and how the translator rendered them through the selection of translation techniques into *Bagaimana Mencari Kawan dan Mempengaruhi Orang Lain*. By carrying Teun A. Van Dijk's socio-cognitive model in determining the ideology and Simpson's *Language, Ideology and Point of View* in determining the modality, we analyse the ideological expressions applied through the modalities and the Indonesian translated version. Dijk's model was chosen since it represents the genre of this book that he brings a great theme to his ideology by directing it to social cognition. The modalities found in this research are epistemic, boulomaic, evaluative adjective, evaluative adverb and deontic. These modalities were translated into Indonesian using 10 (ten)

translation techniques initiated by Molina & Albir (2002) and rated with the model of translation quality assessment from Nababan *et al.* (2012). The techniques which lead to the good of translation quality were established equivalent, transposition, amplification, (obligatory) modulation, and compensation. In general, the translator has been able to render the author's ideology manifested in modalities by applying these translation techniques. Thus, translator's competency in choosing the right translation techniques shows his or her capability in comprehending the context of situation, elements of ideology in accordance with the genre, function and communicative purpose of the text.

Keywords: ideology, modality, Teun A van Dijk's sociocognitive model, translation quality

INTRODUCTION

Ideology is a set of beliefs, values and norms believed by writers or speakers manifested through choices of words, grammar and specific textual structures. It can be created and realised through texts, genres and discourses as a unified form of a semiotic system (Thompson 1984; Fairclough 1989; Shi-Xu in Schaeffner 1996; Wodak & Meyer 2001; Jorgensen & Phillip 2002; Dijk 2005, 2006, 2009; Ghazanfari & Sarani 2009; and Koentoro 2008).

There is almost no discourse that has no ideological nuances. Some researchers say that language is ideological (Fairclough 1989; Dijk 1998, 2000, 2005, 2006; Schaeffner 2004; Hatim & Mason 1997) to show that discourse represents the thoughts of the writer or speaker in socio-cognitive, context and culture. Stephen in Akbarpour (2013) also conveyed that each book has an implicit ideology usually expressed based on the belief and value system that exists in society. Furthermore, he believes that a translator must also be able to respond to the beliefs and value systems in the target language.

Research on ideology had been carried out by several experts such as Fairclough (1989) who associates between ideology, language, and power, Mills (1997) discusses the ideology of feminism and Dijk (1998) discusses the ideology associated with socio-cognition. Based on the ideas about ideology contained in a text or discourse, we (researchers) have a question about 'how does the author express his or her ideology through the text?'

The use of modalities has a significant role in representing attitudes and opinions in looking at a problem or event that is being experienced by someone (Palmer 1986; Simpson 1993; Dijk 2000, 2006). Modality has a function as a regulator of interpersonal relationships and also as a determinant of concealment or desirable feelings through a text to influence reader's opinion. Thus, ideology can be conveyed through the forms of modalities that can be selected by the desire of the author to state the author's goals in motivating and persuading the audience as well as readers.

The book of *How to Win Friends and Influence People* became one of the most successful books in American history. It went through 17 print editions in its first year of publishing and sold 250,000 copies in the first three months. The book has been sold over 15 million copies worldwide since and annually sells more than 100,000 copies (The Financial Post Archived 2008; Watts 2013). It discussed widely on opinion, motivation, emotion, persuasion and self-development written by Dale Carnegie, a great motivator, from America in 1937 and was revised in 1981 (Biography.com. editors 2016). This book had been translated into 37 languages all over the world and in the Indonesian language in 2005.

Ideology can be traced through the word choice or lexicalization (Dijk 1998, 2000; Fairclough 1989; Wodak 1997) and also manifested through the use of certain modalities (Fairclough 1989; Dijk 2000, 2006). Research on ideology represented by modalities was also carried out by several scholars, including Badran (2002), Nuyts *et al* (2005), Assadi (2012), Zelenka (2013), Bankole & Ayoola (2014), Nartey & Yankson (2014), and Pionery & Isti'anah (2017). The researchers have proven that the choice of modality can reflect the author's ideological point of view through the text or discourse. Munday (2008), Kiselyova (2014), Aslani (2015), Martin (2015), and Haj

(2016) have also explored the translation of ideology. However, the above studies still relate the translation of ideology and discourse referred to political elements in medical texts, literature, news report and war texts. The findings of these studies have not thoroughly discussed how the shift was carried out by translators through translation techniques that have been chosen in translating these ideological elements. Based on the reasons as mentioned above, this recent study investigates the influence of the selection of translation techniques used to translate modalities containing ideology and how the quality of the translation reflected in the book of *How to Win Friends and Influence People*.

This study uses the socio-cognitive model of Teun A. Van Dijk to explore about ideology. Dijk's research is much to do with the problems of social psychology which associated with sociolinguistics and psychology. He believes that discourse deals a lot with events or actors such as discourse in news reports, editorials, articles on opinion and everyday stories about the personal experience. Dijk (2006a:115; 2006b:117) explains that "ideologies are defined within a multidisciplinary framework that combines a social, cognitive and discursive component [...] As the basis of a social group's self-image, ideologies organise its identity, actions, aims, norms and values and resources as well as its relations to other social groups." This social cognition has two meanings. On the one hand, socio cognition shows how the text is produced and on the other hand, it describes the values of the society that are believed and perpetuated by the people's cognition. Again, Dijk stressed that ideology could influence and be influenced by a certain community as a form of the text and as part of the social interaction. Dijk (2006b:124-126) sees that one of the shapes of ideology is the use of modality. Ideology functions as to emphasise or de-emphasise the ideological message. By giving the assessment above, Dijk wants to show that discourse reveals what is called the "Ideological Square" strategy (2006b:734), namely: (1) Emphasise Our good thing, (2) Emphasise Their bad thing, (c) De-emphasise Our bad thing, (4) De-emphasise Their good thing

Dijk (1996, 1998) adds that ideology is not only focused on a group that is connected with dominance, hegemony, power, struggle, and etcetera. Moreover, Ideology also widely concerned with professional, institutional and ideological matters in certain groups of society or science based on certain beliefs and value systems. In this present study, the researchers are interested in linking ideology using Dijk's socio-cognitive model (2006) as represented through modality (Simpson 1993) and the translation quality to analyse Dale Carnegie's book which has a persuasive-motivational purpose.

In general, Fairclough (1989), Wodak (2001) and van Dijk (2006b) argue that discourse analysis sees that the use of language as a social practice involves certain discursive practices in the context of situations, speech and social structure. Dijk emphasises again that one's ideology can influence and be influenced by certain societies as forming the text itself as part of social interaction. Dijk (2006b:124-126) shows that ideology is more emphasised on syntactic structures and rhetorical constructs used to emphasise and or de-emphasise ideological meaning.

For Dijk, by giving the above assessment, the discourse will show what is called the 'ideological square' strategy (2006b:734). One of the things that can build the ideology of a text is the use of modalities. Modality can be the determinant to show the ideology of a writer. Dijk (2000:51) reveals that "[...] these modalities have something to do with the way we represent the world and its events." Dijk (1998, 2000) states that words and certain grammatical structures are the most recognisable in representing one's ideological thoughts about certain events, people or groups. Through modality, Dijk believes that modality can represent certain circumstances and events. Also, Fowler (1985), Simpson (1993) and Iwamoto (1998) state that modality can broadly show attitudes or thoughts about the truth of a proposition expressed through sentences. Modality can also represent interpersonal functions of the language itself.

Simpson (1993) explores that overall forms of modality can be expressed through: modal verbs (may, shall, must, need, etcetera), including epistemic, deontic and boulomaic, the use of *sentienti* verbs (verbs expressing feelings, thoughts and perceptions) i.e verbs such as *feel, suffer, think, expect, understand*, etcetera., modal verbs, modal adjectives (*certain, necessary, unfortunate*, etc.), and also in the form of nominalization, such as *desirability, obligation*,

likelihood, etcetera and generic phrases (universal phrases) that have universal or unlimited referrals of time, such as: *women feel as just men feel*, *learning is an active process*, and others. Evaluative modalities relate to the speaker's self-evaluation of known facts. Simpson also defines about evaluative modalities that include broader attitudinal concepts divided into two, namely: (1) expressing opinions or attitudes toward a proposition with the presupposition of the speaker or also called a presupposition system, (2) expressing an attitude or opinion to a proposition that is related to the expectations of the speaker or also called wish system.

A close relation between the problems of social psychology and social cognition initiated by Dijk with a book from Dale Carnegie became the data source of this research. The overall source of the data to be studied includes social cognition (dealing with attitudes, knowledge and beliefs constructed about self and or understood by a particular society) which are also initiated by Dijk as a representation of beliefs, knowledge, attitudes, norms, values and ideologies in a particular society.

It cannot be denied that translation does not only render existing messages in the source language to the target language, but it should be realised that every message conveyed by the author must have a rationale containing ideology in each of his or her writings. It should be thoroughly observed by the translator in rendering the message or the intent of the author's idea.

The main aim of this study is to describe the variety of translation procedures used to translate the type of modality in this book. Then, they are mapped to their equivalents in the Indonesian language version in order to determine the translation techniques used. Thus, by choosing the the right translation techniques, it will determine the translator's competency in comprehending the context of the situation, elements of ideology in accordance with the *genre*, function and communicative purpose of the text.

METHOD

The source text in this study is *How to Win Friends and Influence People* written by Dale Carnegie. This persuasive and motivational book was the most famous book in America which was first published in 1937 and revised in 1981 (The Financial Post Archived 2008). It was chosen as for the source of data of the study, not only for its influencing factor for the people in America but also the because of the choice of modality that become the central part in influencing people. The translated version in the Indonesian language entitled *Bagaimana Mencari Kawan dan Mempengaruhi Orang Lain* was published by Binarupa Aksara, Indonesia in 2005 in 10th printed. To carry out the study, kind of modalities were first extracted based on the ideological perspective from Teun a van Dijk's sociocognitive model (2006a) and supported by Simpson's modality perspective in Language, Ideology and Point of View (1993). These both scholars concerned a lot with the use of ideology and modality from the perspective of attitudinal meaning related to social psychology. This study used Molina & Albir' model (2002) for assessing the application of translation techniques and Nababan et al.'s model (2012) for evaluating the translation quality.

RESULTS AND DISCUSSION

Translation of Ideology through Modalities

From the result, it was found that the application of modality reflecting the ideology are 409 data. They are epistemic, evaluative adjective, deontic, evaluative adverb and boulomaic. Table 1 shows the types of modality in source text (ST), target text (TT) and back translation (BT) which is placed besides the TT:

Table 1. Types of Modality
Used in *How to Win Friends and Influence People* and in Target Text

	Types of Modality	Number of Data (ST)	Number of Data (TT)
A	Epistemic	199	186
B	Evaluative adjective	103	92

C	Deontic	61	59
D	Evaluative adverb	30	28
E	Boulomaic	16	16
	Total	409	381

The use of modalities found in this study is epistemic modality (use of modal verb and general proposition) reaching the number of 199 data. Epistemic modality is widely applied in this book. It can be divided into a high epistemic category, as many as 105 data, a medium category 56 data, and low epistemic category, 38 data. The use of high, medium and low epistemic modalities explores the authors' expectations in motivating their readers. High epistemic is applied by authors when the author wants to show facts about events that the author has experienced as well as the facts or events experienced by others and can be used as evidence to encourage or motivate the feelings and spirit of the reader. Epistemic is usually used by the author to give his opinion by expressing positive opinions to the reader. For low epistemic, usually used by writers to ask readers to be wise in sorting and selecting an option and considering it to be chosen according to certain circumstances.

The use of evaluative adjectives is found as many as 103 of data functioning to give the author the opinion of compliment to the reader or to serve as a reminder. It is not significantly different from the use of evaluative adverb found in as many as 30 data in this study. Meanwhile, deontic modalities are found to be 61 data aiming to remind or motivate readers through verb forms that serve as commands and requests. Boulomaic modality is found as many as 16 data usually used as the manifestation of hope like: *I hope, I wish*.

Epistemic

Example 1

Source Language	Target Language	Back Translation
<i>Criticism is futile</i> because...(p.18)	<i>Kritik adalah hal yang sia-sia</i> karena...(p. 26)	

In Example 1, the author used high epistemic modalities (general propositions) using the word '*is*' to express his strong beliefs about the futility of criticism. The word '*is*' is accurate when it is translated into target language because '*is*' served as something to be '*emphasised*' from the author to the reader by using established equivalent technique. Through the phrase '*Criticism is futile*', the author expects to show to the reader that he believed that criticism is useless and not necessary to be done.

Example 2

Source Language	Target Language	Back Translation
..and it breeds sympathy, tolerance and kindness. " <i>To know all is to forgive all.</i> "(p. 28)	<u>...dan melahirkan simpati, toleransi dan kebaikan hati.</u> <u>"Untuk benar-benar mengenal semua, kita harus memaafkan semua."</u> (p. 44)	and it breeds sympathy, tolerance and kindness. " <i>once we fully and deeply understand the circumstances and intentions of a person's action, we will forgive she/he for what she/he has done.</i> "

In Example 2 the translator shifted the high epistemic modalities represented by the '*To know all is to forgive all*' proposition which is literally translated as '*To really know all, we must forgive all!*' The translation result does not indicate the actual meaning of the message conveyed by the author. The translator should translate it into the target language to '*once we fully and deeply understand the circumstances and intentions of a person's action, we will forgive she/he for what she/he has done*' to meet a good quality of translation. The translator must maintain the ideological building through the use of an epistemic modality in her translation to keep up the communicative purpose.

Example 3

Source Language	Target Language	Back Translation
...I didn't think about what I wanted. <i>I thought</i> about what they wanted. I didn't bait the hook with strawberries and cream. (p.41)	...saya tidak memikirkan apa yang saya inginkan. Saya tidak memasang umpan di kail dengan arbei dan krem.(p. 65)	I didn't think about what I wanted. (<i>deleted</i>) I didn't bait the hook with strawberries and cream.

In Example 3, the author manifested his ideology through epistemic modality '*I thought....*' in a complete sentence of '*I thought about what they wanted*'. However, the translator reduced the phrase '*I thought..*' in the second sentence. This reduction leads to the inaccurate meaning of the target text. She was not aware enough about the author's ideology through this epistemic modality.

Example 4

Source Language	Target Language	Back Translation
So, if you want to get a real, lasting benefit out of this book, don't imagine that skimming through it once <i>will</i> suffice. (p. 13)	Jadi, bila Anda ingin mendapat keuntungan yang nyata dan tahan lama dari buku ini, jangan membayangkan bahwa menelusurinya dengan cepat satu kali <i>sudah</i> cukup Setelah membacanya dengan saksama. (p. 17)	So, if you want to get a real, lasting benefit out of this book, don't imagine that skimming through it once <i>has</i> sufficed.

In Example 4, the epistemic modality of '*will*' which was translated as '*already*' by using the discursive creation technique made the translation results less accurate. The translator should be careful in observing the context given by the author. The author wants to remind the reader through the modality of '*will*' which is followed by the verb '*suffice*' showing '*something is going to be done*' while the translator distorted it with '*already*' which indicated that the activity '*was fulfilled*'. So, the translated version was not only less accurate but also shifted the epistemic modality. The translator should maintain '*will*' as translated as '*akan*' (*will*) to fit the context of the discourse.

Example 5

Source Language	Target Language	Back Translation
What <i>would</i> work for him <i>wouldn't</i> necessarily work for you and me. (p. 38)	Apa yang berhasil baginya <i>tidak perlu</i> berhasil untuk Anda dan saya. (p. 60)	What work for him <i>wouldn't</i> necessarily work for you and me.

Example 6

Source Language	Target Language	Back Translation
Now, if we stop thinking about ourselves for a while and begin to think of the other person's good points, we <i>won't have to</i> resort to flattery so cheap and	Sekarang, kalau kita berhenti berpikir tentang diri kita sebentar saja dan mulai memikirkan hal-hal baik dalam diri orang lain, kita <i>tidak usah</i> mengandalkan	Now, if we stop thinking about ourselves for a while and begin to think of the other person's

false that it can be spotted almost before it is out of the mouth. (p. 39)	sanjungan yang begitu murah dan palsu sehingga kata-kata tersebut hampir sudah bisa dikenali sebelum keluar dari mulut. (p. 61)	good points, we <i>do not need to</i> resort to flattery so cheap and false that it can be spotted almost before it is out of the mouth,
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In Example 5 and 6, the translator reduced (partly) and generalize the epistemic modality through '*would wouldn't*' into '*tidak perlu (unnecessary)*'. She should rendered it into '*yg seharusnya belum tentu*' in the target text. And the phrase '*won't have to*' which was generalized into '*tidak usah (no need to)*' showed the communicative building through the application of medium epistemic and she did not have to change it into a high epistemic in the target text.

Evaluate Adjective

Example 7

Source Language	Target Language	Back Translation
<i>...a constant and vigorous</i> campaign of review and application. (p. 13)	<i>...pengulangan dan penerapan</i> secara konstan. Tidak ada cara lain. (p.17)	<i>... constant review and application.</i>

In Example 7, the author used an evaluative adjective through the phrase '*constant and vigorous*' in this sentence. However, *the translator was not aware enough on the author's message through the phrase ('constant and vigorous') by applying (partial) reduction technique*. Moreover, she also omitted the word '*campaign*' as a noun that represented to be constant and vigorous. The translator should maintain the complete phrase in the target language as it was and did not omit the core information (*campaign*) in this sentence.

Example 8

Source Language	Target Language	Back Translation
....that I devoted a part of each Saturday evening to the <i>illuminating</i> process of self-examination...(p.14)	...setiap Sabtu malam untuk merenungi proses <i>penerangan</i> meneliti-diri dan mengulang serta menilai....(p. 19)	...that I devoted a part of each Saturday evening to the <i>lighting</i> process of self-examination ...

In Example 8, the word '*illuminating*' (evaluative adjective) was literally translated as '*penerangan*' (*lighting*). The translator did not recognize the evaluative adjectives expressed by the author to give a message about the author's commitment to always evaluate himself. The translation result was less accurate since it does not represent the meaning of the phrase. The translator should translate it into '*enlightening*' (evaluative adjective) to indicate the process through which the author had passed.

Example 9

Source Language	Target Language	Back Translation
You may read scores of <i>erudite</i> tomes on psychology	Anda mungkin sudah membaca banyak mengenai psikologi, tanpa	You may read scores on psychology without

without coming across a statement more significant for you and for me. (p. 59)	menemukan satu pertanyaan yang lebih penting untuk Anda dan saya.(p. 96)	coming across a statement more significant for you and for me.
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The translator translated the evaluative adjective ‘*erudite*’ by using the reduction technique. She should maintain the ideological building represented by evaluative adjective ‘*erudite*’ into ‘*ilmiah*’ (*erudite, sophisticated*) since it referred to describe something about ‘*tomes*’ (*thick books*). The Author has chosen the evaluative adjective to emphasise the main thing on how to motivate and persuade people to do the good thing.

Example 10

Source Language	Target Language	Back Translation
That question will stop us from rushing into a situation heedlessly, with <i>futile</i> chatter about desires. (p. 44)	Pertanyaan itu akan menghentikan kita agar tidak tergesa-gesa masuk ke dalam situasi yang tidak menguntungkan, dengan <i>mengeluarkan</i> pembicaraan mengenai keinginan-keinginan kita. (p. 70)	That question will stop us from rushing into a situation heedlessly, with <i>exploring about</i> our desires.

In Example 10, the translator applied discursive creation in translating evaluative adjective ‘*futile*’ into ‘*mengeluarkan*’ (*exploring*). She shifted the meaning of the word ‘*chatter*’ that it should become her consideration to translate since ‘*chatter*’ was the noun that followed by the evaluative adjective ‘*futile*’. She should translate this word ‘*futile*’ becomes ‘*sia-sia*’ (*futile*).

Deontic

Example 11

Source Language	Target Language	Back Translation
<i>...keep this principle in mind:</i> Become genuinely interested in other people. (p. 68)	<i>... simpan prinsip ini dalam pikiran Anda;</i> Bersungguhsungguhlah menaruh minat pada orang lain. (p. 111)	<i>.....keep this principle in your mind:</i> Become genuinely interested in other people.

In Example 11, the translator explicated the author’s ideology through the choice of deontic modality in the phrase of ‘*keep this principle in mind*’ into ‘*simpan prinsip ini dalam pikiran Anda*’ (keep this principle in *your mind*). The author wanted to remind the reader to have a principle in life.

Example 12

Source Language	Target Language	Back Translation
The next time we <i>are tempted to</i> admonish somebody, let’s pull a five-dollar bill out of our pocket, look at Lincoln’s picture on the bill, and ask. “How would Lincoln handle this	None	None

problem if he had it?" (p. 24)

In Example 12, the author's ideology was represented through deontic modality '*are tempted*' but the message cannot be conveyed properly in the target text. The translator totally reduced the translated version. It was the same as the case of example 11, the translator shifted the communicative purpose of the deontic modality shown by the author.

Evaluate Adverb

Example 13

Source Language	Target Language	Back Translation
One is universally admired; the other <i>universally</i> condemned. (p. 38)	Yang satunya dikagumi dunia; yang lainnya dikutuk <i>dunia</i> . (p. 60)	One is universally admired; the other condemned by the world .

The translator rendered the word '*universally*' (evaluative adverb) into '*dunia*' (noun) by using transposition technique. Transposition is a shift in category, structure and unit. Catford called it '*shift*', while Vinay and Darbelnet in Newmark (1988: 85) called it '*transposition*'. This shift is a translation technique that involves changing the grammatical form of the source language into the target language. Transposition is divided into 2 kinds, namely: The obligatory transposition which is applied because of the influence of language systems, when optional transposition is applied due to the translator's creation.

Example 14

Source Language	Target Language	Back Translation
Try to fix <i>firmly</i> in your mind what you would like to do; and then, without veering off direction, you will move straight to the goal. (p. 74)	Usahakan untuk tetapkan dalam pikirkan Anda apa yang ingin Anda kerjakan; dan kemudian, tanpa membelokkan arahnya. Anda bergerak maju mencapai apa yang Anda harapkan. (p. 121)	Try to fix (<i>deleted</i>) in your mind what you would like to do; and then, without veering off direction, you will move straight to the goal.

In Example 14, the translator reduced the ideological building represented by the evaluative adverb '*firmly*'. She should maintain this ideological building by translating it into '*dengan kuat*' (*firmly, strongly*). This translated version failed to show how to give motivation to readers by this word '*firmly*'.

Example 15

Source Language	Target Language	Back Translation
I am all in favor of it, but why not begin on yourself? From <i>a purely</i> selfish standpoint, that is a lot more profitable than trying to improve others - yes, and a lot less dangerous. (p. 25)	Saya setuju dengan itu, tapi mengapa tidak mulai dengan diri Anda sendiri? Dipandang dari sudut diri sendiri, hal itu jauh lebih menguntungkan dari pada berusaha memperbaiki orang lain – ya, dan jauh lebih tidak berbahaya. (p. 37)	I am all in favor of it, but why not begin on yourself? From selfish standpoint, that is a lot more profitable than trying to improve others - yes, and a lot less dangerous.

The translator reduced the word ‘purely’ of the phrase ‘a purely selfish standpoint’. This action resulted less accuracy of the translated text. She should translate the evaluative adverb ‘purely’ into ‘semata-mata’. Thus, the phrase ‘a purely selfish standpoint’ should be rendered into ‘semata-mata dilihat dari sudut pandang keegoisan kita sendiri’ not just rendered it into ‘Dipandang dari sudut diri sendiri’ (From selfish standpoint).

Boulomaic

Example 16

Source Language	Target Language	Back Translation
<i>If you and I want to</i> stir up a resentment ... (p. 25)	<i>Kalau anda dan saya hanya ingin</i> menimbulkan rasa benci ... (p. 38)	<i>If you and I <u>just</u> want to</i> stir up a resentment ...

In example 16, this boulomaic modality through the phrase ‘*If you and I want to..*’ was translated into ‘*kalau anda dan saya hanya ingin*’ by using established equivalent, variation and amplification technique. Amplification technique is applied in the word ‘*hanya*’ (*just*). The translator wanted to emphasize the contextual meaning of this phrase to make it powerful by adding the word ‘*hanya*’ (*just*).

Table 2. The Use of Translation Techniques and Degree of Translation Quality

Category	Translation Techniques	Frequency of use	Number of data	Degree of Accuracy			Degree of acceptability			Degree of readability		
				3	2	1	3	2	1	3	2	1
Epistemic	Established equivalent	202	199	187	8	4	193	3	3	197	2	0
	Transposition	5										
	Literal	8										
	Amplification	17										
	Reduction (partial)	7										
	Generalisation	7										
	Modulation	6										
	Discursive creation	8										
	Reduction (total)	1										
	Compensation	1										
Average score of translation quality				2.92			2.95			2.99		
Evaluative adjective	Established equivalent	128	103	91	6	6	96	4	3	96	6	1
	Literal	4										
	Amplification	4										
	Reduction (partial)	10										
	Generalisation	1										
	Modulation	3										
	Discursive creation	5										
	Reduction (total)	1										

Average score of translation quality				2.82			2.90			2.92		
Deontic	Established equivalent	68	61	59	1	1	60	0	1	60	0	1
	Transposition	1										
	Amplification	2										
	Reduction (partial)	2										
	Reduction (total)	1										
Average score of translation quality				2.95			2.96			2.96		
Evaluative adverb	Established equivalent	26	30	28	1	1	28	1	1	29	0	1
	Transposition	1										
	Reduction (partial)	2										
	Amplification	2										
	Modulation	1										
	Discursive creation	1										
	Compensation	1										
Average score of translation quality				2.83			2.90			2.93		
Boulom aic	Established equivalent	15	16	16	0	0	16	0	0	16	0	0
	Amplification	1										
Average Score of translation quality				3.00			3.00			3.00		
Total Score of Translation Quality				2.90			2.94			2.96		
Average Overall Score of Translation Quality				2.93								

From the data presented in Table 2, it was found that established equivalent techniques are mostly applied by the translator to render the modalities in this book. This technique showed the high accuracy in the translation results, because it tends to adjust the sentence pattern and acceptability of the expression in the target language. The use of the techniques of established equivalent, obligatory transposition, obligatory modulation and amplification can preserve the ideological building and the communicative purpose proposed by the author. These techniques also show the high level of accuracy. Accuracy is a term used in translation evaluation to refer to the extent to which a translation matches its original. While it usually refers to the preservation of the information content of source text (ST) in target text (TT) (Shuttleworth & Cowie 2014:3).

Meanwhile, the less and inaccurate translation results were more influenced by the application of literal, optional transposition, reduction, discursive creation, optional modulation and generalization techniques. Then, the acceptability, in some matters following ST norms and in others conforming to those of the target system (Shuttleworth & Cowie 2014:6) and it will lead to the readability level. Readability is the degree of ease in comprehending a text (Sakri in Nababan, 2003:62). The total number of degree of translation quality showed 2.90 for the degree of accuracy, 2.94 for the degree of acceptability and 2.96 for the readability. The quality showed that the translator rendered these modalities in the text were mostly accurate, acceptable and readable, though there were still found the result of the translated version which were less and not accurate, acceptable, less easy to read and difficult to read. The application of these techniques is given below:

Table 3. The Relation among Translation Techniques, Shift of Ideological Expressions and the Translation Quality

Shift of ideological expressions	Number of Data	Translation Techniques	Accuracy			Acceptability			Readability		
			3	2	1	3	2	1	3	2	1
Shifted	28	Discursive creation		1	1	2			2		
Shifted		Reduction (partial)		10	5	5	4	6	7	4	4
Shifted		Literal		3	2		5		2	2	1
Shifted		Generalization		1		1			1		
Shifted		Modulation (optional)		1		1			1		
Shifted		Reduction (total)			4			4		1	3

Table 3 showed that the total number of 409 modality data maintaining the ideological expressions and translated accurately as many as 381 (93.15 %) data and the remaining 28 (6.85 %) data underwent a shift of ideological expressions. The shifted data are influenced by some techniques, namely: discursive creation, reduction (partial and total), literal, generalization, optional modulation. A discursive creation technique causes a shift of ideological expressions in the epistemic modality. This technique made the evaluative adjective and evaluative adverb in the target text disappear. Literal technique sometimes does not alter the degree of accuracy but rather affect the degree of acceptability and readability. Meanwhile, reduction techniques (both partial and total) also shifted the ideological expressions in epistemic, evaluative adjective, deontic and evaluative adverb. It was only boulomaic modality categories that did not undergo the ideological shift in all of its data. Reduction technique (partial and total) changed the medium epistemic category became high epistemic, even this technique lost the epistemic form. The reduction technique (partial) also altered the ideological expressions of evaluative adjectives into only the word choice category, and even this technique made it disappear. Generalization and modulation techniques made the ideological expressions of medium epistemic category shifted into high epistemic. The shift of ideological expressions brought about the degree of translation quality. The ideological expressions represented by these modalities reflected the communicative purpose of the author. Therefore, when the translator choses the inappropriate selection of translation techniques, it leads to less or bad translation quality and lose its communicative purpose.

Based on the Teun A. van Dijk’s socio-cognitive model, this book on *How to Win Friends and Influence People* tends to represent the positive things about ourselves (*emphasize Our good things*) and decrease the negative things about ourselves (*de-emphasize Our bad things*) through modalities. The findings show the correlation between the application of modality and the characterization of exposition text. The researchers ensure that exposition text explores a lot of self’s point of view in expressing and convincing readers or hearers of arguments of text’s producer (Wiratno (2003) and Djatmika (2015). It is not far from the statement of Hatim & Mason (1997) and Calzada Perez (2003) who support Dijk’s idea (2001) about ideology which covers value, assumption, belief representing socio-cognitive manifested in a certain community collectively.

Generally, Fairclough (1989), Wodak (2003), and Dijk (2006) state that discourse analysis is about the use of language as social practice involving specific discursive practice with situational context, speech context and social structure. They also relate discourse with socio-cognition, sociology and psychology. These scholars argue that the language users do not only belong to the certain group of community, but they also have their own background or history, experience, belief, motivation, orientation and their own principles toward some actions that they want to

do or to be believed to do. In line with the research from Martin (2015) which reflects on how ideological and cultural patterns are transmitted through the process of translation in English modality to show the proximity between the doctor and his or her patient. While, Haj (2016) focuses on how to deal with the translation of ideological stance in creating hope and belief in political discourse. These all opinions are reflected in *How to Win Friends and Influence People*.

CONCLUSION

The most dominant translation techniques in this book are the application of established equivalent because they showed a high degree of translation quality, while reduction techniques made the translation results in a low quality. The translator must comprehend the text type, genre and communicative purpose in order to transfer the messages well into the target language. The translator should be more careful to recognise the ideology conveyed by the author due to a text always contains a certain ideology and render it accurately through the selection of appropriate translation techniques.

The translation technique applied by the translator showed the level of the ability of the translator in understanding the language not only in terms of linguistics, but also the necessity of understanding what lies through the elements of linguistics that include in it are: the context of the situation, elements of ideology in accordance with the genre, function and communicative purpose of the text. Therefore, a translator must not only have the linguistic competence, but also strategic competence and the ideological aspect knowledge about the text in transferring the meaning.

The author reveals his ideas, hopes and opinions through modalities. Therefore, when the translator is less or not aware of the ideological building represented through the modalities, it will lead to the failure of rendition of the author's message. When the epistemic building is shifted, it will also shift the author's assessment about the value of 'possibility and commitment'. The ideological building also characterised through evaluative adjective and evaluative adverb. These two kinds of modalities which function as the representation of an author's opinion or attitude toward a presupposition and wish system also shifted. The same thing also occurs in deontic modality which functions to regulate the power of obligation, necessity and firmness. Thus, if the translator fails to render these modalities, it is believed that it will lead to less or even not accurate and also lose its communicative purpose in the target text.

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