

Transitivity Mediation and Ideological Reframing in The English Translation of President Prabowo's Statement on the August 2025 Demonstrations

Mediasi Transitivitas dan Pembingkai Ulang Ideologis dalam Terjemahan Bahasa Inggris dari Pernyataan Presiden Prabowo tentang Demonstrasi Agustus 2025

Anandika Panca Nugraha¹

Regional Secretariat of Sampang Regency
anandika.panca.nugraha@sampangkab.go.id

Received: 13 January 2026 | Last Revised: 12 May 2026 | Accepted: 21 May 2026

Abstract

This study examines how mediation is realized linguistically in the English translation of President Prabowo Subianto's statement on the August 2025 demonstrations and how it reshapes ideological positioning. Drawing on Halliday's Systemic Functional Linguistics (SFL), it focuses on transitivity within the ideational meta-function to analyze shifts in transitivity. Using a descriptive qualitative approach, selected clauses from the Indonesian source text (ST) and its English translation (TT) are compared. The findings reveal that mediation occurs from minimal and maximal shifts. Minimal mediation involves semantic intensification within the same transitivity process, while maximal mediation is shown by structural changes including passive constructions, obscuring of participants, and shifts from mental to material processes. These shifts intensify the representation of events and threats while reducing the explicitness of agency. The study demonstrates that translation mediates meaning through linguistic choices, contributing to the potential of ideological reframing in translation.

Keywords

Ideology, mediation, ideational meta-function, transitivity

¹ Anandika Panca Nugraha, Associate Translator, Protocol and Communication Division of the Regional Secretariat of Sampang Regency



Abstrak

Artikel ini mengkaji penerapan mediasi secara linguistik dalam terjemahan bahasa Inggris dari pernyataan resmi Presiden Prabowo Subianto terkait peristiwa demonstrasi bulan Agustus 2025 serta dampaknya terhadap rekonstruksi ideologi pernyataan tersebut. Dengan berlandaskan teori Linguistik Sistemik Fungsional (SFL) Halliday, penelitian ini berfokus pada aspek transitivitas dalam kerangka metafungsi ideasional untuk menganalisis pergeseran transitivitas. Menggunakan pendekatan kualitatif deskriptif, beberapa klausa di teks sumber dan padanannya di teks sasaran diperbandingkan. Temuan artikel ini menunjukkan bahwa rentang mediasi terjadi dari level minimal hingga maksimal. Mediasi minimal direpresentasikan oleh intensifikasi semantik dalam kategori proses transitivitas yang sama, sedangkan mediasi maksimal ditunjukkan melalui perubahan konstruksi kalimat aktif menjadi pasif, pengaburan partisipan/pelaku, dan pergeseran dari kategori proses mental menjadi proses material. Pergeseran ini memperkuat representasi peristiwa dan ancaman sekaligus mengaburkan representasi pelaku/partisipan. Kajian ini menunjukkan bahwa terjemahan memediasi makna lewat pilihan linguistik penerjemah sehingga berpotensi merekonstruksi perspektif ideologis teks sumber.

Kata Kunci

Ideologi, mediasi, metafungsi ideasional, transitivitas

1. INTRODUCTION

1.1. Background of Study

As the need for globalizing information is getting more important, translation plays a crucial role as the medium for information exchange. In doing so, translation very likely involves mediation by the translator for some reasons. First, each language conveys meaning or reality differently according to its own grammar, style, and socio-cultural norms. This argument then underlies the view that direct equivalence is not always possible. Second, translation is intended for a target audience or particular purpose. It is this objective which leads a translator to mediate the original into a translation in such a way that suits the target audience and intended purpose. Third, translation reflects positioning of certain ideology within the Source Text (ST). Beforehand, it is important to clarify that the concept of "ideology" here does not refer to the domestication-foreignization binary approaches of translation. Instead, this article

adopts the definition of ideology within the framework of Discourse Analysis. Hence, ideology is viewed as a set of worldviews (values, assumption, perspectives) that shapes how people see reality which, in turn, influences how meaning is created by words, reproduced and negotiated through linguistic choices in translation.

A good translation should not fully deviate from the original's ideology. Three motives mentioned above confirms that translation "is not merely a process of objective transfer of a text from one language to another but also a complex, multi-layered process whereby a text is carefully selected, mediated and tailored to the interests and values of audiences in the target society" (Kim, 2025: 101). However, mediation is in fact not always easy and simple, especially when it comes to texts containing sensitive contents or critical information such as religious texts and political speeches addressing controversial issues, for example the statement by President Prabowo Subianto in response to the worsening demonstrations back in the end of August 2025.

As already known, mass protests across Indonesia broke out over inflated housing allowance for members of legislative council. The escalating protests reached the climax when a motorcycle taxi driver was killed because of being run over by the police tactical vehicle. As the situation was getting chaotic across the country, President Prabowo delivered an official statement. Aside from being broadcast through multiple news channels, his statement is also posted on the Cabinet Secretariat official website along with its English version. This translation is expected to let the world know how the Indonesian government cope with the situation, exclusively from the Indonesian government perspective. This way, Prabowo attempts to defend against any negative international media framing which may demean the integrity of his administration. This bilingual statement seems interesting to analyze as to how meaning is linguistically mediated—either maintained or perhaps adjusted—which might affect how the original's ideology is reflected in the translation.

Previous studies investigating such comparable topic do exists. Omar (2020) investigates how speeches of Hamas and Hezbollah

leaders are mediated by Western and Israeli media through omissions or alterations when translating the speeches, reframing both organizations as terrorists instead of liberation movements. Next, Yang (2023) analyzes a number of President of China Xi Jinping's speeches, exploring how translation shifts shape China's global image and convey the Chinese Communist Party's softer image worldwide. While the former uses Fairclough's Critical Discourse Analysis (CDA) framework and van Dijk's Ideological Theory as the tools, the latter combines Fairclough's CDA model with corpus-based analysis.

Both studies agree that translation is never neutral. They found that **it effectively manipulates the ideology within the speeches while also promote intended image of an entity being represented in the speeches**. Unlike the two previous studies which draw primarily on CDA framework, **this article specifically investigates how far mediation is applied in the translation of Prabowo's statement on the August demonstrations through the Hallidayan Systemic Functional Linguistics viewpoint**. That is to say, translation is viewed as a linguistic product where its features might reflect ideological positioning. In other words, the objective of this article is to recognize how mediation is performed linguistically (via transitivity) in the translation of Prabowo's official statement and then relate the findings to the ideological positioning of Prabowo's original statement.

1.2. Literature Review

1.2.1. Ideology in Translation

Translation is not produced in an empty space. As a meaning-making activity, translation goes within a social and cultural context in which language functions as a system of choices. Every translated word, phrase, and sentence chosen by translators are influenced by the original ideological stance they attempt to reproduce. In order to create such a good translation, this positioning typically needs to go in parallel with that of the original.

According to Hatim and Mason (2005: 120), ideology is defined as “the tacit assumptions, beliefs, and value systems shared collectively by social groups”. While this definition highlights the social dimension of ideology, this study adopts a Hallidayan Systemic Functional Linguistics (SFL) perspective, in which ideology is viewed as being realized through linguistic choices in context. Hence, ideology is expressed through patterned linguistic choices that construct particular representations of reality. Therefore, ideology in this case is not necessarily about things like feminism, nationalism, socialism, liberalism, etc., but much broader about any values and thoughts or interests embedded in texts. These representations are not treated as individual preferences of the translator, but as meanings realized through language within a given social context.

Meanwhile, Van Dijk (in Kim, 2025: 39) argues that **ideology functions within discourse to legitimize dominance or articulate resistance in power relations**. This perspective complements the Hallidayan view by highlighting the broader social implications of meaning-making where **linguistic choices not only represent reality, but also participate in shaping and negotiating social power**. In translation, **this becomes significant when such ideological meanings are recontextualized for different audiences**.

Therefore, ideology in translation is implicit, hiding behind the linguistic units: words, phrase, clause, or sentence. Within an SFL framework, these realizations can be systematically uncovered through meta-functional analysis. This way, the translation is expected to serve as the reliable representation of original text through which the target audience would feel as if they read and grasp what the original means to say. For instance, Yang (2023: 304-306) found that the translation of President **Xi Jinping’s speeches underwent mediations to help highlight the positive progress of his government**—particularly anti-corruption agenda and people-oriented development—by adjusting ideological markers, **making China’s global image more positive and softer**.

Accordingly, this article focuses on how ideology in the Prabowo's statement on the August 2025 demonstrations is mediated in the translation. By conducting this study, it is expected to recognize to what extent the translator performs mediation in order to convey what Prabowo's original statement means to say. Just like Hatim (2014: 138) suggests, the extent to which the translator mediates in the process of translating becomes important. In this study, the primary object of analysis is the linguistic manifestation of meaning, specifically the system of transitivity. **Since transitivity indicates how events, participants, and circumstances are represented, shifts in transitivity between the source text and the target text are interpreted as indicators of mediation and potential ideological reframing.**

1.2.2. Mediation

Mediation cannot be overlooked in translation studies. It characterizes how translation is typically performed. According to Palumbo (2009: 74), mediation is "the role played by translators in serving as the medium for the transfer process that takes place between a source text and its translation". This definition suggests that mediation concerns **the extent to which translators adjust the source text during the translation process.** In this study, such adjustment is approached from a linguistic perspective, where mediation is viewed as being realized through linguistic choices that may reflect and reshape ideological positioning.

Going further, Hatim and Mason (2005: 122) define mediation as "the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text". This reinforces the concept that mediation represents the translator's adjustment or intervention (either consciously or unconsciously) to ensure the translation as meaningful and acceptable as the original. Importantly, within a Hallidayan Systemic Functional Linguistics (SFL) framework, such intervention is not abstract, but noticeable through language since meaning is realized through linguistic choices. In

particular, mediation can be examined through the ideational meta-function, where the transitivity pattern reveals how reality is represented in terms of processes, participants, and circumstances.

From this perspective, mediation is noticeable through shifts in transitivity patterns between the source text (ST) and the target text (TT). Since transitivity determines how events are interpreted—who is represented as acting, what actions are presented, and how situations are framed—any shift in these configurations may change the representation of reality. Consequently, such shifts can indicate how the translator mediates meaning and potentially reframes the ideological positioning contained in the ST. The manifestation may vary linguistically. For instance, Yang (2023) found there are four kinds of mediation, i.e. modality shift, transitivity shift, metaphoric shift, and referring expression shift. Meanwhile, Hatim and Mason (2005: 123) emphasize four: cohesion, transitivity, over-lexicalization, and style-shifting. Among these, transitivity is particularly significant in this study, as it directly relates to the representation of experience within the ideational meta-function.

In addition, the degree of mediation may vary. That is to say, mediation can be minimal when the source text is made entirely 'visible' and few departures from the original is made in the translation (Hatim and Mason, 2005: 123). This means that the translators attempt to make few adjustments to maintain the translation's resemblance to the original, making its authentic ideological message delivered to the target audience. **On the other hand, mediation can also be maximum when there is a radical departure in the translation from the original.** Hatim and Mason (2005: 129) demonstrate that this might occur through lexical choice, cohesion, and transitivity. From an SFL perspective, significant shifts in transitivity patterns may lead to a reframing of how events, participants, and circumstance are represented, thereby indicating a potential shift in ideological positioning. Thus, it is clear that translating text is not simply transferring message from one language

to another, but involves negotiation or reconstruction of meaning across linguistic and cultural boundaries.

Accordingly, translators serve as mediators of meaning and ideology since their linguistic choices potentially influence how reality is reconstructed in the target text. Mediation is, therefore, a legitimate and intrinsic feature of translation, enabling the target text to remain effective communicatively while restoring original meaning across different linguistic and cultural contexts.

Based on these theoretical insights, this article attempts to replicate such endeavor, i.e. investigating how mediation occurs in the translation of Prabowo's statement on the August 2025 demonstrations. The analysis focuses on the ideational dimension within the Hallidayan SFL framework, specifically on transitivity as the primary analytical tool. By identifying the linguistic shifts, this article seeks to reveal how the translator's linguistic choices mediate Prabowo's ideological stance and reconstruct his ideological positioning for the English-speaking audience.

1.2.3. Halliday's Systemic Functional Linguistics

The use of Halliday's Systemic Functional Linguistics (SFL) in this study is essential since translation—as a linguistic product—belongs to a social semiotic system shaped by context. **SFL views language as a tool for constructing meaning**, in which linguistic choices are functionally related to the social contexts in which they occur. Focusing on language in use as a communicative act, SFL proposes that there are three (meta)-functional meaning co-occurring in a text: ideational, interpersonal, and textual (Hatim and Munday, 2004: 341). All these functions correspond respectively to the features of context: field of the discourse (what is going on), tenor of the discourse (who is taking part), and mode of the discourse (role assigned to language) (Kim, 2025: 26).

In practice, each meta-function offers distinct ways into how meaning is constructed. Of all possible linguistic means applied within each meta-function, some of them prove effective to represent ideology

of a text. For example, in ideational meta-function, **transitivity** is central because it shows how events or actions (*what*), participants involved (*who, to whom*), and the circumstances (*when, where, how*) are represented in a clause/sentence. Theoretically, Halliday in Matthiessen and Teruya (2024: 305) states that “transitivity systems are concerned with the type of process expressed in the clause, with the participants in this process, animate and inanimate, and with various attributes and circumstances of the process and the participants”. Thus, within the overall SFL framework, transitivity is located at the level of ideational meaning, making it a central analytical resource for examining how reality is linguistically interpreted. This notion is supported by Matthiessen et al. (2010: 115) proposing that ideational meta-function serves as “the resource for construing human experience of the world around us and inside us as meaning”.

Concerning how event/reality is represented, Halliday and Matthiessen (2014: 214) maintain at least there are six process types:

1. **material process** expressing actions and events (e.g. British ruled Nigeria until 1960; the process shown in bold, agent underlined, and circumstance in italic);
2. **behavioral process** representing psychological behaviors (e.g. people are laughing);
3. **mental process** representing emotional experience (e.g. I was fascinated by it);
4. **verbal process** representing act of saying (e.g. **Can you tell us...?**);
5. **relational process** involving acts of identifying and classifying (e.g. Every fourth African is a Nigerian); and
6. **existential process** describing the existence of something (e.g. *Today, there is Christianity in the south*).

Since each process type interprets reality in a distinct way, shifts in these processes during translation can reframe the representation of events, participants (and their agency), and circumstances, contributing to the reconstruction of ideological meaning in the target text.

Munday (2026: 122) offers a good example of how transitivity works to represent ideology:

ST: *The grandmothers returned to Cuba outraged at how much **they had changed him***

TT: *The grandmothers returned to Cuba outraged at how much **he had changed***

It is clear that the TT conceals the participant (who is responsible for) the change in “his” conduct. Clearly, such different representation may shift the perspective and, in turn, reconstruct the meaning ideologically. The shift from an active construction in ST to a passive one in TT reframes the representation of agency and responsibility, disguising the role of the one who should be responsible for the event, i.e. conduct change.

Accordingly, SFL is a good tool to examine mediation and ideological positioning in translation since any translation shifts—particularly in transitivity—signals how translators decide to adapt the source text (ST) to the target text (TT) audience. By focusing on transitivity as the primary analytical tool, this study seeks to identify how shifts in experiential meaning reveal the ways in which ideology is linguistically mediated in the translation of President Prabowo Subianto’s statement on the August 2025 demonstrations.

1.3. Research Method

This case study uses descriptive qualitative approach within the framework of Systemic Functional Linguistics. The key objective is to examine how mediation occurs in the English translation of President Prabowo Subianto’s statement on the August 2025 demonstrations and, then, to interpret how such mediation reflects ideological positioning. In line with the theoretical framework outlined in the preceding sections, ideology in this study is viewed as meaning realized through linguistic choices, particularly in the representation of experience/reality.

The data comprises of the original Indonesian version of Prabowo Subianto’s statement back in August 2025 and its English

translation. Both texts are retrieved from the website of Cabinet Secretariat of the Republic of Indonesia. However, the analysis does not examine all clauses/sentences. It only focuses on a set of clauses that show noticeable shifts in transitivity between the source text (ST) and the target text (TT). The selection is guided by the study's focus on the representation of events, participants, and circumstances within the ideational meta-function. In particular, clauses are prioritized when they display (i) changes in process, (ii) reframing of participant roles, and/or (iii) shifts in circumstantial elements that affect evaluation or emphasis. This selection criteria helps identify patterns of mediation and ideological reframing rather than providing a full description of all clauses.

This study specifically focuses on ideology as realized in the ideational meta-function, particularly in terms of how events, participants, and circumstances are represented through transitivity patterns. It does not intend to capture all dimensions of ideology, but rather examines how ideology is construed through the representation of reality by means of transitivity. In this sense, transitivity is selected as the tool because it provides a systematic means of identifying how experience is interpreted and how such representation may be reshaped in translation.

In sequence, the analysis goes through the following stages:

1. **Selection and pairing of data:** The ST clauses are paired with the corresponding ones in TT. Representative clauses are selected based on the presence of prominent transitivity shifts relevant to the study's focus on events, participants, and circumstances.
2. **Identification of transitivity patterns in the ST:** Each clause in the ST is analyzed to identify its transitivity elements, including process types, participants, and circumstances. Based on this, the representation of reality in the ST is interpreted to establish its original ideological positioning.
3. **Comparison with the TT:** Transitivity elements of the corresponding clauses in the TT are then also uncovered to identify

any shifts in transitivity patterns, including changes in process types, participant roles, or circumstantial elements.

4. **Classification of mediation:** Once the shifts are identified, they are categorized as minimal or maximal mediation, depending on the degree of divergence from the ST, following Hatim and Mason's (2005) framework.

5. **Interpretation of ideological impact:** The shifts are then interpreted in terms of how they reframe the representation of events, participants, and circumstances, indicating whether the original ideological positioning is maintained or reshaped.

Through these procedures, mediation is made noticeable by taking view of any shifts in transitivity, while ideology is analyzed through the representation of reality shown in those shifts. This approach allows the study to examine how translation mediates meaning and potentially reshapes the ST ideological positioning.

2. DISCUSSION

Following the methods outlined earlier, first thing first is to perform text segmentation. Selected sentences in Prabowo's original statement and its English translation are paired so that the (ideational) meta-functional comparison can be performed. However, prior to it, it is worth reviewing how different the headers of both original text and translated text in the website are.



Image 1. Screenshot of the Original Text's Header



Image 2. Screenshot of the English Version's Header

The screenshots clearly show that the headers are notably different. In terms of transitivity, the original's title is quite long and specific, comprising:

- process: *pernyataan pers; peristiwa demonstrasi; wafat*
- agent/participant: *Presiden RI; pengemudi ojol*
- circumstances: *Hambalang, Kabupaten Bogor, Provinsi Jawa Barat, Jumat, 29 Agustus 2025*

In contrast, the English translation of the title is much shorter, omitting the key processes being addressed, i.e. *peristiwa demonstrasi dan wafatnya pengemudi Ojol* (the demonstration and the death of online motorcycle taxi driver). Apparently, the target text (TT) intends to highlight the president's statement while at the same time disregard the reason why the statement is delivered.

The omission indicates that the mediation has begun from the paratextual element (title/header), highlighting their significance. Koçak and Yağcı (2019: 143) maintain that title/header, like many other paratextual elements including cover design, preface, footnote, etc., has a temptation function on readers. By reducing the explicitness of the original header, the translated version attempts to present Prabowo's statement in a more general and neutral emotionally. **This shift seems to soften the association with the undesirable event and fatal incident** (the demonstration and death toll). This way, Prabowo's positioning as the President is reframed for international audience who may not be familiar with what is actually going on.

In the Halliday's SFL perspective, the mediation of the header affects the feature of context, i.e. *field*, by altering how the topic and situational details are introduced to the reader. While the original's title explicitly displays what topic is addressed, the English version does not come up with similar approach. This kind of modification can be seen as an ideological choice as it influences how the central topics (demonstration and death of *ojol* driver) is addressed in the translation.

Next, it is time to unlock the mediation in the text body. In this step, five selected pairs of sentences of ST and TT are aligned. Each transitivity elements are uncovered based on SFL perspective.

1. ST: *Saya telah mengikuti perkembangan beberapa hari ini, terutama peristiwa tadi malam di mana ada demonstrasi yang mengarah kepada tindakan-tindakan anarkis.*

TT: *I have been closely following the latest development in recent days, particularly last night, when a demonstration escalated into violent acts.*

ST TRANSITIVITY

Processes: *mengikuti* (material: monitoring); *ada* (existential: existence); *mengarah* (material: directional/prospective process)

Participants: *Saya* (agent); *perkembangan/peristiwa* (Goal); *demonstrasi* (agent); *tindakan anarkis* (Goal: target of directional process)

Circumstances: *beberapa hari ini* (temporal: duration); *terutama* (focus/emphasis); *tadi malam* (temporal: specific time)

ST IDEOLOGICAL STANCE: The ST constructs the situation in a controlled and cautious manner. The speaker is positioned as an informed observer through the material process *mengikuti*, while the existential process *ada* presents the demonstration as a given occurrence. The use of the directional process *mengarah* frames the demonstration as not immediately becoming violent, maintaining a measured and non-escalating situation.

TT TRANSITIVITY

Processes: *following* (material: monitoring); *escalated* (material: change-of-state)

Participants: *I* (agent); *development* (Goal); *demonstration* (agent); *violent acts* (Goal)

Circumstances: *closely* (manner: evaluative addition); *in recent days* (temporal); *particularly last night* (temporal + focus)

TRANSITIVITY SHIFTS

Process: *mengarah* (directional: prospective) → *escalated* (change-of-state: realized); existential (*ada*) → omitted (neutral presentation removed)

Circumstantial: temporal elements are preserved; addition of manner (*closely*) introducing evaluation/speaker stance.

IDEOLOGICAL REFRAME: The translation shifts the event from a tendency toward violence into a more certain and intensified occurrence, strengthening evaluative stance and portraying the demonstration as already violent.

2. ST: *Juga, ada peristiwa di mana petugas telah menabrak satu orang pengemudi ojol [ojek online] yang mengakibatkan pengemudi ojol tersebut, Almarhum Affan Kurniawan, tadi malam meninggal dunia.*

TT: *There was also an incident in which law enforcement personnel struck an online motorcycle taxi driver, claiming the life of the driver Affan Kurniawan last night.*

ST TRANSITIVITY

Processes: *menabrak* (material: hitting the *ojol*); *mengakibatkan* (material: causative); *meninggal dunia* (material: change of state)

Participants: *petugas* (agent); *pengemudi ojol* (goal);

Circumstances: *tadi malam* (temporal: specific time)

ST IDEOLOGICAL STANCE: The ST constructs the incident through a causal relation in which the death is presented as a consequence of the action rather than a direct and forceful act. This framing softens the attribution of responsibility and reflects a controlled and less accusatory stance.

TT TRANSITIVITY

Processes: *struck* (material: hitting the *ojol*); *claiming the life* (material)

Participants: *law enforcement personnel* (agent); *driver* (goal)

Circumstances: *last night* (temporal: specific time)

TRANSITIVITY SHIFTS

Process: *mengakibatkan* (causal relation) → *claiming the life* (direct material action)

IDEOLOGICAL REFRAME: The shift reframes the incident into a more direct and forceful action. As a result, the TT intensifies the attribution of responsibility on the law enforcement personnel and presents the incident as more human error than what is conveyed in the ST.

3. ST: *Saya sudah perintahkan agar insiden tadi malam diusut secara tuntas dan transparan, serta petugas-petugas yang terlibat harus bertanggung jawab.*

TT: *I have instructed that last night's incident be investigated thoroughly and transparently, and that all personnel involved be held accountable.*

ST TRANSITIVITY

Processes: *perintahkan* (verbal: directive/command); *diusut* (material: passive); *harus bertanggung jawab* (relational obligation/active structure)

Participants: *saya* (agent); *insiden* (goal); *petugas yang terlibat* (agent)

Circumstances: *tadi malam* (temporal: specific time); *secara tuntas* (manner); *transparan* (manner).

ST IDEOLOGICAL STANCE: The ST explicitly assigns responsibility to the law enforcement personnel. This reflects a direct and transparent stance in attributing responsibility.

TT TRANSITIVITY

Processes: *instructed* (verbal: directive/command); *be investigated* (material: passive); *be held accountable* (relational obligation: passive structure)

Participants: *I* (agent); *incident* (goal); *all personnel involved* (agent)

Circumstances: *last night* (temporal: specific time); *thoroughly* (manner); *transparently* (manner)

TRANSITIVITY SHIFTS

Process: Active (*petugas harus bertanggung jawab*) → passive (*personnel be held accountable*)

IDEOLOGICAL REFRAME: The active-to-passive shift reduces the agent/actor explicitness, disguising who will hold the police officer accountable.

4. ST: *Seandainya, ditemukan mereka berbuat di luar kepatutan dan ketentuan yang berlaku, akan kita ambil tindakan sekeras kerasnya sesuai hukum yang berlaku.*

TT: *Should it be found that they have violated laws and regulations, the firmest measures will be taken in accordance with the law.*

ST TRANSITIVITY

Processes: *ditemukan* (material: passive structure); *berbuat* (material); *akan kita ambil tindakan* (material: active structure)

Participants: *mereka* (agent); *kita* (agent)

Circumstances: *seandainya* (conditional); *di luar kepatutan dan ketentuan* (manner); *sekeras-kerasnya* (manner).

ST IDEOLOGICAL STANCE: The ST constructs government action as an explicit and active commitment, with the agent/actor clearly identified. This reflects a stance of direct responsibility and authority in responding to the situation.

TT TRANSITIVITY

Processes: *be found* (material: passive structure); *violated* (material); *measures will be taken* (material: passive structure)

Participants: *they* (agent)

Circumstance: *should* (conditional); *firmest* (manner)

TRANSITIVITY SHIFT

Process: Active (*akan kita (government) ambil tindakan*) → passive (*firmest measures will be taken*)

Participants: *kita* (government) omitted

IDEOLOGICAL REFRAME: The removal of government as the agent reduces its role as the actor, presenting the response as an institutional action rather than a deliberate commitment. This lowers the visibility of responsibility.

5. ST: *Saya juga mengimbau kepada seluruh bangsa Indonesia untuk selalu waspada agar unsur-unsur yang selalu ingin huru-hara, yang ingin chaos.*

TT: *I also call on the entire nation to remain vigilant, especially against elements that consistently seek to incite disorder and chaos.*

ST TRANSITIVITY

Processes: *mengimbau* (material); *ingin* (mental)

Participants: *saya* (agent); *seluruh bangsa Indonesia* (goal); *unsur-unsur* (agent)

Circumstance: *selalu* (frequency of time)

ST IDEOLOGICAL STANCE: The ST represents the agent (*unsur-unsur*) as entities with intentions or desires, constructing the threat as potential rather than fully realized.

TT TRANSITIVITY

Processes: *call on* (material); *seek to incite* (material)

Participant: *I* (agent); *the entire nation* (goal); *elements* (agent)

Circumstance: *consistently* (manner)

TRANSITIVITY SHIFT: Mental process (*ingin*) → material process (*seek to incite*)

IDEOLOGICAL REFRAME: The shift transforms the actors into agents performing deliberate actions, intensifying the possible threat and representing the chaotic situation being stirred by a mastermind.

Based on the findings, the analysis of transitivity shifts generally indicates that the translation of Prabowo's statement does not merely transfer ideational meanings from Indonesian to English, but actively reframes how events, participants, and circumstances are represented. Drawing on Halliday's SFL, the findings demonstrate that translation is not merely a transfer of meaning, but a reconstruction of experiential meaning through linguistic choices. This confirms that—in translation—meaning is potentially mediated rather than neutrally reproduced.

These findings are also in line with previous studies, i.e. Omar (2020) and Yang (2023) who found that translation plays a crucial role in shaping ideological representation. While those studies approach mediation from a Critical Discourse Analysis (CDA) perspective, this present study complements them by showing that such ideological shifts can be tracked, particularly through transitivity. The analysis shows that mediation occurs

through shifts in transitivity, i.e. changes in process types, participant roles, and circumstantial elements. Consistent with Yang (2023), who identifies transitivity shift as a key tool of mediation, the present study demonstrates that such shifts are not random, making mediation noticeable through linguistic choices. Thus, it confirms that in translation the ST meaning/message is mediated through selective representation of experience.

Going further, the findings show that mediation ranges from minimal to maximal intervention, depending on the degree of restructuring in the transitivity patterns. Minimal mediation occurs when the translator maintains the overall transitivity pattern yet introduces semantic intensification or specification. This is shown in Data 1 and Data 2. The shift from prospective or causal event (*mengarah, mengakibatkan*) to ongoing and direct material processes (*escalated, claiming the life*) demonstrates how translation can intensify meaning without changing the structure of the clause.

Meanwhile, maximal mediation is obvious in Data 3, Data 4, Data 5, and also the paratextual element (the statement's title) where there is a restructuring of transitivity. The shift from active to passive structure reduces the explicitness of participant, while the transformation from mental to material process changes shows how intentionality is represented. Further, the statement's title has undergone much more radical departure from the original, where the processes (demonstration and death toll) and participants (the *ojol* driver) are fully excluded. This means that the title is maximally mediated. As Martin (1992: 8) states, experiential/ideational meta-function constructs reality in terms of acting on or happening. That said, when ST active structures are converted into passive ones in TT and the participant as well as the processes are excluded, the meaning representations would diverge from the original and no longer similar. These findings meet Munday's (2026: 122) argument that transitivity structures are central as to how participant and process are reconstructed in the target text.

As a recap, this finding supports the notion by Hatim and Mason (2005: 123-127) that mediation involves varying degrees of intervention,

where Data 1 and Data 2 implies minimal mediation while Data 3, Data 4, Data 5, and the statement's title indicate significant departures from ST transitivity patterns (shift from mental becoming material process; active → passive change; and full omission of process/event and participants).

Overall, the mediation patterns identified in this study reveal a reframing of ideological positioning in the translation. This can be understood through three related tendencies. First, **intensification of event representation**. From Data 1 and Data 2, it is clear that the translation consistently shifts (i) from prospective/potential representation of event to a depiction of event that is already taking place and (ii) from cause-effect representations to direct actions. These result in a more intensified portrayal of events. These correspond to Yang (2023) who found that translation can be used to shape how political discourse is perceived by enhancing certain evaluative aspects.

Second, **obscuring of participant (and event)**. In Data 3 and Data 4, shifts from active to passive constructions reduce the explicitness of actors. While the ST highlights agency and responsibility by mentioning the actor (*kita*), the TT presents the actions as more procedural and less agent-specific. This supports SFL-based insights (Halliday & Matthiessen, 2014: 83) that transitivity choices play a crucial role in representing agency. Together, this finding agrees with Omar (2020) who demonstrates that translation can reshape ideological positioning by changing how social actors are represented. More radically, the TT's paratextual element (i.e. the statement's title) completely omits the affected participant (the *ojol* driver) and the material processes (the demonstration and the death of the *ojol* driver) which originally exist in the ST's title. This demonstrates that since the beginning, the TT serves to reduce the participant (and the event) visibility, and thus, solely increasing the significance of Prabowo's statement. Ideologically speaking, this is crucial as to maintaining Prabowo administration's image as being capable to manage the unrest.

Third, **intensification of threat construction**. In Data 5, the shift from mental (*ingin*) to material process (*seek to incite*) indicates that the translation attempts to represent that the disorder and chaos (*huru-hara*)

is not only a potential but a deliberate action. This, therefore, intensifies the possible threat. This finding agrees with both CDA-oriented approaches and previous studies such as Omar (2020), where translation contributes to the construction of particular images of social actors. In the present case, agent with intention is reframed into performing purposeful action, strengthening the sense of threat.

Hence, the mediation in TT mainly occurs in two directions: intensifying the representation of events and threats and reducing the explicitness of participant. As a result, the ST which ideologically represents a controlled, cautious, and explicit participant is reframed in the translation into more assertive and evaluative, yet more obscure in representing the agent/participant.

3. CLOSING

The findings show that the English translation of President Prabowo Subianto's statement on the August 2025 demonstrations involves mediation through transitivity shift—ranging from minimal to maximal intervention—which in turn reframes the ideological stance. Minimal mediation occurs when the transitivity patterns is preserved, yet the semantic intensity is strengthened, particularly in the representation of events. Maximal mediation, in contrast, occurs when there is a restructuring of transitivity, such as shifts from active to passive structures, omission of participant, and shift from mental to material processes. These shifts then affect how agency, responsibility, and intentionality are represented.

Overall, the translation reframes the ideological positioning of the source text (ST) in two main ways: by intensifying the representation of events and threats, and by reducing the explicitness of participant. While the ST constructs a controlled and cautious stance with clearly expressed responsibility, the target text (TT) presents a more assertive and evaluative representation of events, with more disguised portrayal of agency's action.

Lastly, this study demonstrates that mediation and ideology can be traced at the structural level of language. By relating transitivity shifts to ideological reframing, it shows how translation potentially reshapes the

representation of ST meaning. Future research may expand this study by analyzing other meta-functions (interpersonal and textual) or applying it to other types of text. Therefore, the relationship between language, translation, and ideology can be explored further.

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