



Overlexicality On Translation of Sexism Expression in The Novel *The 19th Wife*

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Abstract

Overlexicality is lexical form to describe the lexical meaning in the translations works. The purpose of overlexicality is to create something to be eye catching and powerful but the translator still maintains the equivalence meaning from the source language to the target language. This research aims to focus on the how overlexicality occur in the sexism expression in a source text are translated into a target text. The study used qualitative descriptive method, the data in the forms of words, phrases, or sentences denoting sexism expression have been taken from the English novel *The 19th Wife* and its Indonesian translation, *Istri ke-19*. Based on the sampling data that has been analyze, the results show that the sexism expression related to hostile and benevolent were translated into overlexicalized. The translator used this method to emphasize the issues presented, however the results convey the sense that the translation depicts women in a very inferior and bad light because overlexicality occurs in sexist expressions related to sexual violence experienced by women.

Keywords: *overlexicality, novel, sexism expression, translation, The 19th wife*

Introduction

Overlexicality in translation is a form of lexical meaning described by a translator from the source language to the target language that is conveyed in excess of the actual meaning. According to Fowler (1986) in his book that overlexicalization is the usage of terms in the target text that capture the same notion and entities, but are expressed excessively. The purpose of using overlexicality is to enlarge something and to create a more dramatic or powerful impression. An exaggerated depiction of an event can draw attention to someone who reads about the issue that discussed.

The using of overlexicality in translation can affect the meaning of words that translated into target language. The result of the translation can be more positive or negative so that it will create a new perception from the reader. Therefore, the meaning produced by translation is very important because understanding a language requires an understanding of meaning. Without an understanding of meaning, information cannot be conveyed properly (Avenida & Aviani, 2022). Translators need to consider whether or not to translate what is conveyed in the source language.

If it is to be translated accurately, how does the translator find an appropriate equivalent from the source language so that the translation can still convey the full messages. In the novel the 19th Wife, there are many depictions in the form of overlexicality, especially in expressions of sexism that occur in the novel. Sexist language is a language that used to describe a gender group that is considered to have a higher position and intimidating another gender group that is considered to have lower right.

Stated by Rahmawati (2020) sexist language usually presents stereotypes that can be detrimental to men and women but more often detrimental to women. Sexism is discrimination that usually based on the idea who think man more superior than woman intellectually and psychologically. In the society, so many people think sexism is normal thing, it can be joking that degrading woman. Issues about women related to sexist language are often raised in literary works, one of which is in the form of novels.

The phenomenon of gender issue that often appear in the literary works are represented the social life. As stated by Wati & Nur (2023) literary works are experiences that cannot be separated from the life experience of the authors or another people experience. Many novels in English are translated into Indonesian with cultural adjustments from the source language to the target. An expression about sexism is found in the American novel the 19th Wife. The novel tells a woman as a victim of polygamy in the 1857.

There is a culture that wife must obey to the husband as the head of the family. Rima, selfiani, Canggih Aralia Aprianti Ode (2022) mentioned that patriarchy culture make woman as a second object who always get discrimination in social life. Women do not have many options to express themselves, so they can only follow the roles that have been conditioned. Thus, sexism is a form of behavior and expression that means describing men and women unequally and unfairly.

Ambivalent sexism is a prejudice that a person has against the female gender which is the result of the existence of male social structural power and the role of women which then creates an ambivalent sexist ideology consisting of hostile sexism and benevolent sexism (Glick & Fiske, 1997). Sexism generally emphasizes two components, the first being hostility towards women related to the influence of hatred and negative stereotypes. The second is the endorsement of traditional gender roles, which restrict women to assigned roles based on male status and power (Glick & Fiske, 1997).

Any type of sexism that involves unfavorable prejudice against women is considered hostile sexism. Demeaning portrayals of women are used by hostile sexism to justify male dominance, conventional gender roles, and the exploitation of women as sexual objects (Glick & Fiske, 1997). Benevolent sexism is a nicer and gentler sort of justification of male authority and mandated gender roles, even acknowledging men's reliance on women in terms of women's dyadic power and holding on a romantic view of sexual relationships with women.

Sexist attitudes of kindness are viewed as objectively positive for sexists where they include feelings of protectiveness and affection for women (Glick & Fiske, 1997). Benevolent sexism is a more subtle type of sexism that supports the idea of women's goodness and innocence. These types of sexism have been reflected in the novel *The 19th Wife*. The novel has been translated into 30 languages including Indonesia. Study on lexicality on translation conducted by Meng (2020) and Wang et al. (2020) discussed how the lexical meaning of feminism is translated from Chinese to English in the novels. Meanwhile Budidjojo & Christiana (2022), Mahdani & Soepardjo (2022), Ruíz & Macizo (2019) and Hapsari & Kusuma (2022) deal with shifts in meaning and form resulting from translation.

In the process of translation, there will be additions and subtractions, and the result of the translation cannot be exactly the same as the source language. Research by Arrasyid & Sajarwa (2022) discussed when someone translates a text, the translator transfers not only the message inside the text but also the culture that brought it. The process of transferring the message of the source language text is influenced by the translator's ideology. Arrasyid & Sajarwa (2022) discussed about expressions of violence against women narrated in the source text are translated into the target text.

While the previous researches examine the lexical meaning of some terms on translation, the process of translation, shift in meaning and lexical forms. This study intends to investigate the problem of sexism expression in a novel that depicts a patriarchal and stereotyped culture, taking advantage of opportunities that have not been explored by earlier research. It also looks at how the linguistic context such as the selection of overlexical terms related to the issue is translated into Indonesian and narrated by the translator.

The way translator views the source text or the original text reflected in the result translation. The translator rewrote it into the target text by taking into account the equivalence, even the result of the translation still has differences, not totally same. Translation depends on the translator's ability to carry out each process in mediating two different cultures to produce a readable and comprehensible target text (Syamsinar et al., 2023). On the other hand, the translator has to accurately translate the text messages from the source language into the target language.

On the other hand, and this occurs frequently, the translator has to find an

equivalent in the target language that is not always appropriate (Sajarwa, 2021b). In order to produce a good translation, elaboration is required. Matradewi (2019) explain that the elaboration of structure is also done by lexicalization, which is creating new lexicons including relexical, underlexical and overlexical. In this study will discuss the overlexicality that the translator used to translate source text to the target text especially in the sexism expression.

The overlexicality produces meaning that sounds hyperbolic (Arrasyid & Sajarwa, 2022). The problems of the research can be formulated into types of sexism that found in the novel and the type of sexism that often occur the overlexicality. It also explains sexism is used as a tool to degrade. In the realm of language research and translation itself, it might be argued that a thorough investigation of overlexicality is urgently needed. It is employed to determine how the translation reflects the ideology of the translator. As a result, it can improve the reader's comprehension of the intended material and affect how they view sexist behavior.

Method

The data in this research are words, phrases, and sentences related to sexism expressions from the novel *The 19th Wife* and the translated version into Indonesian *Istri ke-19*. *The 19th Wife* (2008) is a novel by David Ebershoff inspired by the life of Ann Eliza Young. *Istri ke-19* (2009) is an Indonesian version of the novel. It translated by Meydina and Oktaviani. The story of the novel is based on the true story. The translators of the novel are women, so the translators feel the anger as a woman who got a lot of degrading behavior in the novel. In the other side, this novel got a reward in New York Times Bestseller List.

The novel itself tells the story about a girl named Ann who married with the Brigham Young, the second president of Church of Jesus Christ of Latter-day Saints. She involved in unusual relationship in the practice of polygamy, so that she became the 19th wife of his husband. She tried to rebel and break free from her tyrannical, polygamous community. From here we can see how the story in the novel and can illustrate how the representation of women in the church community is considered very low.

This study applied descriptive-qualitative approach. The descriptive method is that the researcher describes the source text and target text data, for example describing the cultural words of the source text in terms of form, meaning, function etc. through the help of a dictionary or theory book (Wijana et al., 2021). Descriptive qualitative research aims to reveal various qualitative information with careful and nuanced descriptions to describe carefully the characteristics of a thing (individual or group), situation, symptom, or phenomenon that is more valuable than just a statement in the form of numbers and is not limited to data collection but includes data analysis and interpretation (Sutopo, H, 2008). Data collection is done in several stages: reading the source text and target text repeatedly, then identifying the sexism expressions contained

in the novel in the form of words, phrases, or sentences, serving the data in a table to distinguish between the source and target texts, categorizing the types of sexist expressions contained in the novel and how they are translated. Then, giving a number code to each data.

Based on the data that has been obtained, the data will be analyzed in several stages, namely showing the equivalence of words, phrases, and sentences from the data contained in the source text and target text using the help of tables to facilitate proper understanding of the context, search for the meaning of the data using the help of online and offline dictionaries and describe it, comparing the contextual meaning of the source text to the target text to see the equivalence between the two data and how the word, phrase, or sentence has a meaning or connotation related to the expression of sexism translated from English into Indonesian, and the last is interpreting the results of the analysis that has been obtained.

The data will be analyze using (Glick & Fiske, 1997) theory to decide the type of sexism. In this study, sexist language is seen as a negative attitude towards women. However, with the times, the expression sexism seems to have become neutral even though it is only vague and only softened (Manggarrani, 2019). Sexist language is categorized into hostile and benevolent. The expression in the novel categorized into one of them that refers to the diction sexism and the context also talk about sexism.

Results

Finding

Type of Sexism and Overlexicality

The table below presents data of overlexicality on translation of sexism expression in the novel. The overlexicality happens in the target language when the original text translated into Indonesia. The data also present the sexist expression. Sexism has two types, there are hostile sexism and benevolent sexism.

Table 1. Hostile sexism

NO	Source Text	Target Text
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1	Someone else, a loser with a wife and twins, said they were like two little sapphires, little gemstones he said, to me to put my arm somewhere it should never go. (TNW:14)	Seorang bajingan beristri satu dan beranak kembar membayarku dan menyuruhku meletakkan tanganku ditempat yang tak semestinya. (IKS:14)
2	Once one of my stepsisters walked into the police station and said my dad was cuddling her. (TNW:39)	Saudara perempuan tiriku berjalan ke kantor polisi dan bilang ayahku memperkosanya. (IKS:43)
3	It could've been the Prophet himself looking to screw me over. (TNW:84)	Bisa jadi itu cuma kerjaan Sang Nabi karena ingin meniduriku. (IKS:97)
4	I'm telling you all this because people always get me wrong. I know what they see— hustler, twink, whatever. (TNW:14)	Aku memberitahukan semua ini sebab orang-orang selalu salah menilaiku. Aku tahu yang mereka lihat gigolo, pelacur, entah apa lagi. (IKS:14)
5	Lydia claims that Chauncey, as he finally turned from the mantel, looked as if he might devour the teenage girl. (TNW:117)	Lydia mengakui bahwa Chauncey, saat akhirnya berbalik dari perapian, tampaknya memang ingin melumat gadis remaja itu. (IKS:134)

The data represent the various kind of sexism, they are hostile sexism and benevolent sexism. The hostile sexism is shown in data (1), (2), (3), (4), and (5), namely “*He said to me to put my arm somewhere it should never go*” or “*membayarku dan menyuruhku meletakkan tanganku ditempat yang tak semestinya*”. Data (2) “*my stepsisters walked into the police station and said my dad was cuddling her*” or “*Saudara perempuan tiriku berjalan ke kantor polisi dan bilang ayahku memperkosanya*”. (3) “*the Prophet himself looking to screw me over*” or “*Sang Nabi karena ingin meniduriku*”. (5) “*looked as if he might devour the teenage girl*” or “*tampaknya memang ingin melumat gadis remaja itu*”. The data (1), (2), (3), and (5) refers to condition of sexual harassment. The data (4) “*I know what they see—hustler, twink, whatever*” or “*Aku tahu yang mereka lihat gigolo, pelacur, entah apa lagi*”.

Table 2. Benevolent sexism

NO	Source Text	Target Text
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6	Brigham himself may have entered into up to eleven plural marriages the same month. (TNW:120)	Brigham sendiri kemungkinan melakukan hingga belasan kali poligami dibulan yang sama. (IKS:137)
7	..., knowing my work brought him his most profits , but he dismissed my outrage. (TNW:58)	..., tahu benar bahwa dia merauk banyak keuntungan dari hasil kerjaku, tetapi mengabaikan kemarahanku. (IKS:67)
8	Elizabeth thought she knew the topic of the conversation: "I was certain he had come to remind me of the Revelation I feared ," Elizabeth writes in one fragment, referring to celestial marriage . (TNW:113)	Elizabeth merasa dia tahu topik pembicaraan mereka. "Aku yakin sekali dia datang untuk mengingatkanku akan wahyu yang paling aku takuti ," tulis Elizabeth dalam penggalan kesaksiannya mengenai poligami . (IKS129)
9	One of them had put the rap on my mom. (TNW:88)	Salah satu dari mereka telah mengkambinghitamkan ibuku. (IKS:101)
10	... these acts were divined by God! Imagine, Reader, this good woman's shock and dismay! (TNW:103)	... bahwa pemenuhan nafsu itu diperintahkan oleh Tuhan! Bayangkan, para pembaca, wanita baik ini begitu terguncang dan cemas . (IKS:117)

The benevolent sexism is found in data (6) "One of them had put the rap on my mom" or "Salah satu dari mereka telah mengkambinghitamkan ibuku". Data (7) "..., knowing my work brought him his most profits" or "..., aku tahu benar bahwa dia merauk banyak keuntungan dari hasil kerjaku". Data (8) "...Elizabeth writes in one fragment, referring to celestial marriage" or "...tulis Elizabeth dalam penggalan kesaksiannya mengenai poligami". Data (9) "One of them had put the rap on my mom" or "Salah satu dari mereka telah mengkambinghitamkan ibuku". Data (10) "... these acts were divined by God!" or "... bahwa pemenuhan nafsu itu diperintahkan oleh Tuhan!". The data number (6), (7), (8), (9), and (10) refers to conditions that demeaning women.

Based on the grouping and highlight data above, data (1), (2), (3), (4), (5), (6), (7), (8), (9), and (10) show words, phrases, sentences that have overlexicality on the translation. Data (1) contains the words "a loser" in Indonesian "*pecundang*" that has been translated into "*bajingan*". In the same data, the sentence "*he said to me to put my arm somewhere it should never go*" has been translated into

"membayarku dan menyuruhku meletakkan tanganku ditempat yang tak semestinya". Data (2) the word *"cuddling"*, the literally means *"memeluk"* has been translated into *"memperkos"*.

Data (3) the phrases *"to screw me over"*, it has meaning *"mengganggu"* has been translated in Indonesia into a word *"meniduriku"*. Data (4) there are two words *"hustler"* and *"twink"*, the meaning are *"penipu"* and the word *"twink"* is a term that refers to a condition where the people who like the same gender, that has been translated in Indonesian into *"gigolo"* dan *"pelacur"*. Data (5) the word *"devour"* literally means *"melahap"* has been translated in Indonesia into *"melumat"*. Data (6) a phrase *"plural marriages"* that means *"pernikahan surgawi"* has been translated into a word *"poligami"*.

Data (7) the phrase *"brought him his most profits"* has meaning *"mendatangkan banyak keuntungan"* has been translated into *"merauk banyak keuntungan"*. Data (8) phrase *"the Revelation that I feared"* has been translated into *"wahyu yang paling aku takuti"*. In the same data there is another phrase *"celestial marriage"* that mean *"pernikahan surgawi"* that has been translated into *"poligami"*. Data (9) the phrase *"put the rap on"*, it has meaning *"menjebak"* has been translated into *"mengkambinghitamkan"*.

The last data (10) the word *"acts"* that has literally means *"tindakan"* has been translated into phrase *"pemuah nafsu"*. In the same data another phrase *"this good woman's shock and dismay!"* has been translated into *"wanita baik ini begitu terguncang dan cemas"*. The word *"shock"* has meaning *"terkejut"* but translated in Indonesian into *"terguncang"* and the word *"dismay"* has a literally meaning *"kecewa"* but has been translated into *"cemas"* in Indonesia.

Considering the various forms of sexism discussed above, sexism is defined as an act or prejudice that targets a gender or a group that is viewed as superior. Stereotypes and societal norms can also contribute to the formation of sexism. Additionally, it is evident that sexism manifests itself in patterns associated with the prevalence of gender stereotypes and the frequent sexual treatment of women (Muyassaroh, Rahmadian. etc, 2022). The addition of lexical and complexity meaning concepts from the source language to the target language creates the process of overlexicality.

Additionally, overlexicality emphasizes the ideas in the *19th Wife*. Because the translation is presented in an exaggerated way, overlexicality makes a powerful impression and grabs the reader's attention. A key factor in converting a source text into a target text is the translator's viewpoint. The viewpoint of the translator will influence the language structure and word choice employed in the translation. Overlexicality is found in sexist expressions, which are typically demeaning to women and entail violent activities.

The female-gendered translator's frustration and disapproval of the treatment of the women in the novel causes the translation to be overlexical from

the source text to the target text. A woman's predilection toward other women manifests itself in this way. The phrase "women support women" is used in social situations. Sajarwa (2021) stated that the translator's ideology will usually be seen in the translation.

Discussion

Lexical meaning is the meaning that has not been influenced by the context in which the word is used. In the translation process, the translator can look for meaning equivalents that have the same physical characteristics as the target language. According to Avenida & Aviani (2022) The meaning of translation cannot only be traced from individual words, but it must be seen from a series of interrelated words as a whole wrapped in a prosody or with the situation in which the words are used.

Words with lexical meanings in the source language that have equivalents in the target language, but the meanings are actually slightly different, both in terms of physicality and concept, but the two lexical meanings (in the source language and the target language) are still considered equivalent, so the translator can still use them as equivalents in translation. It also has an influence on the translation that is related to the expression of sexism. As we know, sexism tends to happen more to women by undermining women's rights, but it is also possible that sexism will happen to men. Nugroho & Rakhman (2022) also stated that sexism can refer to a person who discriminates, whether it is expressed through actions, words, or just a belief. The expression of sexism based on the context of behavior, words, and beliefs in society can occur directly and indirectly.

Sexism is a form of prejudice against a gender but is more common in women. In the hostile sexism, Men are considered superior and have great power and can control women, usually related to women as sexual objects (Rukman et al., 2023). Hostile sexism is shown more overtly and is based on the idea that women should be subservient to men and should know their place or role (Glick & Fiske, 1997a). In data (1) we have a male character who gets abusive behavior from someone older than him.

The data shows that even a man can still get harassment from others. This incident does not only happen to women. Data (2) talks about an underage girl complained that she was being abused by her own parents, her stepfather. Data (3) explained that a religious figure who harasses his followers on the grounds that it is a rule or order in the religion. Data (5) explained that a very young maid was favored by her employer and would be married off on the grounds that her employer had received a revelation from God.

Based on the data shows that there is a sexism in the form of sexual harassment. The harassment does not only occur to women but also to men. However, sexual harassment itself is more likely to occur to women (Rahmawati,

2020). Data (4) we have a female character who is accused of killing her husband by officials. These show a patriarchal system that seems to give men the right to do whatever they want (Arrasyid & Sajarwa, 2022). This benevolent sexism is a more subtle type of sexism that supports the idea of women's goodness and innocence.

Benevolent sexism has a more positive tone: it idealizes and flatters women who embody traditional ideals (such as stay-at-home mothers), and portrays women as morally pure and uniquely caring, but also as weak and unable to take care of themselves (Barreto & Doyle, 2023). Data (6) about a joke that polygamy is a natural thing for men to do because polygamy is a religious recommendation for revelation given from God to someone he appoints. This data contains of joke of sexism. Data (7) it tells us about a woman who has a lower rank and is not entitled to benefit from what she has done.

The high cases of marginalize of women have caused patriarchy to be internalized in the minds of the people, preventing them from realizing that such behaviors are in fact detrimental to women (Arrasyid & Sajarwa, 2022). Data (8) and (10) a female character who has a fear of polygamy which is considered a revelation and has to let her husband marry another underage girl. The fact that metaphor and irony are used when being sexist does not change the nature of sexism itself, but it rather simply changes the way it can be responded to.

The term of ironic sexism is often satire the object in polite way. Irony involves a difference or contrast between appearance and reality that is a discrepancy between what appears to be true and what really is true (Mills, 2008). Data (9) tells the story of a male character who is considered abnormal because he does not follow the teachings of the religion. The man is considered to like the same sex. Sexism can refer to a person who discriminates, whether it is expressed through belief.

Sexism expression in the novel the 19th Wife are written by reflecting culture and real-life problem. This story based on true story in a late of 1800s. In the Indonesian version, sexism expression has been translated to be overlexicalized. The translator looks for an equivalent in the target language but the actual meaning is slightly different in both word type and concept. In the overlexicalized translation, the terms used by the translator are present the meaning excessively, even though it captures the same ideas as the source text's term (Fowler, 1986). Certain sentences tend to experience overlexicalization, evoking pejorative meanings. In target texts, overlexicalization may be present in the form of close synonyms (Fowler, 1986).

For example, data (1) contains a word "loser", which literally means "pecundang" in Bahasa Indonesia but has been translated into a word "*bajingan*" (bastard). The word "*bajingan*" is usually used for swear word in Indonesia that has reference as profession. According to Sajarwa, (2021a) swear words have references such as conditions, animals, and professions. Even though the words in the two languages, semantically different. When the reader will interpret it differently depending on whatever word is used to express it.

However, the real translation conveys the idea that the characters are constantly under them and frequently end up as victims. Other than that, in the data (1) there is an expression “he said, to me to put my arm somewhere it should never go” that has been translated into “membayarku dan menyuruhku meletakkan tanganku ditempat yang tak semestinya”, Although there is may be some similarities between the sentences in the two languages, the reader must evaluate the true meanings, which differ greatly because each expression has a tendency of its own (Arrasyid & Sajarwa, 2022).

It is similar to the data (3) “looking to screw me over”, it has meaning “menggangu” has been translated in Indonesia into a word “meniduriku”. The actual meaning is quite far apart and every expression has their own tendency. The results of the translation make the perception of the reader more negative. The data (4), “hustler, twink” the meaning is “penipu” and the word “twink” is a term that refers to a condition where the people who like the same gender, that has been translated in Indonesian into “gigolo” dan “pelacur”.

Both words are far apart from the actual meaning. Thus, both words have the same a group of swear words that have references as profession (Sajarwa, 2021a). Overlexicalization not only occur in various verbal expressions but also visible to describe the abuse related to sexuality. For example, in data (2), the words the word “cuddling”, the literally means “memeluk” has been translated into “memperkosa”.

This word choice gives the impression that refers to sexual abuse because the word “memperkosa” dan “memeluk” are an activity that involves physical touch but the word “memeluk” does not involve into sexual activity. Data (5) the word “devour” literally means “melahap” has been translated in Indonesia into “melumat”. Despite the similarity between “melahap” and “melumat”, from semantic standpoint, they are different. As a result, the reader will interpret the words differently when they are presented.

The overlexicality is not only occur on the hostile sexism but also occur on benevolent sexism. In benevolent sexism, the sexist depictions used are still relatively subtle, but overlexicality is still found. For the example data (8) phrase “celestial marriage” that mean “pernikahan surgawi” that has been translated into “poligami”. According to Cambridge Dictionary the word of “celestial” represents a condition that high up to sky and greater, but it has been translated into “*poligami*”, in Bahasa Indonesia it has meaning as bad stereotype.

The similar data (9) the phrase “put the rap on”, it has meaning “menjebak” has been translated into “mengkambinghitamkan”. From the data, it can be seen that the lexical change in the translation uses a metaphorical form. However, the literal translation conveys the idea that women are constantly subordinate and frequently become victims. A sense of hyperbole is unavoidable even though the different overlexicalizations through close synonyms convey comparable meanings in the translation (Arrasyid & Sajarwa, 2022).

From the explanation above, sexism in the novel narrated through overlexicalized because the sexism is represented by the character's behaviors. The overlexicality conveys a sexist message and highlight women's inferiority and bad morals. The use of lexical variations and manipulations may help draw in the intended audience and give the work additional depth (Matradewi, 2019). The overlexicality is found in the both type of sexism, hostile and benevolent. The most dominant overlexicality is found in hostile sexism rather than benevolent.

Sexism is often conceptualized as a reflection of misogyny, but (Glick & Fiske, 1997a) explain sexism as a multidimensional construct that encompasses two sexist behaviors, hostile sexism and benevolent sexism. Including hostile sexism and benevolent sexism, both of which are referred to as ambivalent sexism. Ambivalent sexism is a type of sexism characterized by the coexistence of negative and positive attitudes towards one of the two sexes. According to Mills (2008) Just like racism and other forms of language, hostile sexism is formed due to large societal pressures, unfairness in power, and conflict over certain positions and rights.

Sexism is also not a statement that only focuses on gender, but sexism also focuses on other things such as readers and listeners who contribute to sexism statements, then another factor that causes sexism is the prejudice that all activities carried out by women are just trying to be different from activities carried out by men. In the hostile sexism is known as a negative form of sexism, so translators are more likely to overlexicality hostile in their work which is related to a demeaning behavior than benevolent itself. Based on the data above, the overlaxicality is more dominant to bad thing, so it leads on negatively and frankly. In addition to the translator and the translated text, the author's background and word choice have a significant impact on how women are portrayed in the book (Arrasyid & Sajarwa, 2022).

A few aspects of translation quality include accuracy, which has to do with how well the source and target languages convey meaning. The communication must be truthful and convey the same meaning. The notion in the source language is communicated in the target language, demonstrating the equivalency of meaning in this context. Additionally, this equivalency refers to the concept or message rather than a word-for-word translation. Here, accuracy refers to the ability of a translation to communicate information. The degree to which the content of the source language is faithfully translated into the target language is known as accuracy (Nurochman et al., 2020). Additionally, from the perspective of translation studies itself, overlexicality will result in both form equivalency (equivalence at the text level) and incompatibility in some meanings of terms from the original text.

Sexism is often conceptualized as a reflection of misogyny, so it is used as a tool to degrade. Everything from gender norms and stereotypes to power dynamics in close relationship is severely impacted by patriarchal control over the interaction between men and women (Glick & Fiske, 1997a). There is little doubt

that male structural power is linked to animosity against women. Numerous theories of prejudice highlight the link between hostile stereotypes that support the exploitation of a group by restricting them to lower status roles and this restriction.

However, when such expropriative relationships persist over time in environments that encourage interaction between members of the dominant and subordinate groups, intergroup sentiments are unlikely to be wholly antagonistic. These ideologies act as both a salve for dominating group members' consciences and a more effective and pleasurable means of coercing cooperation from the subordinate group, whose members receive different advantages and even affection in exchange for "knowing their place." Outsiders may see such "benevolence" with a critical eye, but members of the dominant group may honestly subscribe to these self-enhancing ideals and have real affection for individuals whom they exploit.

Because of their close relationships, women and men are particularly likely to feel this kind of affection. Not only can kin relationships (of necessity) cross gender lines (whereas ethnic and racial groups can and frequently do successfully avoid family bonds), but sexual reproduction assures that most males rely on women as husbands, mothers, and romantic objects. In other words, while ethnic and racial groupings may be able to avoid close interpersonal relationships (or even casual engagement) that cross group boundaries, men and women are inextricably linked. These interactions give women dyadic power, which arises from dependence in interpersonal relationships. Ambivalent sexist ideas made up of both benign and aggressive sexism are produced by the coexistence of male structural dominance and female dyadic power (Glick & Fiske, 1997a).

Conclusion

Overlexicality is a description of lexical explanations in translation works from the source language to the target language. The purpose of this overlexicality is to draw something very large, more dramatic, and a strong impression. So as to attract the attention of the reader of the translated work. Overlexicality draws something hyperbolically. In the novel *the 19th Wife*, overlexicality is often used in explaining something related to sexism. Sexism is an attempt used to denigrate a gender but is more common among women. This happens because of the patriarchal culture that considers men superior and women inferior. Thus, woman that inferior status in society is also reflected on literary work.

Based on the results, there are two types of sexism expression that found in the novel; hostile sexism related all negative perspectives of women and benevolent sexism related to positive perspective but still degrading women. The analysis's findings indicate that there is a pattern to overlexicality in sexist statements. Expressions of sexism that involve physical violence and those that are

specific to women, including sexual violence, are generally characterized by the overlexicality pattern.

The way translator presents the context and stories about sexism depend on the translator. The result of the translations leads to negative position. Sexism in literature can be reflected in the writer's and translator's vocabulary, as well as the characters' actions and surroundings. This study shows there are impacts on overlexicality in translation. Overlexicality can affect how accurately a translation is done. This finally leads to the target text not fully receiving the message from the source text. The female translator becomes entangled in the narrative as well. One woman's experience of violence can inspire other women to stand together. This is referred to as woman support woman. This leads to an overlexicality on translation approach and helps the translator develop a sense of empathy for the story's victim, the woman. The translator explains how males treat women unfairly in this passage.

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