

The Revitalization of Javanese Customs in Maintaining the Value of Culture Viewed from English Text to Indonesian Text

Harianto II

*Ph.D Cand. of UNIZSA, Malaysia,
Lecturer of University of Muslim Nusantara Medan*

ABSTRACT: In essence, language is a product of a particular culture itself involves values and social life as well as what is believed by society. Culture is living powers of ordinary people about values, beliefs, and prejudice owned by society. Language is initially using spoken language but for this purpose it is used the data is written to be diverted into English. The structure and use of vocabulary written text is not different from the spoken text. However suprasgmental elements contained in the texts can not be appeared in the text of this paper.

Keywords: Culture, Text, Suprasegmental, Translation

Date of Submission: 23-09-2017

Date of acceptance: 04-11-2017

I. INTRODUCTION

Language is essentially a culture because language is essentially the product of certain culture. Culture not only involves what appears on surface. Culture involve values and social life as well as what is believed to be from a human lifestyles of society. Culture is usual regarding the values, beliefs, and prejudices owned together by a community in a form of language and certain social groups that different with other groups^[7]. The values, cultural beliefs and prejudices definitely will be realized in language concerned. Thus, translate, consciously or unconsciously, would not be separated from the act of transferring the culture. Culture is defined^[5] as a way of life and its manifestations are typical of certain people who use a particular language as a tool to express. So culture is expressed by its supporters with a media of expression called as language. Or it can conclude that the language is the verbal culture of a society. Culture is the ideas, language is the expression. While as said Larson (1994), that culture is a blueprint for a society. Culture gives clues how people in a community act and behave^[7]. Culture controls the behavior in society and put it on social status. Culture tells the expectation of human. In short, the culture unites people in a community. To run this all, cultures requires a device to bind between its members to their values, norms, and beliefs.

Language communicates these values among its members. Then culture not only communicates the values with the passive language, culture also recorded values, norms and what is believed by society. Culture is the events of linguistic background with language as its foreground. What appears on the stage of linguistics is a product of a culture as its background. It can be concluded that the rules of linguistic in a language is essentially the realization of values and the belief that language is a large mirror of culture of public speaker. Language is the most prominent characteristic of a culture that can be described as simplistic attitude, the totality of beliefs and the actions of a society^[6].

In a culture, it believes that gender discrimination is something that is important, for example, the language will record the values in the category of lexical or grammar, most of the world's languages records this belief. For example, English know the difference in the third person male and female. Deeper, English makes a difference even in specific noun. By gender, man-woman, boy-girl, widow-widower, master-mistress is a small part of example. In here language reflects social values of society. Language can not be seen as a phenomenon separated in a vacuum but is an integral part of a culture^[3] as the material intagral of a language which is dynamic, following the cultural dynamic into the container. Consequently, if the social values of society change, language is also changed. In English, the words that are known as gender are not used anymore. Then English prefer to use the unusual gender like a police officer as a replacement of policeman, chair person as a replacement of chairman. This all is a consequence of the change of society from patriachal to the society who is not applying the discrimanation of gender. This is proof of Hagfor's statement that all text / languages are bound by place and time as well as the social context in which the text was in production reflects the culture and its era^[2].

Language also control the way people behave to others in the community, the words is a reflection of social values and power relations within the community. Culture, for example, is a culture that highly regulates the social relations among members based on social status. Language itself reflects various aspects of culture. Such as, cultures know the social class as a culture will record the social class division in their language. The values and norm relation of social is recorded in the use of Javanese speech levels. The usage of level speech in Javanese language sets the kind of language used based on the speakers, the audiences, and the topics. Someone with a lower social status could be due to the age, position at work and in the community, will use a higher diversity of languages and vice versa. A speaker who talks to people with a higher socio also requires the use of high language diversity. The usage of inappropriate language will cause the speaker as disrespectful and will offend the other person. Language is a tool of cultural expression of the speaker individually who views the world through language ^[2]. So in a language summarized two expressions at the same time, individual expression and cultural expression in which the speaker stays. When someone speaks in fact he was communicating two ideas at the same time, the idea of the individual and the idea of their culture. In 1923 an anthropologist named **Brnislaw Malinowski** proposed a term called "context of situation". He studied the Islanders of Kiriwian Trobrian and language. He realized that to understand their conversation one must understand their culture. He argued that the language can only be understood (have a meaning) when the situational context and cultural context is implicitly or explicitly understood by listener and speaker ^[4]. The main focus in the translation and cultural contextual expressions is contained in the text. For that it need contrastive analysis and examines the similarities and differences of the culture. Based on the formulation of the issues that will be discussed are as follows:

1. The similarities and differences of linguistic contained in Bsar and Bsur
2. What were the problems arise when translating Tsur into the Tsar?
3. What were cultural problems arise when translating Tsur into the competition is?
4. What is most appropriate technique in English language skills to the linguistic and cultural factors of Tsur in Tsar?
5. What is the impact of the technique arise when translating, either in the accuracy, legibility, and acceptability?

Basically, these problems have several objectives including:

- a. To examine the similarities and differences of linguistic found in Bsar and Bsur.
- b. To know what problems arise when translating Tsur into the Tsar.
- c. To know any cultural problems arise when translating Tsur into the Tsar.
- d. To find techniques are most appropriate in translating English text, which is caused by linguistic and cultural factors of Tyre in Tsar.
- e. To know the impact of the technique arise when translating, either in the accuracy, legibility, and acceptability of human.

In this study have several benefits to the development of theoretical and practical, namely:

1. Theoretical Benefits
 - a. Add a collection of studies on translation studies
 - b. Strengthen theories of translation in particular the theory of translation of cultural texts.
2. Practical Benefits
 - a. As a reference to address the problems arising from the translation.
 - b. Introduce and popularize Khasanah in English language skills.
 - c. Preservation of cultural text that contains moral teachings and majesty of manners.
 - d. The translation text of Java subtitles understand accurately.

II. REVIEW OF LITERATURE

The purpose of translation is to provide the semantic equivalent between Source language and Target language. This is what distinguishes between translation and all kinds of linguistic activity. Many problems are hidden in this simple statement, everything is done with standard matching what should be expected and accepted. The actual equivalent course not possible: no-one translator can provide a translation that is really the same in the source text. Although there are similarities in the decomposition of words in one language, there is always some information missing.

The success of a translation process relies heavily on the translation goal; the results reflect the needs of people in need. A translation that is flexible, is rugged and useful (rough-and ready translation) of a letter can be sufficient to provide accurate information. A translation of scientific texts requires attention very careful of the meaning, but not to the forms of aesthetics. Literary works requires considerations that are sensitive to form and content. Translation concerning the religion texts particular scripture should at least meet two criteria, which was always in contradiction because one of the criteria to look back (the historical background and the other looking forward (future adherents). First, the translation must be according historically accurate, represents the

original meaning, all this can be known, and combined in a religious tradition that is separate. The second, the translation must be accepted by translation users which in practice can be understood, is aesthetically pleasant, and capable to connects to the trends today, especially in religious thought, social pressures, and changes in the language. In fact, there is no translation that meets the needs of the factors mentioned above, and mostly in one factor given it controversial. The process of translation between two written language involve translators wrote modify the original text (Text Source TS) in verbal language of origin (Source Language) to write text in a Text Target (TT) in verbal different languages (Target Language).

The theory of translation classic which is still approved the relevance until now stated that the main objective of every translation is to reproduce the same meaning or message with the intent of the original author into target language. But the achieving of this aim is approached in contrasts way the by concepts of traditional translation and contemporary. Theories of translation that appeared until the 1970's tend to emphasize the linguistic switch message and meaning of Source language to Target language by only relying the translator mastery of both language and the understanding of the topic translated. The role of same cultural understanding did not have a place in these general theories. Since 1978 the essence of cross-cultural understanding get a place in the translation theory, pioneered by Evenzohar and followed by Touri which asserts: "translation is a kind of activity roomates inetvitably involves at least two languages and two cultural traditions" Then, since 1990, approaches of traffic study even been applied extensively in the field of translation so that the theories of translation today tends to be interdisciplinary.

III. METHODOLOGY

The method used in this study is qualitative descriptive method which answers the problem from source text (Tsur) to target text (Tsar) descriptively and qualitatively, either caused by the difference of languages and the difference of cultures from both texts. To translate the texts clearly and exactly, it is used three approces, namely:

1. Analyze Javanese text
2. Make the contrasive analysis
3. Make a comparison of cross culture

The analysis of text structure is implemented to know the kind of text, the characteristic of lexical text, the context of culture and the ideology which is the basic of text, while the contrasive analysis is to express how the different of linguistic system is in Tsur and Tsar. Then the comparison of cross culture is to know how the term and expression bound in Tsur is, it can transfer into Tsar or not which background by other culture.

IV. DISCUSSION

Meaning is a central part of translation activity. Most of translation involves the element of meaning or message in its definition concerning to translation. Larson, in his book stated that translation is a process to tranfer the meaning of source language to target language. Explicitly, Larson stated that the main part of translation is transferring a message. In other part of his book, Larson also stated that translation is basically the alteration of form. From two statements above, it can conclude that there is a change in the process of translation but there is also must be defended. The process of translation is started from identifying the lexicon, grammatical structure, the situation of communication and the structural context of source language text. The next stage is analyzing to get the meaning of text, and then reconstructing the same meaning by using the lexicon and grammatical structure of suitable with its form in target language. In the other words, in the process, a translator changes the surface structure of a text, namely: phrase, clause, and sentence in conveying the same meaning to deep structure of source language text, such as meaning, message and information. It means that the surface structure is changed in translation while deep structure must defended as well as possible. Its meaning which is being transferred must be constant.

Something that translator have to know in the process of reconstruction source language to target language is that every translators have their own way in conveying a same message. These differences can be found in the lexis structure or grammatical structure. To state the same information, for example the speaker is getting headache, Indonesian people may be said "kepala saya pusing", while Javanese people will say "Sirah ku mumet", when it is translated literary to Indonesian and Java language, it will be "saya mempunyai rasa pusing" or "aku nduwe rasa mumet" then Indonesian and Java speaker feel that the sentence is unusual even in the certain cases it will be misunderstanding. The use of lexis "mempunyai" to state the pain is unusual or cannot be accepted either in Indonesian language and Java language. In the grammar structure, syntax in English use verbal structure. While Indonesian and java language use nominal sentence. This selection is arbeterary. A translator cannot be bound by lexical or grammatical form of source language. If the translation is failed then the result of translation will be unusual according to the speaer of source language.

In lexical structure, word is a set of meaning combined to the element of lexis, while, a component of meaning is wrapped with different way in every language. The process of translation is also being complicated

remembering that none of word has a component of same meaning from one language to other language. “There is no one-to-one correspondence between orthographic words and elements of meaning within or across language^[1].

The word “stallion” contains the component meaning of “horse” and “male” when it is translated into Indonesia language, because Indonesian language does not have a word contained both of component meaning. The word “terpaksa” use two words, namely: “kuda jantan” to represent the word “stallion”. It is may happened because the culture of English is active in horse field so it has rich of lexis in this field. Palmer and Baker stated that the words in sentence cannot reflect the reality of world, but rather the reflection of people’s anxiety that use the language.

V. CONCLUSION

In early, text uses oral language but in this case it uses written data which have been transferred into English. The structure and usage of text is not different with the oral text. But the element of suprasugmental in the text cannot be appeared in this text. The text is taken directly when the marrigae ceremony is implemeted in the research location. The data needed to contrasice material is taken from the information and several publications.

REFERENCES

- [1]. Baker, Mona. *In Other Words : A Course Book On Translation* London: Roudledge. 1997
- [2]. Hagfors, Irma. *The Translation of Culture-Bound Elements Into Finnish In the post-war period*. Meta, Vol XI VIII, 1-2, 2003.
- [3]. Hornby. Mary Snell. *Translation Studies; An Integreted Approach* Amsterdam/Philadelpia: John Benyamin Publishing Company. 1998.
- [4]. Katan, David. *Translating Cultures; An Introduction To Translator, Interpreter And Mediator*. Danvers: St. Jerome publishing. 1999.
- [5]. Newmark, Peter. *A texk book of translation* . Hertfordsire: Phoenix Elt. 1995.
- [6]. Nida, eungane. *Context in translating*. Amsterdam /philadelpia: john benyamin publishing company. 2001.
- [7]. Tomasouw, pauline. *Cross cultural understanding*. Jakara: Penerbit Karunika Jakarta.1996.

Harianto II The Revitalization of Javanese Customs in Maintaining the Value of Culture Viewed from English Text to Indonesian Text.” IOSR Journal Of Humanities And Social Science (IOSR-JHSS) , vol. 22, no. 11, 2017, pp. 53-56.