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Translation in slang based on the translator of ideology: critical discourse analysis

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ABSTRACT

This paper reveals the social and cultural context by using Critical Discourse Analysis on intertextuality relationships in translations that use slang as an equivalent even though the source text, English, is not slang, and analyzes the translation with an interpretive translation approach related to the recontextualization of the present meanings. Due to the use of slang in the target language. This is a qualitative descriptive study with a case study approach. Translation at the level of intertextuality allows the existence of equivalents that reflect the collective identity of certain social groups. This equivalent has the potential to become a new, unusual and different equivalent from the equivalent that has traditionally existed so far, although it still has an element of accuracy that represents the message from the source language. Translating text in terms of intertextuality requires careful interpretation because it refers to the recontextualization of the meaning in the target language which tends to be different from the source language. Translation using slang is a form of recontextualization because it contains elements of the context of different social and cultural realities. This difference is bridged by the understanding that slang is a form of fatigue communication that represents a certain collective identity, namely adolescents.

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1 INTRODUCTION

The activity of reading stories and providing reading material for children is a form of stimulation for children. In addition, the activity of reading stories and providing literary reading materials for children is one form of fulfilling children's basic needs. Providing literary reading materials and reading stories to children helps fulfill children's basic needs for feelings of safety, protection, the need to feel loved and loving, as well as the need to know and understand and aesthetic needs [1][2].

Through reading books, children will get the right media to meet their needs to know and understand something. Literary books for children are useful to cultivate children's souls and sensitivity in order to encourage them to grow into human beings with strong characters but subtle feelings. In fact, character-building must be carried out systematically and continuously involving aspects of "knowledge, feeling, loving, and acting" [3].

Given the importance of cultivating character from an early age and considering that preschool is a period of preparation for real school, it is very important to cultivate good character from preschool age. Children's literature helps instill character and morals in children in a fun way. In the past, children were acquainted with literature and various kinds of children's stories, through fairy tales that were told orally by parents or by storytellers (consolation). The fairy tales developed from generation to generation orally. Along with the development of the times and the advancement of technology, the oral tradition in these children shifted to the written tradition. Publishers in Indonesia are well aware of this opportunity, who are competing to present a variety of interesting reading materials for children. However, if you look at the popular children's story books that line the shelves of bookstores today, most of them are literary works of translation [4].

The existence of foreign literary translation of children reading that dominates the publication of children's literature in Indonesia can be very profitable. For children as readers, the existence of these works can satisfy their thirst for children's reading material given the limited number of original works of their own country. For publishers, this of course also promises them a commercial advantage because Indonesian children tend to prefer these translated works whose popularity has been boosted by popular culture media such as television and film [5]. However, apart from the benefits provided, one thing that we need to be aware of is the content of foreign moral and cultural values that are carried over in the works of translation.

The problem becomes even more complicated when the translation is carried out on texts for young readers. This complexity is related, among other things, to the expected role of children's literature as stated by Murti Bunanta, an observer and expert in children's literature from the University of Indonesia, that through literature, children can get more readings that contain human values and human problems. in general, manners, the importance of hard work, empathy, is also artistic. Through children's literature, adults can instill noble values more effectively. The burden carried by children's literature can in some cases turn into a double-edged sword. First, our values as parents can be conveyed through literature. Second, the values of other people contained in the literature can collide with the values we hold [6].

Based on the background of the problem, the problem formulations discussed in this study are the characteristics of translated children's literary works that are circulating and popular among Indonesian children and the values of morality and foreign culture that are also brought in in translated children's literary works according to the point of view. children as connoisseurs of translated children's literature. The purpose of this research is to find out, reveal, and describe the characteristics of translated children's literary works that are circulating and popular among Indonesian children as well as the values of morality and foreign culture that are also brought in in translated children's literary works from the point of view of children as connoisseurs. children's literature translation.

The critical discourse analysis views discourse as text, discourse practice and social practice. Still according to Fairclough, using to examine text is an effort to understand changes in language use practices (discourse) related to social practices and socio-cultural changes. A text has the potential to change into different forms at different times because it is influenced by changing social, political and cultural contexts. With regard to translation, the choice of an equivalent has the potential to occur because of a relationship of intextuality (interdiscursivity). It provides a general understanding of intertextuality (interdiscursivity), as a property text, consisting of pieces of text that form the meaning of an idea, idea, and concept. There are two types of intertextuality manifest intertextuality, namely texts that are present in the text with explicit signs such as quotation marks; and constitutive intertextuality, which refers to the heterogeneous arrangement of texts outside of the order of discourse, namely, the structure of new discourse conventions in text production [7].

The term constitutive intertextuality with interdiscursivity with the paradigm that new social conditions allow the emergence of new discourses (texts) [8]. However, in this case, the translator must have confidence that the reader of the translation knows this new, unusual and different equivalent. Thus, intertextuality (interdiscursivity) is also related to

conditions of social and cultural acceptance which are influenced by the level of knowledge and competence in the presence of new things, outside the existing traditions [9].

Ideally, the intertextuality relationship in the source language is translated into the same intertextual relationship in the target language. However, achieving this is not easy because fundamentally, the intertextuality relationship in the source language is not necessarily the same as the intertextual relationship in the target language due to differences in the delivery of meanings related to social, cultural and linguistic elements. To overcome this problem, proposes interpretation as a technique of translating intertextuality (interdiscursivity) and in this paper, the interpretive translation technique is used to explain the phenomenon of using slang in translation [10].

Slang is a form of language variation used by adolescent speakers to express their ideas and emotions. The development of communication media and social media has contributed to the spread of slang among adolescents in a wider scope. Related to this paper, slang is also used in literary media, namely novels. Based on the above explanation, this paper seeks to reveal the social and cultural context by using Critical Discourse Analysis on the intertextuality relationship (interdiscursivity) in translations that use slang as an equivalent even though the source text, English, is not slang and analyzes the translation accordingly. Interpretation translation techniques are related to the recontextualization of meanings that are present in the form of slang in the target language [11].

2 RESEARCH METHODS

This research is qualitative. A qualitative approach is a process of research and understanding based on the methodology that investigates social phenomena and human problems. In this approach, the researcher creates a complex picture, examines words, reports detailed views of the respondent, and conducts studies in natural situations [12]. This qualitative research relies on a literary reception approach, with reference to the effective theory of Wolfgang Iser. The literary reception approach is a discipline that views the role of the reader as important in giving meaning to literary texts. The literary relationship with the reader has aesthetic implications. This implication lies in the fact that the reader's reception or response to a work has been provided by previously read works. Thus, literary text becomes an aesthetic object after it has been read or concretized by the reader. In the concretization process, the role of the reader is an important factor in making literary texts an aesthetic object.

Talking about literary receptions or the way a reader receives and understands literary texts, we can refer to the Wolfgang Iser effect theory. Iser argues that the relationship between literary works and readers is mediated by the act of reading (the act of reading). The act of reading is a form of communication between the reader and the literary text they are reading. According to Iser, in literary texts there are indeterminacy areas. The areas of uncertainty are "blanks" or "open spaces" (leerstellen, open plek) that require readers to fill them in. This is due to the nature of literary works that have many interpretations [13].

In filling in "open or empty places" contained in literary works, readers are essentially entering into an atmosphere of dialogue and communicating with literary texts. In literary communication, the two sides, namely the text and the reader, interact. In this interaction, the form of a structure that is reached through the text plays a role in providing direction to the reader, which is lifted from répertoire (provisions in the form of reader's knowledge and experience) with the strategy so that the text realization is born. The realization of the text is in the form of different receptions (responses), effects, and interpretations from readers because they have been equipped with different knowledge and experiences. One literary work may produce different responses and meanings from various groups of readers. Then in an effort to solve the problem of this research, there are three stages carried out, namely 1) collecting data, 2) analyzing data and, 3) presenting the results of data analysis [14].

The research subjects were children aged 6-12 years who attend school and live in the city and district of Semarang. Determination of the research subject is carried out employing random sampling (random sampling) so that each research unit or population element unit has the same opportunity to be selected. The subjects of this study were randomly selected with the consideration of 1) the subjects were children according to the determined age range regardless of gender, 2) the subjects attended school or were domiciled in the city.

The literary reception approach has its own method for collecting data. There are three types of literary reception methods [16]. First, the experimental method, namely the method of presenting certain literary texts to readers, either individually or in groups, in order for them to respond. Second, the text criticism method, which is a method that tracks the development of reader responses through reviews, criticism, comments, analysis, or related research. Third, the intertextual method, which is a method that tracks remarks through other texts that welcome the text. In this study, we will utilize experimental methods to collect data.

The experimental method in the literary reception approach is carried out by submitting a prepared list of questions or questionnaires. The questionnaire was created using a

combination of open and closed question models whose answers have been determined, followed by open questions so that respondents are freer to provide answers. This questionnaire is given to research subjects in the 6-12 year age group who are fluent in reading and can provide written opinions and responses [15].

3 DISCUSSION

Intertextuality (interdiscursivity) is an integral part of the main concept. Text is inherently a whole inter-text unit. In the realm of translation, a translated text is an element that is closely related to the source text because the translated text is an embodiment of the source text in different languages. Therefore, the source text and the translated text are a form of intertextuality (interdiscursivity). Intertextuality (interdiscursivity) comes in two formations, namely horizontal formation, connecting the text maker with the text recipient; and vertical formations, connecting the text with other texts [17]. These two formations are closely related to the equality of knowledge and meaning in a time and place that has the potential to change. A text is prepared with a certain construct by involving the relationship between the text maker and the text recipient with the aim of persuasion, legitimizing or giving choices on the topics contained in the text. Also, text is made on other text constructs by involving other discourses to be inserted into the text later. Thus, the text will have an impact and influence socially in society. Therefore, intertextuality (interdiscursivity) provides an opening for renewal in expressing ideas, ideas or ideology in discourse or genre.

In relation to the use of slang, it cannot be denied that users of slang are a social group of adolescents who have certain knowledge and understanding of how and efforts to communicate with each other. The current slang is a manifestation of the influence of other discourses that exist outside the social groups of adolescents. For example, the slang 'confide in' stands for 'confide in the heart' which comes from a more general social group (not just teenagers) because in principle humans like to tell stories about anything with friends, relatives, colleagues and others. However, along the way, the choice of words used by Indonesian youth in describing this concept, situation and atmosphere is the word 'confide'. In essence, it can be interpreted that slang is the language used by adolescents in expressing ideas, ideas or concepts in their social environment. Thus, it can be assumed that the socio-cultural representation of slang among Indonesian adolescents is constructed, negotiated and used through discourse, namely in social practices based on their knowledge.

Each text in principle has a relationship with other texts, the text will have meaning, value and function. The meaning of the text, which is formed on the basis of interartext relations, is related to the social values and functions inherent in that meaning and applies to the social and cultural context of a society. Therefore, the translator (should be) will not translate the source text in a level of meaning that is separated from the elements of social values and functions. Intertextuality (interdiscursivity) associates translation with social values and functions because the translation will reflect the social acceptability of a society. On the basis that intertextuality (interdiscursivity) has social meanings, values and functions, the translation places acceptability as the main factor because translation will be judged based on existing social realities. If a translation does not represent existing social realities, it tends to have a low level of acceptance [18].

Translation is a unique case in intertextuality (interdiscursivity). Three conditions of intertextuality relationship (interdiscursivity) related to translation: (1) conditions between the source text and other texts, both in that source language and in other languages; (2) the condition between the source text and its translation, which previously used the equivalent traditionally applied; (3) the conditions between the translation and other texts, both in the target language and in other languages. These three conditions do not make the translator separate one condition from another but unite the three in a complex and unbalanced manner because of intertextuality (interdiscursivity) in the source text and intertextuality (interdiscursivity) in the translation which has different semantic, lexical, syntactic, stylistic and discursive interpretations [19].

Interpretation is carried out by applying categories that mediate the source language and culture with the target language and culture. This category is formal interpretation and thematic interpretation. Formal interpretation includes semantically equivalent concepts, or stylistic concepts related to a particular genre or discourse. Thematic interpretations are codes: specific ideas or ideas and beliefs; discourse that contains concepts, problems, and arguments that are coherent [20]. On this basis, interpretation in translation changes the existing intertextuality relationships in the source language with the existing intertextuality relationships in the target language by accommodating language and cultural concepts in situations that are in accordance with the social and cultural context of the target language.

It is hoped that with the adjustment to the culture and social conditions of the target language, the translation will be well accepted so that the translation is seen as a work that is 'independent' from the source text. On this basis, the source text and its translation will have a different effect on each

reader because the interpretations captured by the readers are different. This difference is a recontextualization effort to achieve an acceptable translation result in the target language even though it has a different intertextuality relationship from the source language. The explanation above can be seen from the data exposure and analysis [21].

The intertextuality relationship (interdiscursivity) in the text of the source language and the target language in data 1 contains the meaning of a figure named Alison. At the level of intertextuality (interdiscursivity), Alison is defined as a person her friends rely on whenever they want to tell you about something or ask for an opinion. In the source text, this is indicated by the use of the idiom 'shoulder to cry on'. Idioms are one of the language styles used to communicate in an indirect way and function to attract attention because idioms have a special meaning that is different from the lexical meaning. In the target language text, this idiom is translated as „Place to confide". This translation uses thematic interpretation techniques, namely giving meaning by using a language style that is different from the source language text, namely using a slang style. "Confide" is slang in the form of shortening of the phrase "pouring out of hearts" and represents the concept of the meaning of the idiom. Instead of using another traditionally existing equivalent such as 'sharing', the translator chooses to use the word 'confide'.

Intertextuality relationship (interdiscursivity) in the text of the source language and the target language in data 2 contains the meaning of a person's change in status when they break up from their partner. In terms of intertextuality (interdiscursivity), the two texts above contain persuasive speech that prompts someone to break up from their partner which will lead to a new status condition. In the source text, this new status is indicated by the word 'single'. In the target language text, this word is translated as 'singles'. The translation from 'single' to 'single' uses a thematic interpretation translation technique, namely using slang by providing a recontextualization of meaning that is more acceptable to the target audience, namely adolescents because they are more familiar with the word 'single' compared to other pre-existing equivalents such as 'alone'. The slang language 'singles' is an old word that has a new meaning. According to the Indonesian Dictionary, the beginning of the word Singles is "Singles" - without using the letter b - which means old girl. Then this word undergoes metamorphosis and turns into a single and has an expanded meaning, namely men and women who do not have a life partner even though they are old enough. The metamorphosis was not only at the level of changing the term from single to single, but also experiencing a change in the meaning of social status. This term is no longer interpreted negatively and embarrassingly because at this time the status of a person who has not / does not have a partner is a choice and

permissive urban life causes this choice to be considered a natural thing [22].

The intertextuality relationship (interdiscursivity) in the source language text and the target language in data 3 contains the meaning of a young woman's admiration for the male figure she sees. This admiration was later expressed in the discourse that the man was fit to be the calendar model. In the source text, this is represented by the text. The children were asked to mention the theme of the story contained in their children's story. The results obtained were as many as 16 people (17%) of respondents thought that the theme of the story contained in the Peanut Breaking Doll story was a story about a fun adventure in a magical world because according to them this story was filled with stories in the land of cakes and the land of kings and the queen of the mice. According to 32 people (34%) of respondents, the theme of the Peanut Breaking Doll story is a nutcracker doll who is brave, smart, and never gives up protecting Marie because this story tells a lot about the struggle of the nutcracker doll to protect Marie from rats and take Marie on a trip to the country of cakes. . A total of 12 people (13%) of respondents thought that this story tells of the resistance of a peanut-crusher doll against rats. As many as 13 people (14%) of respondents said the theme of this story was a Christmas gift in the form of a peanut-crusher doll. According to 12 people (13%) respondents, the theme of the Peanut Breaking Doll story was Marie's concern and love for her nutcracker doll and as many as 10 people (11%) of respondents thought that the theme of this story was a nutcracker doll that could live, talk, and very much. funny, because the toy doll shouldn't be able to talk.

The children were then asked to write down the moral values the children got from the translated children's literature they read along with their reasons. In the story of the Peanut Breaking Doll, data obtained from 19 people (20%) of respondents revealed that the value of morality they got was that they had to be someone who was not arrogant, should not be jealous, and jealous. As many as 20 people (21%) of respondents felt the moral value of this story that we must respect other people's belongings, our own, and not destroy them. As many as 18 people (19%) of respondents received advice that we have to do good, not be evil, because doing good will also get good rewards. As many as 24 people (25%) of respondents felt the moral value of this story that being a child must be brave, help each other, and want to protect friends; and as many as 14 people (15%) of respondents received advice that being a child do not like excessive delusions.

In order to mention parts of the story in translated children's literary works that children do not encounter in other Indonesian children's stories, even though it is a bit difficult,

children are finally able to express their opinions in a questionnaire. The results obtained were as many as 19 people (20%) of respondents stated that they had never encountered stories about talking toys in other Indonesian children's stories, because in Indonesian children's stories there was nothing about talking toys. Original Indonesian children's stories tell more about friendship and Indonesian children playing together, not playing alone with dolls.

As many as 21 respondents (22%) of respondents thought that the character in the story, namely Marie was always alone, had no friends, so friends with dolls. This is different from the story of Indonesian children, which mostly tells about children's farming, children playing together outside the home, or telling stories about disputes between friends. Children's stories in translated children's literature, due to extreme climatic conditions, make children play alone in the house more and choose to play with dolls.

As many as 22 people (23%) of respondents did not find the stories of Indonesian children in which they told about the land of cakes that were invaded by rats. Children have never heard of Indonesian children's stories that tell about a country made of delicious and edible cakes and sweets, especially when the country of cakes was invaded by rats. For respondents aged 6-8 years, this makes them feel amazed, happy, and even wish they could be in the real cake country. They imagine that they can freely eat cakes and sweets in the country of cakes. Meanwhile, respondents aged 9-12 years considered this to be just a pleasant imagination.

As many as 17 people (18%) of respondents thought that Indonesian children's toys were not used to crack nuts. Walnuts are hard-shelled nuts, so they need tools to crack them. Unlike the nuts in Indonesia which are easy to break. In the target language text, the text is translated as 'mejeng'. The translation of 'to be' becomes 'mejeng' using a thematic interpretation translation technique, namely using slang by providing a recontextualization of meaning that is more acceptable to the target audience, namely adolescents because they are more familiar with the word 'mejeng' compared to other pre-existing equivalents such as „appearing 'Or' pose '. The slang word 'mejeng' is a form word to interpret an event when a person exhibits himself with an excessive appearance or makeup to attract people's attention (KBBI). For Indonesian adolescents, ideas or ideas that represent social reality in the context of showing off or appearing in public places and receiving general attention are more acceptable when using the word 'mejeng'.

The intertextuality relationship (interdiscursivity) in the source language text and the target language in data 4 contains a meaning about Mike who is asking about his brother's condition, namely Aria. Mike wondered what was going on

with his brother because Mike seemed to notice that his brother was not acting the way he used to. The question that Mike asked his brother raised the suspicion of whether his brother was in the process of being addicted to drugs or narcotics. This is stated by the question "Are you high?" Also supported by the following text, namely "Can I have some ...".

In the target language text, the question is translated as "on high, huh?" Translations like this use a thematic interpretation translation technique, namely using slang by providing a recontextualization of meaning that is more acceptable to the target audience, namely adolescents because they are more familiar with the word 'sakaw' as the equivalent of the word 'high' in the context of this text compared to other existing equivalents. previously was like 'Drug addiction'. The slang word 'sakaw' is a shortened word for sick putaw. Sakaw is a term that means the condition of a person experiencing anxiety or psychological / psychological disorders due to putau addiction. Putau is a variant of a narcotic called heroin. It is undeniable that narcotics is one of the discourses related to the life of urban adolescents and for this discourse adolescents also have a special term to represent the concepts in this discourse.

The intertextuality relationship (interdiscursivity) in the text of the source language and the target language in data 6 contains the meaning of the condition of the buried human body. It is explained in the text that human remains that have been buried undergo a decomposition process. The reaction to this explanation is an expression that contains dislike because it creates disgust. In the source text, this expression is indicated by the word 'sick'.

In the target language text, the text is translated as 'jijay'. This translation uses a thematic interpretation translation technique, namely using slang by providing a more acceptable recontextualization of meaning for its target readers, namely adolescents because they are more familiar with the word 'jijay' compared to other pre-existing equivalents such as 'disgust' or 'disgust'. The slang language 'jijay' is a new form of word as a substitute for the word 'disgust' [23].

From the data exposure and analysis above, it can be understood that recontextualization will have an impact on differences in intertextuality relationships (interdiscursivity) of words and phrases that form meanings in the source text and their translations due to differences in culture and social context. Recontextualization is an effort to translate the meaning of the source language to achieve acceptance of the target language by using different language usage patterns, in different social conditions, accommodating different cultural values, and at different times. Recontextualization efforts involve creating a context of intertextuality relationships (interdiscursivity) (Venutti 2009). Thus, translation is seen as

an interpretive process involving the social, cultural and linguistic conditions of the target language.

The children were asked to mention the theme of the story contained in their children's story. The results obtained were as many as 25 people (26%) of respondents thought that the theme of the story contained in the story of Hansel and Gretel is a story about brave children, like to work hard, are smart, but want to take things that are not theirs because according to them in this story It is told about Hansel and Gretel who are smart and brave but want to eat the witch's house of cakes and sweets and take the old witch's property. The theme of the story of Hansel and Gretel according to 24 people (25%) of respondents is a story about siblings who love each other, get along well, but are abandoned by their stepmother in the middle of the forest because this story tells a lot about Hansel and Grete.

4   CONCLUSION

Intertextuality relationships (interdiscursivity) are inter-textual relationships that contain a close social and cultural meaning within a certain time frame in the social and cultural conditions of society. Translating text in terms of intertextuality (interdiscursivity) requires a careful interpretation because it will refer to recontextualization that tends to differ between the source language and the target language. Translation using slang is a form of recontextualization because it contains elements of context and different social and cultural realities. Slang is a form of adolescent character, namely conformity. It is this conformity character that leads teenagers to become a certain social group with characteristics that accompany it and in this case it is their expression of language which is known as slang.   Translation using slang is a form of fatigue communication, which is a type of communication that aims to fulfill social functions in communicating to feel entertained, comfortable and at ease with oneself and others. In this case, slang is an option taken in order to fulfill the social function of messages for adolescent social groups for the acceptance of translation. In this paper, the author only links the Critical Discourse Analysis of intertextuality (interdiscursivity) with translation which specifically discusses the use of slang in translation. To further expand and deepen this discussion, the authors suggest to include other discourse analysis studies, namely discourse analysis of social cognition because the author believes that social cognition discourse analysis is considered appropriate to explain the phenomenon of translation using slang, as text, because it reveals the function of text in the form of interactions between adolescents. which is in the data source, namely teen novels. This disclosure is related to the idea of a collective identity as a representative of social cognition.

Conflict of Interest Statement

The authors declare no conflicts of interest related to the material presented in this article.

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