Pragmatic Analysis of Social Meaning of Indonesian Language Towards Arabic Language Translation

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ABSTRACT

Purpose of the study: This research aims to analyzing the pragmatics of the social meaning of Indonesian which is then translated into Arabic

Methodology: This study uses a qualitative method with a comparative study type of research, with a pragmatic analysis approach, the data source of this study is coption and speech acts of adolescents. The data collection technique of this researcher is the listening and recording technique.

Main Findings: The speech acts of teenagers who follow the language of social media result in the person they are communicating with not being able to receive the information that the speaker wants to convey, this is what can result in different pragmatic social meanings.

Novelty/Originality of this study: There are pragmatic differences in social meaning related to expressions of anger, disappointment, sadness and admiration in Indonesian which are then translated into Arabic. These expressions and speech acts differ in terms of the pragmatics of social meaning.

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1. INTRODUCTION

Linguistics or also called language science [1], according to Ibn Jinni, language is the sound that a person utters to convey his goals and desires [2], according to modern linguistic experts, language is a series of concepts or codes that are formed in a mutually enhancing structure [3]. Ferdinand de Saussure is a modern linguistics expert who divides language into three theoretical terms, namely, langue, langage, parole. Linguistics (linguistics) does not only discuss langue, but also discusses langage, linguistic theory includes language structure (grammar) and meaning (semantics) [4].

Semantics is a branch of linguistics that is used to explore the meaning of a text. Semantic studies are language, symbols and meaning [5], Meaning (semantics) is a linguistic study that examines the theory of meaning or significance of a language [6], As time goes by, the meaning of a word will change and there will be a shift in meaning according to factors such as the development of science and technology, socio-cultural developments, differences in areas of use, the existence of associations, exchange of sensory responses, differences in responses, and the existence of abbreviations [7]-[9].

Pragmatics experts say that there is continuity between semantics and pragmatics, where both study meaning. However, there are differences according to Siregar, namely semantics "what is said" while pragmatics "what is meant". Semantics studies the meaning of language spoken by the speaker while pragmatics studies the meaning according to the speaker [10]-[12]. Pragmatics in social meaning can be understood when it relates to

the context [12], Pragmatics uses meaning as the content of communication that is centered on a person's utterances when interacting [11], [13], [14]. This context plays an important role in pragmatic studies, where this context can explain the meaning that the speaker wants to convey through the place and time when the utterance occurs [15].

It can be concluded that pragmatic theory is the study of speaker intent, the relationship between language and context, and speech acts that are understood together with the interlocutor. Social meaning is a term to explain something related to the process or results of social activities. Social meaning is obtained from the results of interactions between individuals or groups that give meaning to something and the formation of symbols [16]. According to Blumer, there are three things regarding social meaning, namely that humans act based on the meanings they get from what is said [17]. Both of these meanings come from a person's social interactions with other people. These meanings are formed through the process of interaction between individuals or groups [18]. These three meanings are perfected during social interaction. [19].

Translating can also be called translation in English, which has three meanings which refer to results (product), process and concept [20]. Meanwhile, translation is the activity of transferring a message from one language to another language with the effort of re-expressing the message from the source language into the desired language with the same message content in the target language [21]. For now, this is the general understanding of translation that is widely known by translators or researchers regarding translation. It can be interpreted specifically regarding translation as the process of transferring meaning or a meaning or message from the source language to the desired target language [22], [23]. In this transfer process, equivalence of meaning is prioritized.

Language is a means of communication or speech of a person in conveying the purpose that the speaker wants to convey to the listener, in this regard, the listener will receive the speaker's intent. However, sometimes the listener misunderstands the meaning that the speaker wants to convey. This often happens between teenagers who are communicating, or giving captions that accompany images or videos in sharing WhatsApp or Instagram stories.

Social and cultural developments are one of the things that influence language. [24] especially in the choice of language made by teenagers today where nowadays teenagers already have social media which causes the languages used to be identical to social media slang [9]. The problem that occurs today is the speech acts of teenagers who follow the language of social media which results in the person being communicated not being able to receive the information that the speaker wants to convey, this is what causes different pragmatics of social meaning [12]. So what happens when the speech acts of teenagers who are identical to those who often use social media language (slang) are then translated into Arabic, will the pragmatics of social meaning be the same as the original language?

According to the background presented by the researcher, the study will analyze the social meaning of Indonesian in Arabic translation, where this study will translate Indonesian into Arabic. The purpose of this study is to help understand how language is used in various conditions and situations that are in accordance with everyday conversation, and to reveal several utterances that can influence social actions. The approach used by the researcher is a pragmatic analysis of the use of language that has social meaning used in various situations and speech acts towards the responses of people who hear or read. The researcher will conduct a research analysis of the pragmatic study of the social meaning of Indonesian in Arabic translation.

Relevant research or previous research has been researched by [25] with the title "Analysis of Locutionary Meaning in the Lyrics of Teh Pucuk Advertisement Version" after the analysis, the researcher got the results, there are various meanings of collusion in the Teh Pucuk advertisement song. This has also been studied by Mufarokhatum [26] with the research title "Analysis of the meaning of hate speech in the Instagram account @Lambe-Turah (pragmatic study), after analysis the researcher found many hate comments containing hatred. Previous research has also been conducted by Asih Maulidah[27], with the title "Analysis of speech acts in LGBT community communication: Pragmatic study of patterns and meanings in social interaction" after being analyzed there are various types of speech acts, expressive, commissive, representative.

This has also been studied by Nanda Dwi[28], with the title of the study "Analysis of locutionary, illocutionary and perlocutionary speech acts in tweets or memes on social media Instagram" after the analysis the researcher concluded that there were groups of speech acts that had meaning according to the general meaning, as well as meanings accompanied by third persons and speech acts that caused the interlocutor to act in a tweet. This study was also conducted by Nurul Aisyah[29] with the title "Analysis of the Poem of a Hundred Strings of Tasbih Beads by Raudah Jambak with a pragmatic approach" the results of the analysis are that the poem has the meaning of a spiritual journey undertaken by the poet with various efforts to get closer to God. This research was also conducted by Pranowo [30] with the title "Language function and pragmatic meaning in social media to combat Covid-19, ethnopragmatic study" the results of this study are that the pragmatics used in social media are indirect advice or warnings, subtle insinuations, invitations and advice to people affected by Covid-19.

2.   RESEARCH METHOD

This research uses a qualitative method with a comparative study type of research. [31] where in this comparative study, namely by analyzing two languages, namely Indonesian and Arabic, with the aim of finding and discovering similarities and finding differences that occur in this phenomenon. According to Nazir, this is [32]. The analysis used by the researcher is descriptive pragmatic analysis. [33] in the use of speech acts in various situations and actions or responses to the responses of people who hear or read the captions that accompany WhatsApp stories.

The data source for this research is the caption in the distribution of videos of teenagers and the speech acts of teenagers who do not pay attention to good language. The data collection technique used by the researcher is the listening and note-taking technique.[34], where researchers listen to speech acts or utterances and record captions that accompany an image or video. After the research data is collected, researchers will conduct a pragmatic analysis with two languages, namely Indonesian and Arabic, then analyzed using a pragmatic approach.

3.   RESULTS AND DISCUSSION

In this study, the data that will be used as the core discussion is the speech of teenagers that they get from social media, the language is social media slang. This is what causes someone to misunderstand the speaker's intentions when communicating, or giving captions that accompany images or videos in sharing WhatsApp or Instagram stories.

The following will present the results of the data obtained by researchers which will be analyzed in Indonesian in Arabic translation.

3.1. Speech to express annoyance and anger

"bjir, your typing matches your profile, like a monkey"

"كلبك ، كتابتك تتطابق مع ملفك الشخصي، مثل القرد""

"Kalbuk, kitabatuka tatatabaqi ma'a milfaka alshakhsii, mithlu alqirdu"

The word bjir is a pun that has a social meaning of the word anjing, where the word is very impolite to say for Muslims. The teenager's expression above is very clear that the teenager is very upset with someone who commented on the video he watched. However, the expression will have different pragmatics when the language is expressed in Arabic because the intonation sounds like an ordinary expression. However, the meaning of the words remains an expression of annoyance and anger.

"your eyes don't see that there are people here"

"انت لا ترى ما يحدث هنا   "

Anta la tara ma yahduth huna!

In the teenager's speech above, it has been explained that the person is angry and upset with other people. The pragmatics of the social meaning in these words is very clear that the teenager is very upset and angry. There is a difference in the social meaning of expressions that mean upset and angry in Indonesian which are translated into Arabic, when translated into Arabic the word, loses its level of upset and angry when translated into Arabic, but in terms of meaning it still means upset and angry.

"You dog! During the presentation, you didn't even go to class"

" كلبك! لم تحضر في وقت العض "

Kalbuk! lam tuhdur fi waqt al'ardh

The utterance was spoken by a teenager who felt inferior to his friend, the pragmatic social meaning in the teenager's utterance shows that the person feels annoyed and very angry accompanied by emotions that support his anger. The pragmatic social meaning in these words is clear that the teenager is very emotional and angry at his friend who did not attend lectures during the presentation. There are differences in social meaning related to expressions that mean emotion and anger in Indonesian which are translated into Arabic, where the expression will be different and reduce the feeling of anger and emotion when spoken in Arabic.

3.2 Speech to express happiness and admiration

"Masha Allah, the view is so beautiful"

"ماشاء الله المنظر جميل جدا"

"Masyaallah almunadzar jamilu jiddan"

Most Muslims use the word "masyaallah" to express a feeling of joy and a feeling of great amazement by something seen or experienced, the word masyaallah is Arabic and means "this is what Allah willed". The speech above was uttered by a teenager who felt very amazed by the natural beauty he saw. If the speech is

translated into Arabic, the social and pragmatic meaning remains the same, there is no reduction in the expression of admiration.

"Crazy. I never thought he would like me"

" لقد تفاجأت. لم أتوقع أن يحبني "

Laqad tafaja'tu. Lam 'atawaqqa' yuhibani

In the teenager's speech above, it explains that the person feels happy and surprised. The pragmatics of the social meaning in these words explains that the child is happy and surprised accompanied by a sense of shock at an event that he did not expect would happen. However, there is a difference in social meaning when the sentence is translated into Arabic. The pragmatics of the sentence when translated into Arabic becomes ordinary in terms of joy, the sense of surprise becomes ordinary.

"I swear he's so handsome"

"بالله انه وسيم جدا "

Billahi innahu wasim jiddan

In the teenager's speech above, it explains that the person feels happy and amazed by someone's appearance. The pragmatics of the social meaning in these words explains that the child is happy and amazed by the appearance of someone he sees. However, there is a difference in the social meaning of the Indonesian language which is then translated into Arabic regarding the feeling of happiness and admiration, feeling very happy and very amazed at the person he sees.

3.3. Speech to express sadness and disappointment

"oh my God, I'm really down"

"يا الله انا حزين جدا"

Ya allah ana hasin jiddan

The sentence is a caption from a video where the video describes the feelings of a teenager who is sad and disappointed about something about the situation he is in. The pragmatics of the social meaning in the sentence that accompanies the video (caption) is clear that the child is feeling sad and disappointed about something that happened to him. There is a difference in the social meaning of the sentence when translated into Arabic, regarding the feeling of sadness experienced by the teenager, feeling very deep sadness and very disappointed.

" broken hearts"

" قلبي مجروح"

qalbi majruh

The sentence is a caption that accompanies a picture where in the picture there is a screenshot of a message explaining that the boyfriend is insensitive that today is his partner's birthday. The pragmatics of the social meaning of the sentence explains that the child feels sad and disappointed with his partner. There is no difference in the social meaning of the sentence when translated into Arabic.

4. CONCLUSION

Language is a tool for communication between humans, in expressing the speaker's feelings to the listener, in expressing feelings, pragmatic social meaning is needed, sometimes the expressions of teenagers today are not easily understood by the listener, because they use slang or language they get from social media, this is what makes the pragmatic difference in social meaning to the expressions of teenagers which are then translated into Arabic. Based on the data obtained, there are differences in pragmatic social meaning related to expressions of anger, disappointment, sadness and admiration in Indonesian which are then translated into Arabic, these expressions differ in terms of pragmatics.

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