

Religious and Cultural Values in Douglass Mac Arthur's Poem and Its Translation

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Abstract— "A father's prayer" is a poem written by General Douglas MacArthur used by Andrie Wongso motivate people. Our research was to describe the differences of religious and cultural values based on the language use. These differences were based on discourse analysis using Systemic Functional Grammar. This study is a Descriptive qualitative research. The data was collected by using observation method and documentation technique. Writers found facts that at least there were two big differences between the poem in English and in Indonesian caused by the religious and cultural values.

Keywords— *Poem, language use, discourse analysis, systemic functional linguistics*

I. INTRODUCTION

Poetry writing has many functions. One of them is to provide motivation to the reader or listener. One of the most famous poetical poems is a poem entitled "A father's prayer" written by a general in a world war called Douglass MacArthur. The poem contains hope addressed to the child of the poet's author. This poem itself has been translated into many languages around the world. In Indonesia, this poem also has a translation. This poetry translation was made in order to provide motivation by Andrie Wongso.

Indonesian and English are two languages from two different cultures. Consequently, when a text from English is translated into Indonesian there will be a shift in form to match the correspondence of cultural context. This makes the writers interested to analyze the translation of the poem "A father's prayer" from English to Indonesian. In this paper, the authors tried to focus the objectives on the description of the shifts occurring in the translation based on the cultural context present in the Indonesian language.

When we speak the translation problem, of course we have to understand the meaning of the translation itself. There are some definitions made by the translation experts. Some of them will be quoted by the authors in this paper. One of the definitions was given by [1] where they stated that translating was a communication act of repetition of communication that covered a particular culture and context with a particular purpose and readers or listeners. Another definition is given by [2] who argues that the translation from the source language to the target language must be very similar and equal

and provides a similar understanding of style and content of the source language. Ref [3] states that the translation should have a correspondence to the meaning of the text so that the message's core can be communicated and the effect perceived by readers or listeners in the source language can be similar to the perceived effects of readers or listeners in the destination language. From some of these opinions the writer concludes that translation is an activity related to the migration of the source language to a specific destination language in which the translator must pay attention to the correspondence in the original text and translation. The compatibility itself encompasses the value, culture, and another contextual compatibility that makes the reader or listener in both languages understand and feel the same effect when reading or listening to the translation text.

In keeping with the correspondence and effect, one that is noticed by an interpreter is the cultural element in it. The language used in a culture, according to [4], has eight functions: 1) providing information about processes and values that exist within a culture, 2) directing activities within a culture (traditionally referred to as imperative functions), 3) to build and maintain positive emotions in a particular culture, 4) ritual apparatus in a culture, 5) to express interpersonal relationships, 6) forms of human cognition activities within a certain cultural sphere and viewpoint 7) as an instrument for recreation or entertainment, and 8) to embody the beauty that we can generally find in poetry, poetry, or other literary works. The object of research in this paper is the last function of aesthetics. Researchers will try to see the shift that occurs in the function which will be associated with other functions because the poem itself is translated into different cultures and in order to provide motivation to the reader or listener.

II. METHOD

This paper was written as a qualitative descriptive research that focused on the analysis and description in the translation of poetry entitled "A father's prayer" for motivational material Andrie Wongso. Data were collected through observation method and documentation technique.

III. RESULT AND DISCUSSION

The data that have been found by the authors analyzed carefully by writing the two poems in both languages side by

side in order to facilitate the analysis process. The data is as follows:

English	Indonesian
<i>A Father's Prayer by General Douglas MacArthur</i>	<i>Doa Seorang Ayah Oleh: Jendral Douglas MacArthur</i>
<i>Build me a son, O Lord, who will be strong enough To know when he is weak and brave enough to face himself when he is afraid.</i>	<i>Tuhanku... Bentuklah puteraku menjadi manusia yang cukup kuat untuk mengetahui kelemahannya. Dan, berani menghadapi dirinya sendiri saat dalam ketakutan.</i>
<i>One who will be proud and unbending in honest defeat, And humble, and gentle in victory.</i>	<i>Manusia yang bangga dan tabah dalam kekalahan. Tetap jujur dan rendah hati dalam kemenangan.</i>
<i>Build me a son whose wishes will not take the place of deeds;</i>	<i>Bentuklah puteraku menjadi manusia yang berhasrat mewujudkan cita-citanya dan tidak hanya tenggelam dalam angan-angannya saja.</i>
<i>A son who will know Thee and that to know himself is the foundation stone of knowledge.</i>	<i>Seorang Putera yang sadar bahwa menganal Engkau dan dirinya sendiri adalah landasan segala ilmu pengetahuan.</i>
<i>Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge.</i>	<i>Tuhanku... Aku mohon, janganlah pimpin puteraku di jalan yang mudah dan lunak. Namun, tuntunlah dia di jalan yang penuh hambatan dan godaan, kesulitan dan tantangan.</i>
<i>Here, let him learn to stand up in the storm, here let him learn compassion for those that fail.</i>	<i>Biarkan puteraku belajar untuk tetap berdiri di tengah badai, dan senantiasa belajar untuk mengasih mereka yang tidak berdaya.</i>
<i>Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men,</i>	<i>Ajarilah dia berhati tulus dan bercita-cita tinggi, sanggup memimpin dirinya sendiri, sebelum mempunyai kesempatan untuk memimpin orang lain.</i>
<i>One who will learn to</i>	<i>Berikanlah hamba seorang putra</i>

*laugh, yet never forget how
to weep*

*One who will reach into the
future, yet never forget the
past.*

*And after all these things
are his, add, I pray, enough
of a sense of humor,
so that he may always be
serious, yet never take
himself too seriously.*

*Give him humility,
so that he may always
remember the simplicity of
true greatness, the open
mind of true wisdom, and
the meekness of true
strength.*

*Then I, his father, will dare
to whisper,
"I have not lived in vain."*

*yang mengerti makna tawa
ceria
tanpa melupakan makna tangis
duka.*

*Putera yang berhasrat
untuk menggapai masa depan
yang cerah
namun tak pernah melupakan
masa lampau.*

*Dan, setelah semua menjadi
miliknya...
Berikan dia cukup rasa humor
sehingga ia dapat bersikap
sungguh-sungguh
namun tetap mampu menikmati
hidupnya.*

*Tuhanku...
Berilah ia kerendahan hati...
Agar ia ingat akan
kesederhanaan dan keagungan
yang hakiki...
Pada sumber kearifan,
kelemahlembutan, dan
kekuatan yang sempurna...*

*Dan, pada akhirnya bila semua
itu terwujud,
hamba, ayahnya, dengan
berani berkata "hidupku
tidaklah sia-sia"*

A. Culture and Language

From the above data, the authors found the cultural values that exist in the Indonesian nation that resulted in a shift in English as the source text and Indonesian as the target text. Both points are illustrated by how the translator shifts the source text to the target text. The first is the religious value that exists in Indonesian culture, and the second is the Indonesian view of the concept of time.

1) Religion as the Basic Concept of Indonesian

The concept of divinity in Indonesian culture is the strongest concept that influences the mindset and actions of people in Indonesia. This resulted in the translation process should also prioritize the religious concept. This is evident in two types of shifts that occur in poetry translation. The first is the position of the mention of 'God'. In the source language in the first sentence, the word originally created by the author is in the middle, but when translated its position is at the beginning of the sentence. It can be seen as below:

English:

*Build me a son, O Lord, who will be strong enough to
know when he is weak...*

Indonesian:

Tuhanku, bentuklah puteraku menjadi manusia yang cukup kuat untuk mengetahui kelemahannya...

In bold letters above, we see that there is a shift in the wording "God" which in the source language is in the middle, but in the translation is at the beginning. This reflects the religious culture of Indonesia so that they always put the word 'God' at the beginning as a symbol of respect and dedication to the Creator. It is unlike the English language where the culture contains pluralism, secularism and liberalism so that the placement of the word "God" is not a problem.

The image of the religious and divine concepts that exist in the nation of Indonesia is that they always start the hope with the word 'God' at the beginning. This can be seen from the following example:

English:

Lead him, I pray, not in the path of ease and comfort...

Indonesian:

Tuhanku, aku mohon, janganlah pimpin puteraku di jalan yang mudah dan lunak...

From the above example, we can see that initially there is no word 'God' in the source text. However, when the text is translated into Indonesian, the translator adds the word at the beginning of the sentence. This we can meet again in the example below:

English:

Give him humility, so that he may always remember the simplicity of true greatness...

Indonesian:

Tuhanku, berilah ia kerendahan hati...

2) Perspective of Time in Indonesian Culture

It is not unfamiliar that in the western culture where English is used time is of the utmost importance. It is so important that from their culture the saying goes "Time is money" or "Time is money." This is reflected also in their language where the 'Tenses' or time forms are strongly emphasized and have special forms so that when one speaks the time element in the sentence will soon be known clearly. This is different from the Indonesian language in order to show the time, the user must add a time description.

This time-viewing pattern is reflected in the translation of "A father's prayer" poem written by Douglas MacArthur. In the translation of the poem there is a difference in the use of 'time'. The first example is as in the following sentence:

English:

*Build me a son, O Lord, who **will** be strong enough to know when he is weak...*

Indonesian:

Bentuklah puteraku menjadi manusia yang cukup kuat untuk mengetahui kelemahannya...

From the above sentence example, we can see that in the source language, the poet's author clearly lists the tense but in translation the future time form is not included by the translator. The description of the view can be seen again in the following examples:

English:

*...One who **will** be proud and unbending in honest defeat, and humble, and gentle in victory.*

*Build me a son whose wishes **will not** take place of the deeds; A son who **will** know Thee and that to know himself as the foundation stone of knowledge.*

Indonesian:

... Manusia yang bangga dan tabah dalam kekalahan, tetap jujur dan rendah hati dalam kemenangan.

Bentuklah puteraku menjadi manusia yang berhasrat mewujudkan cita-citanya dan tidak hanya tenggelam dalam angan-angannya saja; Seorang putera yang sadar bahwa mengenal Engkau dan dirinya sendiri adalah landasan segala ilmu pengetahuan.

English:

*Build me a son whose heart **will** be clear, whose goal **will** be high.*

*A son who **will** master himself before he seeks to master other men.*

*One who **will** learn to laugh, yet never forget how to weep.*

*One who **will** reach into the future, yet never forget the past.*

Indonesian:

Ajarilah dia berhati tulus dan bercita-cita tinggi, Sanggup memimpin dirinya sendiri sebelum mempunyai kesempatan untuk memimpin orang lain. Berikan hamba seorang putera yang mengerti makna tawa ceria tanpa melupakan makna tangis duka. Putera yang berhasrat untuk menggapai masa depan yang cerah namun tak pernah melupakan masa lampau.

English:

Then I, his father, will dare to whisper, "I have not lived in vain."

Indonesian:

Dan, pada akhirnya bila semua itu terwujud, hamba ayahnya dengan berani berkata, "Hidupku tidaklah sia-sia."

From the description of the additional examples above, we can see more clearly where the concept of time in the source language is strongly explained but not in the target language of the Indonesian language. This shows the comparison of two cultures that view the importance of time in different mindsets.

IV. CONCLUSION

After doing the analysis and getting the findings as above, the authors can conclude that in translating a text from the source language to the target language culture plays a very important role. The influence of culture in translation can be seen clearly from the selection of diction and the form of textuality of writing in the text of its translation. Language, as an important instrument in communication, is able to describe the pattern of view and mindset in the culture in which the language is used. This will also apply to translations where

equivalence, including the correspondence of cultural values, of the English text and Indonesian text should be equivalent. This correspondence then raises the shifts in the translation result.

The authors suggest to further researchers who wish to continue or carry out similar research in order to see the object from the other side to reveal more cultural values in the text which then lead to diction shifts and others in its translation.

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