

CONTRASTIVE ANALYSIS ON EASTERN-WESTERN PRONOUNS

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Abstract

Contrastive analysis in this article is applied on translation involving three different languages, i.e. Indonesian and Javanese (Eastern languages) and English (Western language). Analysis on the data results in the fact that Western has more complete realization of experienced entity, as proved in the complete pronoun for all (first, second, third and also human or non-human). The Eastern doesn't realize the perceived existence in a complete pronoun. Bahasa is lack of third person for non-human, and Javanese has no practical third person either for human or non-human, as found in the translation data. Eastern is concerned more on the realization of different social and interpersonal relation between speaker, interlocutor and the third person mentioned in the interaction. Thus, Eastern is rich with variation in addressing another among of which is formulated in the H and S for "I", "you" and "he".

Key words: *pronoun, realization, translation, contrast.*

Introduction

Contrastive analysis (hereafter referred to CA) as procedure refers to an activity to compare a language's structure to another language's structure aiming to identify the differences on the both (Tarigan 2009:5). Things compared are not only the element of structure, but also other's language elements. With identified differences, the learning involving two languages can be conducted more effectively. Kanarakis (1968:286-287), quoting Bowen (1967), defines CA "*comparison of equivalent portions of two languages for the purpose of isolating the probable problems that speakers of one language will have in acquiring the others*". He does not mention "structure" but refers "portion" or elements/items as an object to compare. This means all language elements are compared to identify the potential problems in learning those languages. This point goes in line with Tarigan's idea saying that CA is to predict the difficulties or the obstacles in learning language, especially the second and foreign language.

CA underlies its idea on the belief that the study of language differences is important to guide into more effective material designing by comparing two languages involved, predicting the behavior of the learners and the potential difficulties they may have. Some believes that

as the differences and the similarities between L1 and L2 have been considered, the learning process will be more beneficial. This notion leads to the basic idea of contrastive analysis hypothesis (Al-Sibai, 2004:2). It is obvious that CA has two different languages as its object, oriented at how to formulate the L2 learning by taking benefit from the learner's experience on L1, either as their mother tongue or as their second language. L1 here means any language the learners have mastered, and L2 refers to a language to be learned.

One of the outstanding studies to apply the hypothesis is Lado's *Linguistic across Culture*. He believes that the acquisition of L2 is much affected by the L1 transfer. He declares that the common elements in the languages will be easy to learn and the differences tend to be the source of difficulties in learning (Al-Sibai, 2004:2). Based on this hypothesis, Ellis (1986:34) concludes that "the difficulties (and may be the *errors*) are positively correlated to the differences between the language".

This CA study is to compare the meaning realization between three texts in three different languages. The objective is to find out the unique meaning realization between Javanese, English and Indonesian. The data source is a well-known novel written by Ahmad Tohari, *Ronggeng Dhukuh Paruk*, and its two translated version in Javanese and in English. The focus proposed in the paper is the pronoun (nominative and accusative) in three languages as reflected in the clauses found in the data source.

What is text?

Mackey (2003:1) sees textual analysis as a way to collect information on human in comprehending their world. The purpose is to understand how members of a culture or sub-culture see themselves and how they adapt to the world they live. Text in his view covers more than a written product. It refers to anything which can be used to understand the human and their life. It can be film, television program, magazine, ads, graffiti, and etc.

In another part, text is defined "as" anything which can be interpreted to give meaning..."text is a meaning source" (ibid). Text is the tracks left in the process of meaning creation practice — the only empirical evidence we can gain about how human see their world (ibid: 15). Thus, text includes all signs human create. Text is whatever stands for another, representing something behind. In structuralism terms, text is a semiotic item, which can realize in a form of activities in human life. The Saussure's idea on language has gone beyond the extra- and meta-linguistics. It transcends all sign systems, including non-verbal communication (Barthes, 1985:25).

Translation at Glance

Bell (1993:5), translating the definition of another, defines translation as "the expression in another language (or target language) of what has been expressed in another (source language) preserving the semantic and stylistic equivalences." In another way, Bell makes his own view saying that translation is "the replacement of presentation of a text in one language by a representation of an equivalent text in a second language." The translation is then about the reproduction of equivalent text in another language. Equivalency here covers the sameness in meaning and style. Bell (1993:7) further emphasizes some point of equivalence. Strauss (2000) says that the purpose of translation is "to provide an accurate, and readable rendition of the original that will capture as much of the meaning as possible. To achieve the objective, an individual should have a translation competence comprising"the syntactic, the semantic, and the pragmatic understanding and analytical processing of the SL text (Nadar, 2007:279). In short, the translation competence is "the ability to carry out the transfer process from the comprehension of the source text to the re-expression of the target text, taking into accounts the purpose of the translation and the characteristics of the target text readers" (Beeby, 2003:92 in Widiastuti and Setiaji, 2009:171). Only by having this expertise, will he/she produce an optimally equivalent TL, a translated text which has a closest meaning to the original version.

Few Findings and Discussion

The findings have not been so well-categorized, but they can be presented as follows:

The Comparative Pronoun

In general, the first and second person pronouns do exist in three languages, as shown in the samples below:

Aku bersedia membuat badongan untukmu	Inyong gelem nggaweke badhongan nggo ko	I'd be glad to make abadhongan for you
" Aku tidak bohong.	Inyong ora nglombo	-
Engkau cantik sekali sekarang,	Ko siki ayu temenan	You really look beautiful now

The data above shows that each language has similar pronoun to represent the first and second person. Indonesia has "aku", "kamu" and "engkau", Javanese has "*inyong*" and "*ko*", and English has "I" and "you". These similar forms will make the translation and the learning involving the languages easier. Unfortunately, the fact is only a part for

the more complicated realization of pronoun in Bahasa Indonesia and Javanese.

The Contrast Realization of Pronoun Honorific Pronoun in Eastern Languages

There are other forms of pronoun, which may be called as honorific pronoun. Such pronouns are generally found in Eastern Languages, including Javanese and Bahasa Indonesia. These data are samples of their realization in three languages. Bahasa Indonesia has other forms for the first person, "saya" which is a formal variant.

Saya sudah tahu. **Kula** empun ngretos. "I know,"
Sebuah ringgit emas Setunggil ringgit mas.

Pada **saya** baru ada Teng **kula** nembe Right now, all I have
dua buah duit perak wonten yatra perak aretwo silver rupiah
kalih
Tetapi besok malam Ningen ngesuk but tomorrow **you**
kau harus datang mbengi **Sampeyan** have to bring a gold
membawa sebuah kudu teka ngeneh piece.
ringgit emas nggawa ringgit mas.

The data above shows that English has only a variant of "I" to represent a different realization in Indonesia and Javanese. In fact, the different form here implies a different meaning. This problem is quite difficult to resolve, because English has no equivalent form with a similar meaning. Another fact shows that Javanese has another form for the second person "sampeyan" (honorific you), which is represented by "kau" (usual form) and "you" in English. This means Javanese has more options in addressing the second person considering the interpersonal relation and the mood proposed. As the case above, **The Plural Pronoun: Javanese Lack** For the plural form, the Javanese applies "padha" following the same pronoun for the first and the second person. It provides "inyong padha" to be equivalent for "we" (inclusive) or "kami", and "ko padha" for "you" (plural) or "kalian". This case is shown in the samples below. The use of "padha" to represent "plural" is proved further, as the Javanese needs to realize "we" inclusive, by expressing "ko (lan) inyong padha" (you and I-plural).

Kami hanya akan bermain lagi kalau Srintil berjanji akan memberi kami upah	Ya, inyong padha ngaso dhisit. Inyong padha gelem dolanan maning	Yeah, let's stop for awhile. We'll start playingagain only if you promise to pay us
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	angger ko janji gelem aweuh upah,	
" Kalian minta upah apa?"	Ko padha njaluk upah apa jane?	What kind of payment would you like?"
Kita kencingi beramai-ramai pangkal batang singkong ini.	ayuh padha deuyuhi baen bareng-bareng bedhogole	We can piss on it and
Tanpa cungkil mustahil kita dapat inencabut singkong sialan ini."	"Angger ora nganggo jugil inyong padha ora bakal kuwat mbedhul wit budin kiye."	Go and find a shovel. Otherwise, we 'll never get this damn cassava out."

However, in the data above, "kita" or "we" (inclusive) is replaced by "**padha**" and "**inyong padha**." "Ayuh" here means a request to do something together, involving the speaker, and the meaning is emphasized with the word "**padha**" bearing the plurality meaning. **Third Person: Another Javanese Lack** A comparison on translation between Bahasa Indonesia, Javanese English shows that Javanese has a unique fact. It is found that Javanese has no pronoun for third non-human party (singular or plural), as it is seen in the data below which are taken from Ahmad Tohari's novel *Ronggeng Dhukuh Paruk* (Bahasa Indonesia, Javanese and English version):

Di bagian langit lain, seekor burung pipit sedang berusaha mempertahankan nyawanya. Dia terbang bagai batu lepas dari katapel sambil menjerit sejadi-jadinya.
Neng ndhuwurane langit mbang sejene, ana manuk prit lagi daya-daya nggandhuli nyawane. Manuk cilik kuwi mabur mlesat kaya watu njepat sekang bandring karo njerit-njerit separete
In another part of the sky, a sparrow was struggling to stay alive. It flew like a stone released from a slingshot, screeching incessantly.

The pronoun "dia" in Indonesia is translated into "manuk cilik kuwi" (Javanese) and it is realized by "it" (English). The option in Javanese is taken due to the impossibility to realize it in a similar form (pronoun). Javanese has no pronoun for "the bird". Translator may adopt "*dheweke*"

but this implies a human referent. English is more flexible and accommodative in terms of pronoun. It has no problem to replace entities with pronoun, either human or non-human. In fact, Bahasa Indonesia is not so easy to put human and non-human into the similar pronoun, like the word "dia" in the data above is not so common to stand for non-human entity. Another limited fact of Javanese pronoun is proved in the following:

Ketiganya hampir berputus asa	Bocah lanang telu kuwe meh baen pungkas	They had almost given up hope.
Mereka memujanya.	Wong Dhukuh Paruk tetep njunjung dhuwur mendhem jero.	They still paid homage to him.

The comparison shows Javanese is proved to be uneconomical to express the same reality. It is due to the absence of plural pronoun for the third party. Another option perhaps is "*telu-telune*" to be parallel with "*ketiganya*" and "*they*". This clearly shows Javanese has no pronoun similar to "*mereka*" or "*they*" in English. The case is also there for the second item in which "*mereka*" is translated into "*Wong Dhukuh Paruk*", while English translator easily takes "*they*" as the equivalent. For non-human, the case is worse. "*Mereka*" in the data below refers to "*burung bangau*", which is then translated into "*loro-lorone*" in Javanese and "*they*" (English). This option is the most economical form the Javanese has.

Telah lama mereka merindukan hamparan lumpur	Loro-lorone wis suwe goli kangen maring leleran belet	For an eternity they had yearned for a muddy bank
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Bahasa Indonesia is in fact not so common to use "*mereka*" for referring the non-human. "*Mereka*" seems to imply the humans. The meaning of non-human in the clause is made clear by the context.

Closing Remarks

The discussion above has shown how CA can be applied to compare the translation to its original version. The purpose is to find out the rules in the languages involved. Contrasting has made the differences unveiled better. And the final point is a guide for an individual doing translation works involving the corresponding languages. The result shows that the pronoun realization between Indonesian, Javanese and English has some pronominal differences and they should be considered in translation. This study is still too limited to cover more other important problems,

and it suggests other related works involving more data source and more perspective and theories.

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