Integrating Institutional Core Values into Translation Problem-Solving: A Case Study from a Public University in Indonesia

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Highlights
Character education can be effectively integrated into various academic subjects through the application of appropriate pedagogical approaches, methods, and techniques.

ABSTRACT: This study investigates the integration of Universitas Jenderal Soedirman's self-values within the Fundamental Translation course. Known as *Jati Diri Unsoed*, these institutional values are part of a mandatory subject for all enrolled students. The research sought to evaluate the extent to which character education at the university level has been effectively implemented. The methodology began by asking students to engage in translation tasks and address the challenges encountered during the process, thereby revealing their character traits. This also enabled the lecturer to guide students toward appropriate and thoughtful solutions. Using purposive sampling, selected students' translations were analyzed by comparing the source and target texts and aligning them with the four core values of *Jati Diri Unsoed*: intelligence, honesty, strength, and caring. The analysis identified several translation challenges and the techniques employed to resolve them, including amplification, implicitation, correction, addition, and other common translation issues. The findings demonstrate that the ways students addressed these challenges reflect the values of intelligence, honesty, and caring. The study concludes that character education can be effectively integrated into various academic subjects through the application of appropriate pedagogical approaches, methods, and techniques.

Keywords: translation; translation process; translation technique; character education; *Jati Diri Unsoed*

Introduction

Research on character development has become a prominent topic in language learning and education. It plays a crucial role in shaping individuals for a meaningful life and serves as a model for social transformation. Character development encompasses universal values such as integrity, responsibility, respect, empathy, fairness, and civic engagement.

In Indonesia, the national curriculum places a strong emphasis on character development across all educational stages. Teachers are expected to integrate character

education from elementary through senior high school. However, as students advance in their education, character education often receives less emphasis. At the tertiary level, the primary objective shifts toward preparing students for professional careers. Consequently, academic programs tend to prioritize equipping students with theoretical knowledge and practical skills relevant to their future professions. This raises the question: does character education lose its relevance in higher education?

In alignment with the mission and vision of higher education, universities are equally accountable for fostering character development. At the English Department of Universitas Jenderal Soedirman, for instance, the course Fundamental Translation is designed to prepare students for careers as professional translators. Translation studies offer both theoretical and practical foundations to support this goal. Nevertheless, many bilingual individuals and language educators acknowledge the challenges inherent in translation. The ability to transfer meaning accurately between languages is not always straightforward, and as a result, readers often encounter difficulties in understanding certain translated texts. As a matter of fact, according to Surtiati (in Ardi, 2014), 70% of translated texts are unacceptable.

Furthermore, the translator faces and must deal with various obstacles and options during the translation process, including untranslatability, cultural differences, gender, political views, and ideology (Fitri et al., 2019). Translators must have both translation abilities and the ability to determine the optimal strategy for the translation process to address translation problems (Putranti, 2018). Is equipping students with comprehensive knowledge of translation theories and practices sufficient for training competent translators? How can one perform effectively as a professional translator without being grounded in character education? Can universities simultaneously foster students' character while enhancing their knowledge and skills? This paper aims to explore the key concepts and essential traits that should be instilled in students to enable them to produce high quality translations.

Additionally, we must inform students that translation is an act of communication that aims to communicate another act of communication across cultural and language boundaries, which may have been intended for a different purpose and audience (Hatim & Mason in Grant et al., 2017). Translators play a vital role in facilitating communication between individuals from different linguistic and cultural backgrounds, where challenges are bound to arise. To be effective and efficient, a translator must ensure that the communication process remains clear and seamless.

Furthermore, ideology has a significant impact on the translating process. Ideology is defined, in this case, as a principle or belief about "right-wrong" or "good-bad" in the translation (Hoed, 2011; Puspitasari et al., 2014). Society also influences how the translation should be done, yet translators have their philosophy. As Hamerlain (in Radtke, 2017) states, A translator inevitably holds views and values that align with those of others within their community. Therefore, translation cannot be regarded as a neutral or blank slate, since language is inherently embedded within ideological contexts. As Nida emphasized, language is never used in isolation from context; rather, it operates within diverse discursive environments that are deeply influenced by the ideologies of social structures and institutions. Given its social function, language is compelled to mirror and even construct ideology (Sujatmiko, 2017).

Concerning ideology in translation, the Vermeer Skopos rule states that one should "translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it in the precise manner in which they want it to function" (Nord in Maryani, 2021). In accordance with this principle, producing an appropriate translation requires reference to the values and worldview of the target society. Thus, ideology not only influences the approach employed by translators but also how the translation is transmitted Xiao-jiang (Nursaleh et al., 2020).

In addition, there are four core values that Universitas Jenderal Soedirman tries to implement in every aspect of academic life. They are intelligence, honesty, strength, and caring. These values are called *Jati Diri Unsoed* or Self Values of Universitas Jenderal Soedirman. Several sub-values support each of these values. Intelligent has eight sub-values: critical, creative, innovative, curious, open-minded, productive, information and technology-oriented, and reflective. Meanwhile, honesty has nine sub-values: religious, trustworthy, fair, responsible, empathize, courageous, never give up, willing to sacrifice, and patriotic. In addition, strength has eleven sub-values: clean and healthy, disciplined, sporty, reliable, durable, friendly, cooperative, determinative, competitive, cheerful, and persistent. Lastly, caring has fifteen sub-values: friendly, polite, neat, comfortable, respectful, tolerant, helpful, cooperation, nationalist, cosmopolitan, prioritizing public interest, nationalist, dynamic, hardworking, and having a work ethic.

These values are incorporated into the curriculum at Universitas Jenderal Soedirman, reflecting one of the university's defining characteristics. The institution embraces the personal values of General Soedirman, Indonesia's most renowned military leader and the only individual to have been awarded the highest military rank in the country. These principles are formally introduced to students through a two-credit course offered in the early semesters. Accordingly, this study aims to examine whether students have internalized and implemented the character education derived from Jati Diri Unsoed, or Unsoed's core values.

Method
Type of Research
This study employs a descriptive qualitative approach. It is termed descriptive because it explores how students address challenges encountered during the translation process and analyzes the implications of these problem-solving strategies in relation to the character education promoted at Universitas Jenderal Soedirman. Furthermore, it qualifies as qualitative research due to its examination of a social phenomenon. It follows Santosa (in Nurdiyani, 2020), who states that qualitative research design usually explores the situations or values in a society.

Additionally, this study adopts an embedded case study design, as the research structure was determined from the outset. Consequently, the study's primary focus, objectives, and scope were clearly defined prior to data collection. In other words, the investigation centered on a core issue identified at the beginning of the research process.

Data and Data Source
Data is also called research object or reality, and it becomes the focus of our study, including place, participant, and event (Nurdiyani, 2020). Moreover, this study utilized two types of data:

primary and secondary. Primary data were collected directly from the research setting, while secondary data were obtained from external sources to complement and support the study.

The primary data consisted of the translation techniques employed by students enrolled in the Fundamental Translation course. In addition, the study also focused on the four core values of Jati Diri Unsoed, intelligence, strength, honesty, and caring, as an essential part of the primary data. The secondary data included relevant literature and previous studies on character education and translation.

In contrast, data sources refer to the origins of the data collected for the study. For this research, the data sources were the student-produced translations from the Fundamental Translation class.

Data Gathering Technique

The research process began by asking students in the class to translate two texts from English into Indonesian. Following this task, students were asked to identify the challenges they encountered during the translation process and describe how they addressed them. Although 60 students submitted their work, the researchers selected only 30 samples for analysis due to similarities among many of the submissions. Samples were chosen based on distinctiveness in the problems identified and the strategies used to resolve them. This sampling technique is known as purposive sampling, as the selection was guided by specific criteria established by the researchers.

Data Analysis Technique

Subsequently, the data were analyzed through focus group discussions by comparing the source and target texts. The analysis also involved identifying the problems faced by the students and the solutions they proposed. Through this approach, the researchers were able to examine the translators' decision-making processes and evaluate how these aligned with the core character values promoted by Universitas Jenderal Soedirman: honesty, intelligence, strength, and caring. The final stage of the study involved drawing conclusions based on the results of this analysis.

Findings and Discussion

Findings

Integrating character education at all educational levels is essential, as it contributes to the holistic development of individuals in their professional fields. The acquisition of theoretical knowledge and practical skills alone is insufficient for shaping individuals into well-rounded human beings without the foundation of character education. Nonetheless, fostering such values at the university level presents unique challenges. The strategies used in primary and secondary education cannot be applied in the same way to higher education students.

At the university level, character education can be incorporated into the teaching of translation. It can be embedded as an integral aspect of the translator's professional responsibilities which is something that should be acknowledged and practiced. Translators inevitably face a range of challenges and choices during the translation process. These challenges often stem from cultural gaps that complicate the translation, including ideological and cultural differences, gender bias, taboos, and other sociocultural factors (Afwah et al.,

2019). Addressing challenges in translation contributes to shaping students' character as future professional translators.

At Universitas Jenderal Soedirman, one of the courses offered is Fundamental Translation, which emphasizes foundational translation theory. After students are introduced to key theoretical concepts, they are required to apply this knowledge in practical translation tasks. The course covers essential elements such as translating words, phrases, clauses, and sentences, along with topics like equivalence, collocation, negation, connotative meaning, and cultural references. As such, this course provides an appropriate context for integrating character education through translation activities.

Another course offered at Universitas Jenderal Soedirman is Jati Diri Unsoed, which is compulsory for all enrolled students. This subject imparts moral and ethical values inspired by the legacy of the Great Commander Soedirman. The core values promoted (strength, honesty, intelligence, and caring) are regarded as essential traits that every student should embody. Therefore, this course serves as a strong foundation for implementing character education at the university level.

The following section presents several translation-related issues encountered by students, the strategies they employed to resolve them, and the implications for character development. The analysis is conducted by comparing the original text with the translated version, while considering objective linguistic and contextual factors: genetic, objective, and affective factors (Nugraha et al., 2019). By analyzing both source and target texts, it becomes possible to recognize specific circumstances in which translators confront challenges and how these relate to character education.

Those problems faced by students were solved using some translation techniques proposed by (Molina & Albir, 2002). There are eighteen translation techniques declared by those two experts, namely adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, particularization, linguistic amplification, linguistic compression, literal translation, reduction, substitution, transposition, and variation. Nevertheless, not all available techniques were applied by the students; they primarily employed amplification, addition, implicitation, and correction.

Furthermore, the four core values of Universitas Jenderal Soedirman—known as *Jati Diri Unsoed* or the Self Values of Universitas Jenderal Soedirman—are examined in relation to the common difficulties encountered by students adopted from Ardi (2014). This comparison aims to determine whether the character education received through the Jati Diri Unsoed course is evident in the students' translations. The outcomes are presented in the following table.

Table 1
Jenderal Soedirman Self Values in Solving Translation Problems

Problems and Solutions	Self-Values
Giving an Amplification of Information	caring
Giving an Implicit of Information or Reduction	intelligence
Giving Correction	honesty
Giving an Addition of Information	caring & intelligence
Other Problems in Translation	intelligence

Discussion

The students employed several translation techniques to address the challenges encountered during the translation process. These challenges involved the use of amplification, addition, implicitation, and correction. Although amplification and addition appear similar, they have distinct functions. Amplification refers to the explicit inclusion of supplementary information, whereas addition involves introducing new information to help clarify unfamiliar terms for the target audience. In contrast, implicitation entails the omission of redundant elements in the source text, thereby enhancing the effectiveness of the translation without compromising its intended meaning.

Moreover, the students applied the correction technique. This involved rectifying errors found in the source text and rendering the translation by using the borrowing technique proposed by (Molina & Albir, 2002) because the term does not have the equivalent meaning in target language. In addition, the students encountered other issues such as variations in point of view and the use of pronouns. These issues were addressed by identifying the closest equivalent expressions and explicitly stating the corresponding common nouns.

Giving an Amplification of Information

Amplification, as a translation technique, serves to clarify meaning by making implicit information explicit, thereby preventing potential miscommunication or ambiguity (Molina & Albir, 2002). The following example demonstrates how amplification is used in translation:

1.   SL: Eugene was **a scholarship boy**.
        TL: *Eugene adalah **seorang siswa yang mendapatkan beasiswa***.
2.   SL: Eugene applied to all of them and all of them **accepted him**.
        TL*: Eugene mendaftarkan diri ke semua sekolah tersebut dan semua sekolah **menerimanya sebagai murid***.

Datum (1) illustrates that the translator made implicit information explicit by adding the term "*siswa*" to indicate that Eugene is a student. This addition clarifies that Eugene is not merely a boy, but specifically a student. Similarly, in Datum (2), the translator explicitly conveyed that the school accepted Eugene as a student by adding the phrase "*sebagai murid*" in the translation.

The act of incorporating explicit information reflects the essential role of a translator as an effective communicator. A translator must avoid ambiguity in meaning, ensuring clarity and precision. Consequently, it is crucial to train students to anticipate potential ambiguities that may emerge in the source text when translating into the target language.

This approach inherently requires the translator to possess the sensitivity to detect ambiguity and apply strategic sub-competence in selecting the most appropriate solution. Students should be encouraged to thoroughly review and revise their translations to ensure the best possible outcome. In doing so, they cultivate a sense of care and responsibility for the quality of their work before it is disseminated more broadly.

Giving an Implicit of Information

At times, however, translators may need to convey certain information implicitly in the target language, especially when such information is already presented elsewhere in the translation.

(Molina & Albir, 2002) coined the term "reduction" to refer to this technique of translation. Consider the following example:

3.   SL: He told me he had no girlfriends in high school, and **his mother once questioned and asked** if he was gay.
           TL: *Eugene berkata kepadaku bahwa dia tidak memiliki pacar selama di SMA, dan **ibunya bahkan pernah bertanya** apakah Eugene adalah gay*.

4.   SL: *Pada bulan lalu, Bu Ani memerlukan jasa seseorang untuk **membungkus keripik pisang ke dalam plastik***.
           TL: Last month, Ms. Ani needed someone's service to **pack banana chips**.

In Datum (3), the phrase "questioned and asked" carries a similar meaning. Hence, the translator rendered it as "*bertanya*" in the target language to avoid redundancy and potential confusion for the readers. Similarly, in Datum (4), the phrase "*membungkus keripik pisang ke dalam plastik*" is translated simply as "pack banana chips," omitting "*ke dalam plastik*" because it is commonly understood that banana chips are typically packed in plastic. In this case, the translator reduced unnecessary repetition, thereby enhancing the clarity and efficiency of the translation.

Such reductions reflect a strategic translation choice aimed at eliminating duplication. It is essential to instill in students the principle that not all words in the source language (SL) must be transferred directly into the target language (TL). Rather, the emphasis should be on conveying the message accurately and effectively. Once a message has been clearly delivered, reiteration is unnecessary. Nevertheless, it is crucial to distinguish between reduction and omission. While reduction streamlines redundant elements without sacrificing meaning, omission entails the removal of significant information, which is unacceptable in translation. Therefore, translators must exercise intelligence in reducing content without eliminating essential meaning.

Giving Correction

The technique of correction differs from amplification. Although less common, correction is not irrelevant in translation practice, especially in non-fiction or scientific texts. When a translator identifies inaccurate information in the source text, it may be necessary to correct it. The example can be seen in the following:

5.   SL: Last month, Ms. Ani needed someone's help to wrap **banana chips**.
           TL*: Bulan lalu, Bu Ani memerlukan jasa seseorang untuk membungkus **sale pisang***
           Gambar ilustrasi yang tersedia adalah sale pisang, bukan keripik pisang

Datum (5) illustrates a case where the translator inserted a footnote to correct the name of a food item. The image accompanying the text shows "sale pisang," a traditional banana-based snack that differs from banana chips. Recognizing this discrepancy, the translator provided a clarification.

Corrections are seldom made because translators may not always be aware of the inaccuracies in the source text. According to Newmark (1988: 47), correction is a feature of communicative translation. As such, translation involves more than literal rendering; it includes clarification, correction, and editing when appropriate—without misrepresenting the original author. In this example, the correction was explicitly stated, demonstrating that translators must not ignore errors in the source text but instead engage critically with the content.

Making such corrections requires sufficient background knowledge and a sense of responsibility to provide relevant explanations. This approach embodies the value of honesty, as the translator acknowledges inaccuracies and seeks to address them transparently.

Giving an Addition of Information

(Molina & Albir, 2002) define addition as an amplification approach used to alleviate problems encountered throughout the translation process. While addition may be seen as a form of amplification, it is important to distinguish between making implicit information explicit (amplification) and inserting entirely new content (addition) (Ardi, 2017; Maharani, 2019). Addition involves the inclusion of information not present, either explicitly or implicitly, in the source text, aimed at aiding comprehension. It is worth noting, however, that "a translation may never add to or subtract from the original" (Hussain, 2017). It is vital to remember that translation should remain faithful to the original message and should not involve unwarranted elaboration. Consider the following examples:

6. SL: He told me he had no girlfriends in high school, and his mother once questioned and asked if he was **gay**.
    TL: *Eugene berkata kepadaku bahwa dia tidak memiliki pacar selama di SMA, dan ibunya bahkan pernah bertanya apakah Eugene adalah ***gay**.*
    *) laki-laki penyuka sesama jenis

7. SL: *Pada bulan lalu, Bu Ani memerlukan jasa seseorang untuk membungkus **keripik pisang** ke dalam plastik*
    TL: Last month, Ms. Ani needed someone's service to pack ****sale pisang***
    *) a traditional snack made of sweet-sliced banana which is dried and fried.

In Datum (6), the translator added a footnote, "laki-laki penyuka sesama jenis", to explain the term "guy," ensuring the target readers understand the term's contextual meaning. Similarly, in Datum (7), "sale pisang" is retained in its original form, and additional information is provided to describe the snack's characteristics, cultural context, and preparation. This strategy helps the target audience understand unfamiliar concepts without distorting the original meaning.

Such decisions require both care and intelligence. The translator demonstrates caring by considering the reader's understanding and intelligence by formulating appropriate explanatory content. However, this additional information must be accurate, relevant, and necessary, avoiding any distortion of the source author's intent.

Other Problems in Translation

Translation problems may also arise from ideological or societal differences between the source and target cultures. The example of that problem could be seen in the following examples:

8. SL : As the train **came into** Wallingford, he asked me if I would be his roommate.
    TL 1 : *Saat kereta **datang** di Wallingford, dia bertanya kepadaku apakah aku mau jadi teman sekamarnya.*
    TL 2 : *Saat kereta **tiba** di Wallingford, dia bertanya kepadaku apakah aku mau jadi teman sekamarnya*.

9. SL: He was just absurdly, painfully in love with Bridey Taylor, who leaned on the piano and sang **while he played.**

TL 1: Dia hanya jatuh cinta secara tidak masuk akal kepada Bridey Taylor yang bersandar pada piano dan bernyanyi **ketika bermain**.
TL 2: Dia hanya jatuh cinta secara tidak masuk akal kepada Bridey Taylor yang bersandar pada piano dan bernyanyi **ketika Eugene memainkan piano.**

Datum (8) illustrates how two versions of the translation treat the phrase "came into." While the literal translation in TL 1 is "datang", TL 2 opts for "tiba," which aligns better with the narrative context and the first-person perspective, as in "when the train arrived at Wallington." The choice of "datang" suggests an external viewpoint, making it less suitable.

Datum (9) presents another issue regarding clarity in subject reference. In TL 1, the clause "while he played" is translated as "ketika bermain," omitting the subject and causing ambiguity about who is playing the piano. This could mislead the reader into thinking it is either Eugene or Bridey. TL 2, however, clearly states "ketika Eugene memainkan piano," specifying the subject and eliminating doubt. This version is evaluated as the more accurate and effective translation.

Translators must be sensitive to such nuances, recognizing how societal context influences linguistic choices. Finding the closest equivalence is a complex task requiring diligent consultation of dictionaries, research articles, and contextual analysis. Hence, it demands intelligence and a deep awareness of both cultures.

Conclusion

Jati Diri Unsoed, or the self-values of Universitas Jenderal Soedirman, is introduced to all students through a two-credit course in character education. However, this formal instruction is insufficient on its own. It is essential to integrate these values into all academic subjects, including translation. The manner in which students resolve translation challenges reflects their personal values. For instance, their approaches to ambiguity, redundancy, and cultural differences reveal traits such as honesty, intelligence, and caring.

In translation classes, students do not only learn technical skills but also cultivate ethical character. Future research can expand upon these findings by exploring other sub-values of Unsoed's character framework. Researchers may investigate how these values manifest in translation or other academic disciplines. The findings of this study aim to offer insights for educators seeking to embed character education more meaningfully within university curricula.

Acknowledgement

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