CHARACTER EDUCATION IN TRANSLATION LEARNING AT UNIVERSITY OF QUALITY BERASTAGI

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ABSTRACT

This study was aimed at Integration of Character Education in Translation Learning At University Of Quality Berastagi. Everyone in general is never separated from education. Where through education human beings will get their true identity with every knowledge they get as long as they carry out education themselves. With the existence of character education that has a function to form each individual has a good character that is embedded in themselves from the beginning to lead to a better life so that he is beneficial to themselves and others in their environment. Self translation or often called Translation is a compulsory subject brought by students of English study programs. This eye is also inseparable from learning about anthropology, sociology, economics that is closely related to human life itself. Learning translation itself does not only focus on translating a language into another language, but also focuses on how we convey information from the source language to the target language without having to offend or misinterpret a particular party.

Keywords: *Character education, translation course*

INTRODUCTION

In general, education has a very good goal, namely to develop the potential of students to be able to become devoted, independent, creative, and useful people not only for themselves but also useful for their nation and country. Education is also a necessity that is quite important for humans, because through the process of education can change attitudes and behavior of a person or group in an effort to mature humans or students through teaching and training efforts. In each phase of the education process has a goal that is good enough for humans or students, through which they acquire skills and developments that have a positive impact on their lives later. To achieve these goals, basic needs are needed solid education namely character education. The character education itself is recommended to be instilled as early as possible in students. Every level of education at this time has been directed to work together in forming the character of the students themselves.

The formulation of educational objectives clearly by quoting from Law RI No.20 of 2003 concerning National Education System, namely that national education functions to develop capabilities and shape dignified character and national civilization in order to educate the nation's life, aiming at developing potential students to become human believers and and devoted to God Almighty, noble, knowledgeable, capable, creative, independent and a democratic and responsible citizen (Article 3).

Character education itself is a process of instilling character values for students. Character education itself will never be separated from awareness of conscience, knowledge and action to reflect that value towards God Almighty, others, and ourselves so that eventually they will become reliable individuals.

In general, the personality of each individual has their own good values, but every good value possessed by the individual itself can be erased slowly along with the development of a time that is so sophisticated. This is because the users of these technologies are not wise enough to use them. This is also one of the main factors causing the diminishing value of human character itself. This can be seen from the many cases about students who take improper actions both for themselves and the surrounding environment caused by the erosion of the values of character that they had before. The development of technology itself has a considerable influence on the decline of its own human character, especially for the students themselves, where they do not have a sufficiently wise attitude in using the technology.

In terms of psychological and socio-cultural character formation in an individual is a function of all individual human potentials (cognitive, affective, conative, and psychomotor) in the context of cultural social interactions (in family, school, and society) and throughout life. The character relationship in the context of the totality of psychological and socio-cultural processes can be grouped in: spiritual and emotional development, intellectual development, sports and kinesthetic (physical and kinestetic development), and feeling and intention (affective). and creativity development).

The educational process starts from the learning activities that have been conducted formally, informally and non-formally. In order to ensure the accommodation of developing the hard skills and the soft skills within the learning process in each educational unit, the educational objective should be formulated through the following three aspects namely the cognitive aspects, the affective aspects and the psychomotor aspects. This is to create a balance between the students' intellectual capacity and their attitude/characters. The students who have good intellectual but who have not been equipped with good attitude/characters do not have any assurance that they will be successful in dealing with the era. Even the learning process that only focuses on the cognitive aspect tends to create apathic students and such students will be unable to interact with their social environment. Thereby, the development of attitude/character aspect is heavily demanded within the learning process.

The importance of good characters for the students is to provide them with necessary skills in order to overcome multiple challenges and issues within their social environment. By having good characters, they are expected to be able to implement and to improve the moral values and the ability as well as to manifest these moral values in their daily life (Nurhasanah & Nida, 2016), to be able to make good decisions responsibly (Ryan & Bohlin, 1999) and to be good citizens (Çubukçu, 2012; McElmel, 2002). Even by having the good characters, the students will be inclined to improve their learning achievements (Nurhasanah & Nida, 2016). Such a situation describes that good characters will not only contribute to developing the socio-emotional aspects but also to influencing the students' cognitive aspects.

Based on the discussion above, it can be affirmed that character education is an effort designed and carried out systematically to help students understand the values of human behavior that relate to God, oneself, fellow human beings, environment, and nationality which manifests in mind, attitude, feelings, words, and actions based on religious norms, law, manners, culture, and customs.

According to Foerster (Koesoema, 2010), there are four basic characteristics in character education. The four characteristics are as follows.

1) First is the regularity of the interior. Each action is measured based on the value hierarchy. Values become normative guidelines for each action.

2) Second is coherence that gives courage, makes a person firm on principle, is not easily swayed by new situations or is afraid of risks. Coherence is the basis for building trust in one another. The absence of coherence undermines a person's credibility.

3) Third is autonomy. Someone internalizes rules from the outside to become personal values. This can be seen through the assessment of personal decisions, without being affected or insisted by others.

4) Fourth is determination and loyalty. Constancy is the endurance of a person to want what is seen as good and loyalty is the basis for respect for the chosen commitment.

The maturity of these four characters allows humans to pass through the stage of individuality to personality. Modern humans often confuse individuality and personality, between me naturally and spiritually, between the independence of the exterior and interior. This character determines the performance of a person in all his actions.

Character Building for Students

Nowdays, in the era of globalization that is so advanced, it is very necessary to establish the character of truly mature students. To face this global era, moral, competent, and superior people are needed. In this case, education is the most strategic effort. The national education system has, to a certain extent, produced qualified people, for example a number of people who are trusted to occupy strategic positions in all sectors and in the midst of society. However, it should be acknowledged that there are still many statements that indicate that our education system contributes to the low quality of human resources and the widespread erosion of morality which has an impact on the multidimensional minimum. In ensuring solid national education, the consistency of character education needs to be maintained from the philosophical foundation, the education system, to practice.

Translation itself is a compulsory subject brought by English study program students. The translation is only a method used to translate one language into another. But if it is explored more in the things contained in the process and rules that exist in the translation itself there are values of character and culture that play a role in it. Because in the translation process the student must be able to convert the source of language to the target language without having to change the meaning of a particular word. On the other hand students are also guided to be able to understand the culture embraced by the source of the language and the target language they face.

REVIEW OF LITERATURE

Understanding of Character Education

Education can be interpreted as a conscious and systematic effort to achieve a standard of living or to achieve better changing. Education can also develop character through a variety of activities such as planting values, developing character, religious values, learning and training other moral values. Teaching and learning process educators are able to form students to understand, understand, and become more critical in thinking. According to Carter V. Good education is the process of developing one's skills in the form of attitudes and behaviors that apply in their society. Social process where a person is influenced by a guided environment (especially in school) so that a person can achieve social skills and develop his personality.

Basically the character shows the existence of a nation. Today's young people are the spearhead of this country. Young people or students are the hope of a nation in building the sustainability of a nation. From here we can see a strong view that young people themselves have considerable potential to make a big change. Therefore, it is important to have the next generation that has a strong enough character to create good changes for their nation.

At this time character education itself is no stranger to the world of education. In the academic world, character education is interpreted as a learning process that leads to values, character, morals, character which aims to develop the ability of students to be able to understand the good or bad decisions of something they face in their lives later, and can realize the value of goodness especially in their daily lives.

According to the Character Counts, an effective framework for developing a community with character has 6 pillars, namely:

1. Trustworthiness (Trust)

Living with honor and integrity, behaving honestly, thinking realistically, saying according to deeds, building a good reputation, having the courage to do what is right, having loyalty to friends, family, nation and country.

2. Respect

Have mutual respect, respect for differences, behave well with polite words, consider / understand other people's feelings, do not threaten, hurt or hurt other people.

3. Responsibility

Do what must be done which is his responsibility, diligently and always do the best, avoid indiscipline, think before acting and think about the consequences and have accountability in making choices.

4. Fairness (sense of justice)

Doing things in accordance with applicable regulations, sharing, having thoughts that are open and respecting the opinions of others, do not blame others arbitrarily.

5. Caring (caring)

Having a good heart, caring and compassion, thanking you, helping others in trouble.

6. Citizenship

Doing the best and sharing with others (being good citizens), being active in community social activities, establishing good relationships with neighbors and surrounding communities, adhering to and obeying applicable legal rules, participating in democratic processes, respecting the government , protecting the environment from negative things, willing to volunteer.

The Purpose and The Function of Character Education

Education has a fundamental role in personal and social development, to accelerate the pace of harmonious human development so that it can alleviate people from poverty, underdevelopment, ignorance, violence, and war, as well as character education. According to the Ministry of National Education (2011, 2) Character education aims to develop the values that shape the nation's character, namely Pancasila, including: (1) developing the potential of students to be good-hearted, good-minded,

and well-behaved; (2) building a nation characterized by Pancasila; (3) developing the potential of citizens to have an attitude of self-confidence, pride in their nation and country and to love humanity. Ramli (2003) added that character education has the same essence and meaning as moral education and moral education. The aim is to shape the child's personality, to be a good human being, a citizen, and a good citizen. The criteria for good people, good citizens, and citizens who are good for a society or nation, in general are certain social values, which are much influenced by the culture of the people and the nation. Therefore, the essence of character education in the context of education in Indonesia is value education, namely the education of noble values derived from the Indonesian culture itself, in order to foster the personality of the young generation. Character Education also aims to improve the quality of the implementation and results of education in schools that lead to the achievement of full, integrated and balanced character and noble character formation in accordance with graduation competency standards. Through character education, students are expected to be able to independently improve and use knowledge, examine and internalize and personalize the values of character and noble character so that it manifests in daily behavior. From the explanation above, it can be interpreted that character education is essentially aimed at forming a strong, competitive, noble, moral, tolerant, collaborative, patriotic spirit, dynamic developing, science and technology oriented. All of which are inspired by faith and piety to the One God based on Pancasila.

According to Murphy (1998, 22) character education is education that is based on core ethical values rooted in democratic societies, in particular, respect, responsibility, trust, justice and honesty, caring, and social virtue and citizenship. From the above understanding it appears that character education refers to the process of planting values, in the form of understandings, procedures for caring for and living those values, and how a student has the opportunity to be able to practice those values in real.

APPLICATION OF CHARACTER EDUCATION IN STUDENTS

According to the Indonesian dictionary, students are people who study (students) in higher education (Ministry of Education Language Center, 2008: 895). Meanwhile, Flexner in Syukri (2009) argues that higher education is a place to search for knowledge, solving various problems, a place to criticize the works produced, and as a center for human training. So, students are educated and trained in higher education so that they become intellectual people who have high reasoning, extensive and sharp analysis, high knowledge and commendable behavior. However, the application of character education among students has encountered many obstacles, this can be seen in the higher education mission described by Arthur in Syukri (2009) namely teaching, research and application of science, which implicitly shapes the opinion that character formation is not a college task. Then Schwartz (2000) states that there are several things that invite errors related to the application of character education among students, namely:

1. The character of a person has been formed before entering college and is the responsibility of parents to shape their child's character.

2. Universities, especially lecturers, have no interest in stopping characters, because they are recruited not to do so.

3. Character is a term that refers to religion or certain conservative ideologies, while universities in the west generally break away from certain religions or ideologies.

From the explanation above, it can be concluded that in fact character education in higher education can complement the character that has been formed in students which is obtained at the previous level of education, but this has not been running properly.

Nevertheless, universities in Indonesia must take place in applying character education to students. Soetanto (2012) describes that the application of character education in higher education is based on five main pillars:

1. Tri Darma of Higher Education Character education can be integrated into the activities of education, research and community service with character.

2. College Culture (campus) / Culture Student organizations are required to be able to familiarize themselves in everyday life in the college environment.

3. Student Activities Character education can be created through integration into student activities, including scouts, sports, writing, arts, workshops, and events involving students in the committee system.

4. Daily Activities Character education can be raised by applying the habituation of daily life in the family, dormitory, and community.

5. Academic Culture The value of character education is perspective formed with the totality of academic culture.

The description above gives an illustration, that character education can actually be easily applied to students, because every unit in college is able to accommodate the empowerment of character education. Therefore all parties involved, not only lecturers as lecturers, but also all academics, parents, communities, and students concerned must be able to work together in order to implement character education.

Furthermore, Lickona (1991) explains character education is needed to make students realize the importance of understanding the values that exist in the society with several reasons, including: (1) The number of young generations hurt each other because of weak awareness of moral values, (2) Giving moral values to the younger generation is one of the most important functions of civilization, (3) The role of schools as character educators is becoming increasingly important when many children get little moral teaching from parents, society or religious institutions, (4) the existence of universally accepted moral values such as attention, trust, respect, and responsibility, (5) Democracy has special needs for moral education because democracy is a rule from, for and by society, (6) There is no such thing as value-free education. The school teaches value-free education. Schools teach values every day through design or without design, (7) Commitment to character education is important when we want and continue to be good teachers, and (8) Effective character education makes schools more civilized, cares for the community, and refers on increasing academic performance.

From the study above, we can see the magnitude of the benefits of character education in the formation of strong personalities, especially the students in facing the times that are vulnerable to negative impacts on students.

Translation

Translating is not a neutral process. There are various tendencies, considerations, and concernments of the translator when doing the translation process. Those tendencies, considerations, and concernments referred as a translator orientation of translation. The orientation leads to two different things those are source language (SL) oriented and target language (TL) oriented; whether translating source language while maintaining the same idea so as provide a new experience to the target readers to get knowledge of languages and cultures other than their own, or translating into target language culture, so the reader could understand the message more easily. Both orientations are wrapped up in the term

ideology of translation consisting of Foreignization and Domestication which introduced by Venuti in 1995.

According to Lewis in Roswarni writes that "translate" is formed from the Latin "trans+latus", which means "carried across". Translation, whose beginning can be traced back to the Tower of Babel (Finlay, 1971:17), is defined as "a bilingual mediated process of communication which ordinarily aims at the production of a TL text that is functionally equivalent to a SL text" (Reiss, 1971:161). Furthermore, regarding the definition of translation, Brislin (1976: 1) notes the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization or whether one or both languages is based on signs, as with sign languages of the deaf. Translation has a great contribution to the nation; therefore, the translator must be really realizing his duties. According to Nida (1975:79), translation consists of reproducing the message of the source language in target language firstly in terms of meaning, secondly in terms of style. Translating can be simply defined as transferring the message from the source language (SL) into the target language (TL), both in terms of meaning and style. So the ideal translation should make sense and be easily understood by the target readers. However, the message in the TL should be equivalent with that in the SL. The structure of a given language determines the way in which the speakers of that language view the world.

Translation does not only focus on changing one language to another. Some aspects are needed to achieve the purpose of the translation itself. According to Nida and Taber, 1974 (in Sayogie, 2009) translation is the process of re-expressing messages that have the closest meaning and style of language from one source language to the target language. They also revealed that translation is an attempt to convey messages that can be understood by recipients in the target language because translation is desired as much as possible to have similar meanings in the target language.

There are several aspects that really need to be considered in conducting the translation process. This confirms that efforts to convey meaning or equivalent messages are equivalent from two different languages which are not only viewed from a lexical or dictionary meaning, but also we must compare with the cultural domain or the social aspects of the two languages.

Based on this, the researchers want to see the integration of education in the character of students in learning the translation process. Besides that the students will conduct a study in understanding and appreciating each cultural difference from the target language they want to go to. Translation itself also has certain conditions to achieve a meaning that is sufficient in accordance with the language that matches the target language. Because basically language is a product of a culture.

Translation according to Nida and Taber (1974, in Sayogie, 2009) is the process of re-expressing messages that have the closest meaning and style of language from one source language to the target language. In this case the translation experts emphasized studying culture or even the source language and target language habits in order to achieve the expected meaning and discussion style.

Concept of Translation

The nature of translating is about reproducing —the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style‖ (Nida & Taber, 1982, p. 12). It is therefore meaning and style are the core subjects in translation that if any of the major requirements are put aside as consequence the result cannot transmit the intention of the text or even the author. Nonetheless, quality of both meaning and style also should be questioned by translators, as it has been mentioned above: it has to have —the closest natural equivalence‖ afterwards, a translation result can be considered as well-qualified text of target language if the language flows naturally and it is expected that readers would think they read as in their natural language.

According to Nida and Taber (1982) on the issue of equivalent of translating, ―the best translation does not sound like a translation … That is to say, it should studiously avoid ‗translationese' … with resulting unfaithfulness to the content and the impact of the message

‖ (p. 13). This means that the naturalness of SL is strictly maintained and should be well-preserved because if the texts are being over translated or less translated involving structure and meaning. The unfaithful result is about the translated text does not reflect the writer's intention of the SL thus the text is considered defying the key principles in translating.

Larson (1998) said that this kind of natural translation is said as meaningbased translations in which he explains that ―meaning-based translations make every effort to communicate the meaning [italics added] of the source language text in the natural forms of the receptor language. Such translations are called idiomatic translation‖ (p. 15). The point on which Larson wanted to emphasis is that the translating is to achieve natural communication between the SL and TL which values authenticity of the message and considers as ‗normal' language in the receptor's day to day language. It is therefore Larson considers that idiomatic translation as a final result a translator should aim to. Moreover, idiomatic translations are not only considering the meaning or message of the source language but also other such as grammatical constructions and choice of lexical items. Although the natural forms of receptor language is transferred by a translator, ―translations are often a mixture of a literal transfer of the grammatical units along with some idiomatic translation of the meaning of the text … A translator may express some parts of his translation in very natural forms and then on other parts fall back into a literal forms‖ (Larson, 1998, p. 16- 17).

Trsalation Procedure

For the procedure of translation that might be observable in the data the theory of Vinay and Darbelnet (in Venuti: 2000), and the phenomena of loss and gain of information in translation, the concept is proposed by Nida (1975). The theory proposed by Vinay and Darbelnet (in Venuti: 2000:84) is used to identify and describe which procedure is adopted by the translator to establish the closest translation equivalent. They propose seven procedures of translation such as:

1)   Borrowing is usually used in terms of new technical or unknown concepts, to overcome a gap, usually a Meta linguistic one. Borrowing is the simplest of all translation methods. Borrowing is mostly applied to introduce the flavor of the source language color is a matter of style, but at the same time it may have a significant effects on the message contained,

2)   Calque is a special kind of borrowing whereby a language borrows an expression from another, but the translator translates literally each of its elements. The result is either a lexical calque i.e. one which respects the syntactic structure of the target language while introducing a new mode of expression,

3)   Literal translation is a direct transfer of the source text into grammatical and idiomatically appropriate target text.

4)   Transposition is a procedure which involves replacing one word class with another class without changing the message. There are two types of transposition, namely obligatory and optional transposition. Obligatory transposition occurs when the target language has no other choices because of the language system.

5)   Modulation is the varying of the language, obtained by a change in the point of view, this change can be justified, although literal even transposed. There are two types of modulation, namely free or optional is generally adopted because of nonlinguistic reason. It is mostly used to stress the meaning, to affect coherence or to find out natural form in the TL.

6)   Equivalent is often desirable for the translator to use an entirely different structure with different meaning from that of the source language text so long as it is considered appropriate in the communicative situational equivalent to that of the source language text.

7)   Adaptation is the extreme limit of translation which is used in cases the translator has to create a new situation that can be considered equivalent.

Translations techniques

Molina and Albir (2002:509) propose eighteen techniques of translation, they are: 1. Adaptation (to replace a ST cultural element with one from the target culture);

2. Amplification (to introduce details that are not formulated in the ST: information, explicative paraphrasing);

3. Borrowing (to take a word or expression straight from another language); 4. Calque (literal translation of a foreign word or phrase; it can be lexical or structural);

5. Compensation (to introduce an ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST); 6. Description (to replace a term or expression with a description of its form or/and function);

7. Discursive creation (to establish a temporary equivalence that is totally unpredictable out of context);

8. Established equivalent (to use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL);

9. Generalization (the translator uses a more general or neutral term);

10. Linguistic Amplification (to add linguistic elements. This is often used in consecutive interpreting and dubbing);

11. Linguistic compression (to synthesize linguistic elements in the TT);

12. Literal translation (the source language (SL) text is translated word for word into the targe language (TL));

13. Modulation (to change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural);

14. Particularization (to use a more precise or concrete term);

15. Reduction (the translator reduces the SL text in the TL);

16. Substitution (linguistic, paralinguistic) (to change linguistic elements for   paralinguistic elements (intonation, gestures) or vice versa);

17. Transposition (the translator makes some changes in the structure of the TL);

18. Variation (to change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation).

Cultural terms (or cultural words, culturally-bound items, cultural items, culture- specific items, etc.) are words, phrases, or expressions used by members of a certain culture to express their concepts about something closely related to their culture. A cultural term is usually marked by special characteristics; every language in the world has its own words, phrases, or expressions marked by special characteristics. Newmark (discusses the translation of foreign cultural words in the narrow sense. He classifies culture-specific terms into five categories, they are ecology (flora, fauna, winds, etc.), material culture (Food, clothes, houses and town, transport, etc.), social culture (work and leisure), social organization (political and administrative, religious, artistic), and gestures and habits.

Cultural category

Culture itself has several categories, Newmark (1988: 95) classifies cultural expressions into five types, namely:

1. Ecology

Flora, fauna, winds, plains, hills, honeysuckles, downs, sirocco, tundra, pampas, tabuleiros, plateau etc.

The words above are difficult to translate without the help of communication technology tools such as television, radio or the internet.

2. Material Culture (Artifact)

a. food: zabaglione, sake, kaiserrschmarren

b. clothes: anorak, kanga (Africa), sarong (South East), dhoti (India)

c. Houses and towns: kampong, bourg, bourgade, chalet, low rise, tower, mansion

d. Transportation: bike, rikshaw, moulton, cabriolet, tilbury, caleche. The term food is supposed to be us as translators only borrowing the term by possibly adding additional information.

3. Social Culture (work and leisure): ajah, amah, condotirre, biwa, sithar In the social culture the translator is only able to search for equivalent words or if it does not exist, then it may give information / description.

4. Organizations, customs, activities, procedures, concepts

a. Political and administrative

b. Religious

c. Artistic

Example: The word 'democracy' might be interpreted as 'democracy' but the concept would be different because it exists in different cultures and countries.

5. Gestures and habits

Translators must know the difference in gesture or habit usage in various tribes and countries, because what is seen as positive by tribe / country A is not necessarily considered good by tribe / country B, it can also be the opposite.

Translation Relationships with Culture

In translating, a translator does not only focus on how to translate a meaning from the source language into the target language. Translation itself is a process of transferring source text messages to the target language. The purpose of the translation itself. In simple terms, the translation stage is a process of helping the target language text reader in understanding the message that is delivered or intended by the source language text writer. It is important to know in translating, a wise translator will first learn the language style culture that is often used by the target language. It is intended that the translation results produced by the translator can be accepted by the target language.

Character Education and Translation

As discussed earlier, character education has a number of pillars that are a reference for the formation of strong character. One of them is Respect or also known as respect. Respect is an attitude of appreciation, admiration, or respect for others. Respect is very important in everyday life. Ordinary children are taught to respect parents, siblings, teachers, adults, school rules, traffic rules, family, and the culture and traditions adopted in society. Likewise, respect for the feelings and rights of others, leaders, flags, countries, truths, and views of other people may differ from ours.

In a multicultural country like Indonesia, mutual respect between fellow citizens in the community is needed. Differences in ethnicity, race, language, religion, social status, and geographical location lead to differences in culture, tradition, and even perspective are often a problem if it does not uphold respect among others. However, it becomes an extraordinary power when diversity is treated and developed with respect. Pancasila values, especially the second and third precepts of just and civilized humanity and unity for all Indonesian people become a reference in a harmonious life.

Education in itself aims to form a person or someone to become a whole person who has value. Given that at present many phenomena appear and problems that arise due to the lack of respect that is owned by humans, especially students. Educators, including parents or parties involved in teaching basic values of their own character, especially respect, should be accompanied by mutual respect.

Linda Kavelin Popov (1997) interpreted respect as an attitude of respect for people and caring about their rights. Showing respect can be reflected through our actions, the way we talk, and the way we treat people around us. People who are dignified generally speak and act respectfully when and wherever they are. Respect is based on the awareness that every person is valuable, with all the differences they have.

Reflection of taste will form a respectful environment, namely when attention is given to the quality of intentions, attitudes, behaviors, thoughts, words, and actions. Insofar as there is the power of humility in respecting oneself - also the sharpness and wisdom that gives justice to others - success will be achieved in the form of respecting individuality, appreciating diversity, and completing tasks with consideration.

The balance between humility and self-esteem results in selfless service, respectful action, without debilitating attitudes, such as pride and narrow thinking. While arrogance will damage or destroy the uniqueness of others and violate their basic rights. For example, the tendency to influence, dominate, or limit the freedom of others carried out with the aim of showing themselves turns out to have sacrificed value, dignity and inner calm. Original respect becomes subject to false respect.

In the process of translating themselves, students before producing their translation products, first before they look for similarities or equivalent words they want to translate, the students themselves will learn the target habits of their own target language. Language itself is part of culture, which in translating source languages into target languages does not only focus on transferring messages from the source

language to the target language but also transferring culture from the source language itself to the target language.

According to Baker in Sri Mulyani (2006: 52) the diversity of cultural differences is itself caused by geographical differences, beliefs, customs, insights, types of food, and technological advances in each country. The concepts related to culture that are difficult to translate from source languages into target languages as a result of cultural differences can be divided into two, known concepts and unknown concepts.

Therefore one of the character values that is embedded in students is respect for differences, especially cultural differences that they learn from both the culture of the source language and target language. They will also be able to open themselves up to accepting any cultural differences they encounter.

Methodology

As the fundamental step in conducting character Building and translation course in teaching Learning process, there must be a firm foundation to solve the research that has done by the researcher. Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it we study the various steps that are generally adopted by a researcher in studying his research problem along with the logic behind them. In other words, research methods all those methods are used by the researcher not only know the research methods/techniques but also the methodology (Kothari 2004:p. 8).

Scott and Morrison (2006) state that qualitative research is a research approaches that are underpinned by a set of assumptions about the way the social world operates. Qualitative research is an approach to explore observable social phenomenon. It is designed to reveal a target audience's range of behavior and the perceptions that drive it with reference to specific topics or issues. It uses in-depth studies of small groups of people to guide and support the construction of hypotheses.

The qualitative research method was the basic research design for this research. The method used descriptive and interpretive in nature as it explores questions that involve ideologies, messages, and beliefs transmitted by language to the society. Emphasis was given in a detailed analysis of the texts in order for the researcher to gather in depth understanding, and eventually provide interpretation and explanation to the text.

The subject of this research was the second semester students of English Department of quality university Berastagi. There consisted of male and female. The students were 19-23 years old. The initial name of students can be seen in table 3.1.

Table 3.1 Students' Initial Name in English Department

Table 3.1 Students' Initial Name in English Department		
NO.	**STUDENTS' INITIAL**	**SEX**
1.	RND	F
2.	IND	F
3.	AD	F
4.	NOV	F
5.	CND	F
6.	MAY	F

The data were collected from interviews with students, observations, and collection of student works. The result of the interview showed that students have problems in their attitude one each other. Ezer, the student of English Department Said that most of his classmates had attitudes that were less respectful of each other. Sometimes they tend to form separate groups based on the religion of religion and culture they have.

CONCLUSION

In the translation course students are taught to learn and understand the language style culture used by the target language, especially English itself. From this process, students are able to respect foe every diversity consciously be in the process of introducing culture that they have not known before. Students are also increasingly intelligent in understanding each of the values possessed by culture, both the source language (SL) culture and the Target Language culture itself. Through this process, students are also increasingly able to adapt these positive values in their daily lives. The students tend to be closed to other students, regardless of the differences that exist between them both religion, culture, and economic status . In the process of introducing the target language culture students began to learn more in respecting each of the differences in language styles used in the source language and target language.

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