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## **Study of Axiology in Scientific Field and Works**

### *Kajian Axiologi dalam Bidang Ilmiah dan Karya*

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#### **Abstract**

The article is devoted to prevalence of axiological approaches in all areas of research. At first, axiology was a subject of philosophical study and evaluation. Our research indicates that it later studied in a variety of different disciplines, including physics, chemistry, sociology, linguistics, and literature. Additionally, it is crucial to carefully address topics like linguoaxiological methodologies, synchronic and diachronic features of axiology, and their adherence to the national culture and values when analyzing translations of hagiographic literature. The axiological approach to the study of hagiographic literature in translation studies degree of alternativeness in the context in the target language of the words of national culture, religion, Islamic morality etc.

## Introduction

In linguistics, this phenomena is investigated as a theoretical method that establishes the worth of a certain notion or degree of importance. Axiology refers to the production of knowledge about human mind as a value governed by many forces. However, the examination of speech from a historical, theological, scientific, philosophical, and psychological standpoint is necessary for the understanding of axiological terminology, and more specifically, the principles of their translation. The primary focus of this study is an axiological approach that considers the philosophical, historical, and cultural significance of the axiological concepts used in the text.

This method is employed not just in value-related or philosophical study, but is also a key theory in the fields of physics, chemistry, mathematics, computer science, history, religion, linguistics, literature, art, and translation. We would want to concentrate on its lexicographic definition before going into the requirement and significance of an axiological approach in the translation of axiological terminology.

Axiology – (from greek axia – value and logic) – the science of values. The definition, application and intersectoral issues of “axiology” are so relevant today that the interest in the essence of this phenomenon dates back to antiquity. In the 1860s, the German philosopher G. Lottse first approached this phenomenon as a criterion for evaluation. The term “axiology” interpreted by E. Fon Gartmann as a branch of philosophy, was first introduced into scientific circulation by the French philosopher P. Lapi.

Numerous studies in this area were conducted between the end of the XIX century and the start of the XX century. The sociological and social scientific disputes were in full flow at the turn of the twenty-first century. The study of values and axiology has been regarded in contemporary sociology as a process that directly influences the distinctive characteristics of social behavior. Research has been done on a variety of topics in the fields of linguocultural studies and sociolinguistics, including culture and values, axiological components, axiosphere, axiological notions, and axiological strategy.

As a result of this research and on the basis of modern approaches, major fundamental works have emerged. These studies were conducted from different angles. In her research, A.R. Arakelova tries to determine the role and importance of linguoaxiological processes in the discourse of modern English tradition (fashion).

The scientist supported the term “value’s” place in linguistics and evaluated it as a socio-cultural, semiotic, and linguistic phenomena after analyzing the numerous scientific methods taken by foreign researchers to the idea of “value.” On the basis of English, A. Arakelova also highlighted the idiosyncrasies of archetypal notions in conventional speech, such as look, difference, woman, beauty, and man. She considers the value of the axiological method in the study of axiological research by foreign researchers, the development of the term “fashion” (or “tradition”) as a sociocultural, semiotic, and linguistic concept in contemporary English, and its axiom. D.M. Galimova noted, “The value picture of the individual’s world is formed” under the influence of traditional culture, national stereotypes, moral values passed down from the generation, and is completed, corrected during life under the influence of external and internal circumstances determined by the family, social, professional status of a person, historical and political factors.

## Methodology

In fact, according to the axiological worldview, national values, stereotypes, and cultures are passed down from one generation to the next while moral values are further developed throughout a person's lifespan as a result of influences from family, career advancement, historical and political events, as well as internal and external factors. V.I. Krasik's research on the world's axiological landscape is based on the following:

1. In creating an axiological view of the world, language identifies universal and specific aspects, that is, it is based on national values in relation to a particular event or object;
2. The axiological view of the world is reflected in the legal, religious, moral codes of each nation;
3. The history, culture, and axiological landscape of each nation are passed down from generation to generation through language.

In cultural studies, synchronous and diachronic aspects of axiology are studied in terms of the development of the nation's culture and values at historical stages. E.G. Dmitrieva studies the presentation of axiological texts in Russian and discusses the essence of the content of several phenomena, such as ideal, spiritual maturity, religious and moral perfection. She demonstrates the principles of formation of religious values through axiological sources of peoples based on historical reality, i.e. the axiological features of axiological works are at the center of the scientific research. E.G. Dmitriev's research also reveals in detail the values on which the axiological features of these works are based on the deification of man, the depiction of saints and the glorification of saints and prophets, and the underlying religious concepts. He points out the importance of theoretical and philosophical

principles on the one hand, and approaches and methods in determining various analytical-interpretive aspects in a work of art on the other.

The scientist also develops seven important axiological categories in literary analysis in his dissertation and identifies three of them as the main ones. These are: 1) important factors of the art world;

2) the importance of contexts in holistic works in the literary process;

3) the primacy of the system of values in the style of the writer;

In fact, according to the axiological worldview, national values, stereotypes, and cultures are passed down from one generation to the next while moral values are further developed throughout a person's lifespan as a result of influences from family, career advancement, historical and political events, as well as internal and external factors.

The authors cite cultural codes in each ad because it tells the public that the ad is close to its worldview and culture that will ensure its success. In their research, scholars rely entirely on the following view of translation by the philosopher, semiotic, and famous translator U. Eco. "Non verbum e verbo sed sensum exprimere de sensu" (lat) Translation: In translation, the word should be given with meaning, not with words. N.A.Lukyanova "Having analyzed the main advertising images, the authors of the study chose the linguistic performance of the image of "success" as an object for further consideration from a philosophical and semantic point of view in various speech contexts. Within the framework of massive advertising campaigns conducted by world famous brands, an integral factor of future success is taking into account the cultural, axiological and, most importantly, linguistic characteristics of each society when translating advertising texts".

## Result and Discussion

It should be noted that today, if we pay attention to advertisements, their descriptions and translated texts, it becomes clear that the translation of mass advertisements by the world's most famous brands reflects the cultural, axiological and, most importantly, linguistic features of each society. For example, the most popular Coca-Cola advertisement is regularly shown on all media channels in Uzbekistan. The advertisement emphasizes that this cool drink is delicious when served with Uzbek national dishes such as Uzbek plov, chicken stew, somsa. The same drink has been shown to be consumed with fast food in Europe.

This means that national culture and national value, or the cultural code, are expressed as the most significant factor in advertising imagery, slogans, or films. As a result, themes pertaining to a people's national culture, values, customs, and religious beliefs are researched in axiology. According to axiological studies, this notion also encompasses statements that are particular to axiological. An accurate translation of these works is provided by a thorough axiological analysis of the axiological literature.

The scientific description of the concept of axiology shows that in axiological literature the terms related to national culture, related to religion, including the teachings of mysticism, are reflected in the essence of the words related to the rules of Islamic morality. The linguistic aspect of values is one of the reasons for linking axiological meanings to a linguistic category. Scholars who study axiological issues at the linguistic level argue that value is expressed differently in different languages. From the process of analyzing scientific works, it is concluded that value is systematized in the mind of each individual and verbalized through lexicon, phraseology, implicit or explicit information.

## Conclusion

In our conclusion, it may be argued that axiology has become a prominent scientific method across many disciplines, not just philosophy. It became very obvious that the axiological method is the most crucial element in uncovering the national culture and values of each nation and in defining the axiological codes represented in the works. National axillary codes are a determinant in the recipient's perception of commercials that use visuals rather than language at their core. It should be emphasized that the axiological method has also been shown to be a priority theory by research in the field of education.

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