

DESCRIPTIVE STUDY OF MODES AND TECHNIQUES OF INTERPRETING USED BY INTERPRETERS AT POTTER'S HOUSE CHRISTIAN MINISTRIES

Picessylia S. Anakay¹, Ifoni Ludji^{2*}, and Tiarma Marpaung³
^{1,2,3} Artha Wacana Christian University

^{*)}Corresponding author: ifoniludji@gmail.com

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Abstract. This study related to the modes and techniques of interpreting used by the interpreters at Potter's House Christian Ministers, from English as a source language to Indonesia as the target language. This study aims to identify and describe the modes and techniques used by interpreters in interpreting sermons at Potter's House Christian Ministries. This research is a descriptive qualitative study. This research employed the scrutinizing method for data collection, which entails attentive listening to language usage (Sudaryanto, 1993: 133). The researcher adopted a non-participatory role, merely observing data without direct involvement in its formation. The study analyzed language usage in two recorded videos of weekly services at Potter's House Christian Ministries. The researcher specifically examined individual sentences as manifestations of data, which were recorded and organized into tables based on criteria such as perspective, vocabulary, and modality. Technique assessment was employed to gather data and assess the impact of different modes and techniques on interpretation. The study reveals that interpreters at Potter's House Christian Ministries primarily employ consecutive interpreting mode, particularly short consecutive interpreting. The researcher also discovered six predominant techniques used during the interpretation process, namely: (1) reformulation, (2) elimination technique, (3) summarization, (4) error correction technique, (5) metaphors and saying technique, and (6) code-switching technique. The author concludes that a short, consecutive interpreting mode effectively facilitates communication in a bilingual church setting. This mode is particularly useful for conveying complex theological concepts and teachings to the target language audience.

Keywords: *consecutive, interpreting, mode, oral, technique*

INTRODUCTION

Language is essential to human connection, and English is the worldwide language with 1.132 million speakers. English is a "lingua franca" for communication in various fields, including business, tourism, and technology. The demand for interpreters and translators to bridge communication between languages has increased due to the global business world, tourism, and technology. Interpreters are crucial in facilitating communication between people who speak different languages, acting as bridges for easy understanding (Tassini, 2019).

There are three common interpreting modes: consecutive interpreting, simultaneous interpreting, and whispered interpreting. (Russell, 2005) Interpreters work directly with orators and the audience, rewriting the material as the second author. Interpreters work with orators and audiences simultaneously, and the best interpreting mode depends on the context, events, and persons involved.

Interpretation plays a significant role in bridging communication between parties who speak different languages to convey messages and achieve goals in various fields. Interpreters bear a moral obligation to comprehend the context of the speaker's words to avoid ambiguous interpretations. They must be capable of accurate, relevant, and easy-to-grasp interpretations. In addition to communication skills, knowledge of foreign languages, mastery of diction, logical thinking abilities, organized thinking skills, and a quick and direct personality, interpreters must master specific modes and techniques to effectively carry out their tasks and ensure effective communication between parties. Throughout this research, the author tried to identify specific modes and techniques of interpreting employed by interpreters at Potter's House Christian Ministries since previous research has yet to explore such topics in religious realms. This research will be informative for readers interested in interpretation and crucial for future researchers who want to study modes and techniques of interpreting in depth. Additionally, it is anticipated that the trainer will find it valuable to use it as training material for English interpreter trainees who will work as interpreters.

METHODOLOGY

This descriptive qualitative research examines the modes and techniques of interpreting used by interpreters at Potter's House Christian Ministries. The primary data source is two recorded videos posted on the ministry's YouTube channel during weekly services. The data for this study was collected orally and transcribed from introductory remarks and interpreter-mediated interactions. The study used the scrutinizing method for data collection, which involves attentive listening to language usage. The methodology of referencing, free, involved, and competent interviewing was used to collect data. The source language data was compared to the target text and analyzed to determine the modes and interpreting techniques used.

This study used four procedures to analyze the data gathered through interactive analysis. The first stage involved collecting recordings of conference interpreters providing interpretation from Potter's House Christian Ministries Kupang's weekly service. The transcripts assessed modes and techniques used in one sentence or more segments. The second step was data reduction, selecting data corresponding to the research focus and condensing it into common techniques. The third step involved data display, calculated based on transcript text and verified by an expert judge. The data was then broken down into individual speaker utterance segments, categorized based on modes and techniques used during interpreting. The fourth step was conclusion verification, focusing on the modes and number of techniques used during interpreting. Interpreters were the target audiences for compiling conclusions and providing them with the necessary information.

This research compared the interpretation of English and Bahasa Indonesia speakers and interpreters during weekly Potters House Christian Ministries sessions.

The analysis focused on interpreting modes and techniques using video and audio data. The study found 1,446 transcript text pairs, with some units being irrelevant to the study's main goal

RESULTS AND DISCUSSION

1. *The modes of interpreting employed by the interpreters at Potter's House Chistian Ministries*

1.1. *Results*

This research compared the interpretation of English and Bahasa Indonesia speakers and interpreters during weekly Potters House Christian Ministries sessions. The analysis focused on interpreting modes and techniques using video and audio data. The study found 1,446 transcript text pairs, with some units irrelevant to the main goal. The two chosen videos, which served as the primary data reservoir, indicated that the interpreters used short consecutive interpreting mode.

1.2. *Discussion*

Consecutive interpreting is the process of attentively listening to an individual's discourse and reproducing the same message in a different language once they have concluded speaking. This form of consecutive interpreting, also known as "long consecutive," is crucial in facilitating effective communication in bilingual church settings, such as Potter's House Christian Ministries. Interpreters must employ various techniques to ensure accurate and meaningful interpretations, such as active listening, which focuses on the speaker's message, capturing key points and nuances.

Before the interpretation process begins, interpreters must arrive early for a briefing with the pastor, who will have prepared a summary of essential ideas and key Bible texts for his sermon. The interpreters will then discuss the sermon's theme further and ask questions if there are any unfamiliar terms or references. They will use their linguistic skills to convey theological content concisely and clearly, carefully selecting appropriate vocabulary, employing grammatical structures that align with the target language, and employing rhetorical devices to enhance message delivery.

Potters House Christian Ministries interpreters are specifically trained in consecutive interpreting techniques, as they must be familiar with the pastor's speed of speech and train their memory to receive small amounts of information fast, analyze them, and immediately relay the message to the congregation. The preacher should also be more conscious and try not to speak too quickly, and their interpreters should grasp what he is saying.

Interpreters in bilingual church settings must be culturally sensitive, as they must navigate both languages' religious and cultural subtleties. They must consider the target language community's distinctive religious beliefs, practices, and cultural references. Interpreters can deliver accurate interpretations that resonate with the audience while maintaining the integrity of the religious message by adjusting their interpretation style, using cultural counterparts, and contextualizing appropriately.

In conclusion, interpreters at Potter's House Christian Ministries use short, consecutive interpreting procedures to deliver theological teachings effectively. They

contribute to the spiritual growth and understanding of the target-language audience by conveying complex theological concepts clearly and concisely, fostering a deeper connection with religious teachings, and facilitating a seamless worship experience in a bilingual church context.

2. *The techniques of interpreting employed by the interpreters at Potter's House Christian Ministries*

2.1. *Results*

The study found that Potter's House Christian Ministries interpreters used six techniques: reformulation, omission, summarizing, error correction, metaphors and saying technique, and code switching. Reformulation and omission were the predominant techniques used. The primary data source, video transcripts, frequently revealed the use of both techniques.

2.2. *Discussion*

2.2.1 *Reformulation*

Interpreters use reformulation techniques to simplify complex sentences into more comprehensible clauses. They convert active clauses into passive ones to improve message comprehensibility for the target audience.

1. *SL: she wanted to get a photo as close to the lion as possible*

TL: namun dia tetap saja mau mendekati si singa ini sedekat mungkin supaya bisa mendapat gambar

The interpreter used a reformulation strategy, reordering the Speaker's ideas and incorporating additional phrases to improve the audience's understanding of the message. The Speaker initially stated "she wanted to get a photo," and the Interpreter repeated this notion later. The Interpreter believed the female character's persistence in approaching the lion could better convey the central message. The introductory idea was "namun dia tetap saja mau mendekati si singa ini sedekat mungkin."

2. *SL: we have an opportunity right now to pray open the service in prayer*

TL: Sekarang kesempatan kita untuk berdoa. untuk membuka ibadah ini dengan berdoa kepada Tuhan

The interpreter modified the sentence structure to convey a brief message, using a different strategy for the first phrase. The Speaker stated, "We have an opportunity right now to pray," while the Interpreter began with "Sekarang kesempatan kita untuk berdoa." The second half of the line "open the service in prayer" was interpreted as "untuk membuka ibadah ini dengan berdoa kepada tuhan." The interpreter added "...kepada tuhan" at the end to emphasize the opening prayer's significance and include God in the ceremony.

2.2.2 *Omission*

Interpreters use silence and breaks to convey messages, potentially due to comprehension, note-taking, or memory recall difficulties. This strategy may result in extended silence and pauses, ultimately failing to convey the intended message.

1. *SL: and so we want to welcome you to our Sunday service*

TL: kami mau menyambut saudara saudara untuk ibadah kita pada hari ini

The interpreter left off a portion of the original statement, which read, "And so we want to welcome you to our Sunday service." Despite the rendition being successful, the interpreter felt it was necessary to exclude some terms that were considered insignificant or superfluous to convey the essential meaning. He decided to simplify the interpretation and make it more economical. The interpreter moved on to the next line, "...kami mau menyambut saudara saudari...", as the next part was predictable and obvious to the audience. The omission did not significantly impact the overall meaning of the message.

2. *SL: sorry I always start my sermons with tricky words for Putra it's very easy to forget about God and how awesome He really is*

TL: sangat mudah bagi kita untuk melupakan Allah dan apa yah kehebatan Dirinya

The interpreter excluded the initial portion of the line "sorry I always start my sermons with tricky words for Putra" due to difficulty understanding certain expressions. The audience could not relate to the tease or joke about Putra, so the main message was translated as "it's very easy for us to forget about God and how awesome he really is." The interpreter felt that this part was unnecessary and chose not to attempt translating passages that could perplex the audience.

2.2.3 Summarizing

The consecutive interpreting summarizing technique condenses a speaker's message into a concise summary, effectively conveying key ideas and concepts. This technique aids interpreters in providing proficient and effective interpretations, especially in limited time or challenging audience comprehension.

1. *SL: she was a foreign tourist and she had travelled to Zimbabwe and she had decided to go to a wildlife reserve or a wildlife park*

TL: jadi dia ini seorang turis asing dan dia berjalan jalan di hutan yang liar

The speaker's lack of awareness about the audience's familiarity with wildlife reserves or wildlife parks may cause confusion. The speaker used a simplified English version, but the audience's primary language is Bahasa. The interpreter provided a concise interpretation, accentuating the phrase "wildlife park" as "hutan yang liar" in the target language, ensuring the audience understood the speaker's intended message.

SL: I want to take time right now and give you opportunity to pray in a moment we're going to come back we're going to sing a song of worship together but I want you to take time right now pray let god help you

TL: jadi saya berikan waktu sejenak kepada saudara saudari untuk berdoa kepada tuhan

The interpreter aims to convey the speaker's primary point, resulting in a translation that is only 50% as long as the original language. The speaker emphasizes the importance of prayer and the group singing, which is described

later. The interpreter concludes that leaving out the prayer portion will not have a material effect on the audience.

2.2.4 Error correction technique

Correcting consecutive interpreting errors involves detecting and correcting inaccuracies, even among skilled interpreters, to ensure accurate message conveyance to the intended audience.

1. *SL: and the poem is about 2 men that were in prison, and they're looking out of the bars of the prison cell*

TL: jadi maaf bukan puisi seperti kisah jadi ada 2 orang laki laki yang mereka ini memandang keluar melalui jeruji penjara

The interpreter mistakenly translated "poem" as "puisi" (poetry) due to the speaker's narrative tone. They opted to use "kisah" (story) instead, resulting in the phrase "and the poem is about 2 men that were in prison and they're looking out of the bars of the prison cell" as "jadi maaf bukan puisi seperti kisah jadi ada 2 orang laki laki yang mereka ini memandang keluar melalui jeruji penjara." This reflects the interpreter's framework for defining a poem's characteristics.

1. *SL: and connect with god before you start your day*

TL: silahkan apa memulai pagi memulai hari dengan berbicara kepada tuhan

The interpreter self-corrected during the translation process to improve message clarity and efficacy. They prioritize timely corrections, even minor adjustments, to ensure clarity. In a specific case, the speaker said "and connect with God before you start your day." The interpreter substituted "pagi" for "hari" (day) to make it more comprehensible for individuals with afternoon routines.

2.2.5 Metaphors and saying techniques

Interpreters often use metaphors and sayings to convey messages to the target language audience, making them more creative and memorable. To effectively use these techniques, interpreters must first understand their meaning in the source language and then find a metaphor or idiom with the same meaning in the target language. However, these metaphors and idioms can be culturally specific and lack exact equivalents in other languages, making it challenging to find a suitable translation.

SL: god allows trials in our life to improve our life to help us not break us

TL: jadi tuhan menggunakan cobaan hidup ini untuk membuat kita naik tingkat bukan untuk menjatuhkan kita

The interpreter used idiomatic expressions like "naik tingkat" and "menjatuhkan kita" to make the speaker's message more impactful for the audience. "Naik tingkat" can be interpreted as a conscious effort to improve oneself or a collective entity, similar to "leveling up." "menjatuhkan kita" portrays external agents aiming to impede our success. The speaker's message emphasizes that God allows trials in life to improve our lives, not break us. The interpreter used figurative language to convey the message, enhancing its comprehension and memorability.

SL: we either see trials and obstacles in life that cannot be overcome

TL: kita bisa saja melihat cobaan ini sama seperti batu sandungan yang tidak mungkin bisa kita kalahkan

The interpreter used figurative language to enhance the communicative impact of the translation for the intended audience. For example, the speaker's utterance "we either see trials and obstacles in life that cannot be overcome" is translated as "kita bisa saja melihat cobaan ini sama seperti batu sandungan yang tidak mungkin bisa kita kalahkan." The figurative expression "batu sandungan" (stumbling block) is used to represent the obstacles or impediments one may encounter throughout their lifetime. This non-literal connotation serves as a symbolic representation of life's challenges.

2.2.6 Code-switching

Code switching in consecutive interpreting involves using multiple languages or dialects to enhance audience understanding of a speaker's message. This technique is beneficial in situations where speakers use unfamiliar languages or listeners prefer different dialects. Interpreters must observe and identify linguistic or dialectal diversity.

SL: you know that I like to use that word awesome quite a lot

TL: pasti anda menyadari bahwa saya sering sekali menggunakan kata awesome atau luar biasa

Code switching is a technique used by Interpreters to switch between English and Indonesian languages in communication. To ensure the audience understands the reference word, the Interpreter repeats the word "awesome" within the context of their translation. For example, when the Speaker says "you know that I like to use that word awesome quite a lot," it is translated as "pasti anda menyadari bahwa saya sering sekali menggunakan kata awesome atau luar biasa." Without using "awesome" and its counterpart in the target language, the audience may not understand the joke being conveyed, potentially leading to a communication breakdown.

SL: and so that word awesome just kind of begins to a little bit describe how amazing god really is

TL: Kata awesome ini hanya bisa menggambarkan sedikit saja dari ke luarbiasaanya allah

The code-switching method is used in translation to ensure the audience can follow the dialogue and understand the speaker's message. The word "awesome" is used to describe God's amazingness, and the translation of what they say is "kata awesome." The word "awesome" refers to a term spoken in a language other than English, which the interpreter must use to provide accurate and understandable translations.

CONCLUSION

The author concludes that a short, consecutive interpreting mode effectively facilitates communication in a bilingual church setting. This mode is particularly useful for conveying complex theological concepts and teachings to the target-language audience. Interpreters are provided with a briefing and essential notes by the speaker, allowing them to rely on their memory and ability to remember information. The church lacks resources for simultaneous interpreting, so interpreters must stand close to the

native speaker, attentively listen, and provide interpretation directly to the audience using a microphone.

During an interpreted interaction, turn-taking occurs, where the interpreter reproduces a segment, and the speaker pauses to provide the interpretation. The speaker presents a portion of their discourse, while the interpreter demonstrates active listening and comprehension of the message. Interpreters can transmit the intended message in the target language within one to three sentences. In some cases, when faced with equivocal or insufficient information, they may seek clarification from the speaker or solicit supplementary contextual information.

The study reveals that interpreters at Potter's House Christian Ministries utilized six distinct techniques: reformulation, omission, summarizing, error correction technique, metaphors and saying strategy, and code-switching. Reformulation reduces target language expression by deleting filler words and transmitting a concept in an abbreviated form. It is essential for linguistic accuracy and conformity to the target language's grammatical conventions and idiomatic expressions.

On the other hand, code-switching involves alternating between distinct languages during a discourse or verbal exchange. Interpreters may choose not to use code-switching.

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