

How Folklores Are Utilized As Pedagogical Tools To Instruct Interpreting Students?

Bambang Panca Syahputra¹, Rakhmat Wahyudin Sagala², Yusni Khairul Amri³

^{1,2,3} Universitas Muhammadiyah Sumatera Utara, Indonesia

Email: bambangpanca@umsu.ac.id, yusnikhairulamri@umsu.ac.id

Abstract:

Interpreting is a much more intricate process than translation. It involves expertise in linguistic and non-linguistic factors, such as cross-cultural comprehension. This article presents the results of a study conducted in a university classroom, specifically focusing on using Folklore in consecutive interpreting activities as a pedagogical tool among interpreting students. This study uses content analysis to explore untranslatable cultural terms in Folklore, particularly in evaluating students' interpreting skills. Moreover, the researchers examine moral lessons and untranslatable terms through student discussions. Students of English Department students participated in this study, chosen based their interpreting assessment. The findings are innovative in that Folklore serves as a pedagogical tool that effectively engages with consecutive interpreting activities by bridging practical experiences with theoretical concepts. This study's findings are novel in that Folklore is a feature of pragmatic teacher-student interaction and a pedagogical tool used to engage with consecutive interpreting students to relate practical experience to theoretical constructs, which spoken language interpreter educators could consider if culturally appropriate. Spoken language interpreter educators should also consider incorporating Folklore as an appropriate cultural approach to enhance the learning experience for their students.

Keywords:

Folklore, Pedagogical Tools, Practical Experiences, Consecutive Interpreting, Untranslatable Terms

I. Introduction

Students must transcend borders in our increasingly interconnected world by participating in diverse communication activities. Effective communication is paramount for students to articulate their ideas, express their thoughts and opinions, and discuss topics close to their hearts. To enhance students' communication abilities, engaging students in contextual verbal language activities is vital. A robust approach to cultivating their communication skills in line with the context and purpose of communication is through interpreting classroom activities.

Throughout history, the skill of interpretation and translation has played a crucial role in facilitating communication among people who speak diverse languages. Clear communication is vital for meaningful human interaction, and interpreting and translating are indispensable aspects of EFL/ESL education. These techniques employ interlingual methods to effectively convey meaning from one language to another and necessitate a range of tasks that must be accomplished by the translator or interpreter when transmitting material from a Source Language (SL) to a Target Language (TL).

Interpreting is a fundamental means of fostering communication and understanding between diverse cultures. As Nurullah (2014) notes, interpretation involves language and the cultural context in which it is used. Language serves as a window into the broader cultural

landscape, allowing for the conveyance of a wide range of cultural expressions. Meanwhile, culture plays a critical role in shaping language and cognition, reflecting social norms, customs, behaviors, and ways of life. It encompasses the full spectrum of human thought, whether overt or implicit. Hence, as Nida (2001) observes, language is vital to sustaining and perpetuating culture.

Interpretation plays a crucial role in facilitating effective communication and fostering mutual understanding between diverse cultures and societies. Given the influence of culture on people's beliefs, behaviors, and social interactions, cross-cultural language interpretation is essential. Folklore provides a valuable reservoir of literary material for interpretation performances, given its historical tradition as a form of "literature-in-performance." Conducting interpretations of prominent folk literature genres, including folk tales, legends, epics, dramas, ballads, and songs, can be both stimulating and captivating.

Exploring local folklore can be a valuable way to enrich students' communication abilities and expand their cultural awareness. By examining folktales from Indonesia's numerous islands, students can acquire practical knowledge applicable to their everyday experiences. Utilizing folktales as pedagogical aids can be an effective method for enhancing students' interpretive aptitude.

The concept of culture as a totality of knowledge, proficiency, and perceptions is fundamental in Translation Studies. Using language, which is, as mentioned previously, an integral part of culture, the translator needs proficiency in the languages he works with and the cultures that host those languages. She also says that the extent to which the translator understands the cultures determines his or her ability to understand the source text and produce the target text that fits the target language culture. The concept of culture is then of paramount importance in Translation Studies.

Traditional ceremonies are always performed by *paradat* or *dalihan na tolu* traditional figures with various traditional ceremonies in the form of spoken oral traditions which are called traditional ceremonies. Traditional ceremonies are a tradition passed down from generation to generation in the Angkola traditional community. Based on the explanation above, there is interest in conducting research on the role of *Dalihan Na Tolu* traditional leaders in maintaining customs and culture and the function of protecting intangible cultural heritage, which is starting to diminish the role and function of traditional and cultural figures in maintaining the traditional traditions of Angkola Mandailing.

II. Review of Literature

2.1 *Dalihan Natolu* Traditional Figures in the Angkola Mandailing Community

Folk literature, also known as oral tradition, encompasses the traditional knowledge and beliefs of cultures lacking written language. The term "folklore" is derived from "folk" and "lore." The word "folk" pertains to a community of individuals sharing unique physical, social, and cultural characteristics distinguishing them from other groups. *Turi-turian*, as oral fairy tales that live and develop in society as a whole, has an anonymous nature, which means that the identification of the author of the story is unknown for certain, and the form of the narrative is simply an aggregation of folk tales passed down through generations (Amri, 2021). These characteristics may include skin color, hair shape, occupation, language, education level, and religious or spiritual beliefs. However, even more significant is that they possess a

collective tradition passed down through multiple generations and recognized as their shared heritage (Syahputra, 2018). The development of folklore narrative according to usually done when: a) going to sleep; b) working in the fields; c) Chatting; d) Datu who treats the sick (Amri & Syahputri, 2020). Moreover, they are conscious of their group identity (Sibarani, 2013).

The discipline of folklore originates in Europe, dating back to when the Grimm brothers compiled captivating fairy tales known as Märchen. Its primary objectives at the time were to conserve these remnants from earlier periods and to uncover their roots and dissemination. Numerous folklorists from that time were associated with Social Darwinism, which grouped humanity into three categories: primitive, rural, and Englishman, examined by anthropologists, folklorists, and sociologists, respectively (refer to Dorson 1972, pages 2-9).

According to Pöchhacker's (2004) definition, interpreting involves creating an initial and ultimate version in a different language after a single presentation of an expression in the source language.

As noted by Anderson (1976/2002) and cited by Pöchhacker (2004), individuals who speak exclusively language A can communicate with individuals who speak only language B through the assistance of an interpreter proficient in both languages. The basic model for interpreting involves the following interaction.

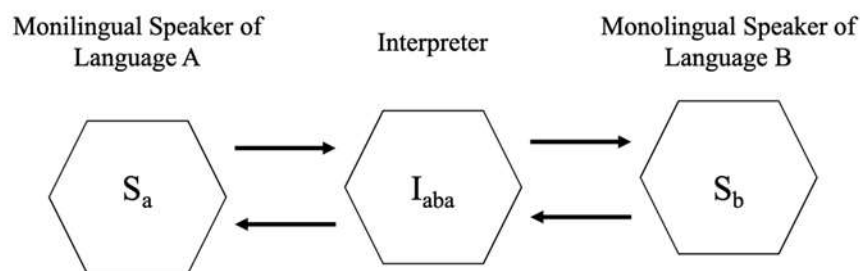


Figure 1. Basic Interpreting Model

Consecutive interpretation is a mode or interpretation service that is often carried out and is even found in other interpretations (conference, court, liaison, and interpretation) (Ficchi, 1999). This verbal transfer activity is carried out in turns where the transferee begins to verbally translate the message the speaker conveys after the speaker has finished conveying the message in the source. In other words, it means the translator re-explains when the speaker gives a limited time (González, 2012).

The sequence is the speaker-interpreter-speaker-consecutive interpreter. From this sequence, a consecutive translator indirectly has a dual role (Jaszczolt, 1996), both as an interpreter and a speaker. When the speaker stops speaking, the switch translates part of the message or the entire message, depending on how it was delivered, into the target. If the speaker speaks in one or two sentences, it will be easier for the translator to translate. However, when the speaker speaks longer, the interpreter must take notes to convey the message accurately. Consecutive interpretation is usually carried out in formal environments (conferences, international seminars, business presentations, religious activities) to informal environments (tourist locations, in the field, hospitals, and others).

Some characteristics of consecutive interpreting include making notes, ensuring all parties have a complete understanding (Dam, 2004; Agrifoglio, 2004), no equipment required, usually used in a single speech, and preparation before doing it (Tang, 2018; Syahputra et al, 2021).

III. Research Methods

This research project has a descriptive nature, to explore two main areas. Firstly, how folklore can be utilized to teach interpreting skills, and secondly, the difficulties students face in oral translation. The data for this study was obtained from five distinct folklore texts from various regions in Indonesia. Two students were involved in the data collection process; one read the folklore text aloud, while the other translated it orally. The lecturer assessed the accuracy of the translation, followed by an evaluation. Wang's interpreting competence model (2007) was used as the instrument to conduct this study. The evaluation focused on the interpreting competence of the student, including language ability (bilingual ability and oral expression), knowledge (encyclopedic and professional), and interpreting and transformation skills.

IV. Results and Discussion

4.1 Findings

Table 1

Quality standard	Qualitative rectification	Number of errors (assessment)
Accuracy	Sense accuracy	Equivalence is the standard 3
	Grammar	2
	Terminology	4
	Listening	Listening receptive speed 4
Content	Clear pronunciation	2
	Information completeness	Information omission 2
		Information addition 3
Expression	Fluent delivery	4
	Fluency	Back interpreting 0
		Speed
	Appropriateness	Register 3
Style 3		
Logic coherence	Meaning coherence 2	

Interaction	Communication effectiveness	Understandability	Non understandable/ basically understandable/ easily understandable	4
What are your thoughts on the practice				

4.2 Discussion

Throughout the consecutive interpreting sessions, it became apparent that the students needed help focusing on the source language. Their task involved listening to their partner's reading and interpreting Indonesian text. However, they seemed unable to give their undivided attention, resulting in subpar interpretations. Ribas (2012) emphasized the crucial role of concentration when listening to utterances, highlighting how many students struggle to sustain their focus during listening exercises. Furthermore, Goh (2000) corroborated this concern, stating that students frequently need help concentrating, leading to missing out on critical information.

Let us discuss the folklore passages used for consecutive interpreting exercises in class. Some words were not accurately translated, like "Putri Hijau" in the source text being translated as "Green Prince" in the target text. "Green Princess" refers to a character from the folklore of North Sumatra. See Table 2

Table 2. Content, Sense Accuracy Error Analysis

Source Language	Target Language	Content of error
<i>Namun, saat kapal berlabuh di Jambo Aye, abang Putri Hijau yang telah berubah menjadi ular naga muncul dari laut dan membawa peti tersebut ke dalam air.</i>	However, when the ship docked at Jambo Aye, the <u>Green Princess'</u> brother who had turned into a dragon snake emerged from the sea and took the chest into the water	Content, accuracy, Sense accuracy

Table 3. Content, Accuracy, Terminology Error Analysis

Source Language	Target Language	Content of error
<i>Meriam <u>puntung</u> merupakan salah satu peninggalan sejarah dari cerita putri hijau</i>	The <u>butts</u> cannon is one of the historical relics of Putri Hijau	Content, accuracy, terminology

a. Students need to engage in more practice to enhance their listening skills

It became apparent that students would benefit from further practice in their listening skills during consecutive interpreting exercises. This finding aligns with Ribas's (2016) assertion that the root of the problem lies in inadequate listening practice during consecutive interpreting sessions. Additionally, as emphasized by Yilmaz and Yavuz (2015), the students' ability to effectively translate from the source to the target language depends on their listening practice.

b. Students needed help in rapidly translating during consecutive interpreting exercises

In the context of consecutive interpreting exercises, students often require prompt assistance in accurately translating both words and numbers. Given the time constraints, students may also need support in grasping the significance of the content. This challenge is in line with the findings of Seedhouse's research from 2004, which suggest that limited time can hinder learners' capacity to attend to both form and accuracy, as well as meaning and fluency, across various contexts. It is particularly apparent when students must interpret numerical data within a narrow time window. Numerous students face difficulty comprehending the language spoken by the speaker at a rapid pace. The fast delivery of the message makes it challenging for them to grasp the intended meaning. This observation aligns with Nosratzadegan's (2014) assertion that speed refers to the time gap between the speaker's intended communication, the interpreter's perception, and the interpretation delivered to the audience. Although it would be ideal for interpreters to match the speaker's pace, it is often unfeasible since they must accurately recall the speaker's exact words. Therefore, students necessitate aid to provide clear interpretations during consecutive interpreting.

Consecutive interpreting can be challenging for students who struggle with memorization, particularly due to the time constraints involved. This observation is in line with Garretson's 1981 statement, which emphasized that students possess the capacity to retain information in their long-term memory yet encounter difficulties when faced with a large number of words to memorize within a limited timeframe. Moreover, Pochhacker's 2004 research underscores the importance of swiftly comprehending and processing the intended meaning in the target language during consecutive interpreting, leaving little room for memorization. Numerous students often encounter difficulties with their interpreting abilities due to a limited vocabulary, which hinders their proficiency in interpreting foreign languages effectively. Adequate vocabulary knowledge is crucial, as improper terminology usage may result in language retention issues. Furthermore, as Chung (2016) noted, students may struggle to comprehend the source language's grammar and vocabulary, causing comprehension difficulties.

V. Conclusion

The utility of folklore is effectively used in teaching oral translation or pedagogical tools because it has the same characteristics. The discovery of consecutive interpreting as a separate phenomenon has paved the way for further exploration and study through the lens of phenomenology. The consecutive interpreting has also opened opportunities for interdisciplinary connections with communication studies and other associated methodologies (Kozin 2018). Expert interpreters may opt for a more precise and specialized vocabulary to ensure accurate communication in complex interpreting scenarios, such as those involving specialized fields like law or medicine.

Folklore has emerged as an effective pedagogical tool in teaching oral translation, including consecutive interpreting. This is because folklore shares several characteristics with consecutive interpreting, such as narrative structure, cultural nuances, and the need for compelling storytelling. Using folklore as a teaching tool allows students to practice their interpreting skills while engaging with culturally rich and contextually diverse narratives. These narratives challenge interpreters to accurately convey the essence and cultural significance of the stories. Additionally, folklore can be an engaging and relatable way to introduce students

to the challenges and rewards of consecutive interpreting, making the learning process more enjoyable and meaningful.

In conclusion, the multifaceted world of consecutive interpreting is marked by the dynamic interplay of language proficiency, cultural sensitivity, and cognitive processes. Folklore emerges as an innovative pedagogical tool, offering a captivating avenue for interpreter training. Its narrative richness and cultural depth mirror the challenges of consecutive interpreting, providing students with engaging and contextually diverse material to hone their skills. This approach fosters linguistic dexterity and instills a profound appreciation for the cultural intricacies woven into each interpretation. Adopting a phenomenological perspective sheds light on the intricate mental processes of interpreters during their work. This holistic exploration delves into the interpreter's subjective experiences, including thoughts, emotions, and cognitive strategies. Interpreters and educators can gain significant insights into consecutive interpreting by applying the principles of phenomenology.

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