Study of the Interpreting Techniques used by the Tourist Guides in the Tourism Attractions of North Sumatra

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ABSTRACT

Many techniques have been applied in the interpretation and translation in the field of tourism guiding. This research paper focuses on the interpreting techniques of tour guides in North Sumatra. It seeks the types and the capabilities of tour guides in interpretation of the meanings of heritage of tourist destinations in North Sumatra. Data of this research were collected through document analysis, interviews, and analyzed using interactive data analysis in ancient tombs of Kings Sidabutar and the traditional house of Karonese Siwaluh Jabu at Dokan village in Karo district. The findings of this study showed that there were eight interpreting techniques applied by the tour guides in consecutive and liaison interpreting modes. The summarizing was the dominant technique. It was applied in order to clarify the objects.

1. Introduction

In the current global tourism industry, there is a need of skillful tourist guides for the interpretation of the historical background of tourist destinations and their uniqueness. Tourist guides in their interactions with visitors deal with widely varying levels of language, and as a result, language capability with cultural knowledge helps the guides in serving visitors. Moreover, culture is an integral part of language and thought that lead the cultural patterns, customs, behaviors, and ways of life. Thus, it covers people's way of thinking either implicitly or explicitly. Newmark contends that culture is defined as the way of life and its manifestations are peculiar to a community that uses a particular language as its means of expression. (1988:94). Thus, the socio-culture of the society has great influence on the language use in the human interactions. Panou (2013) also believes that there is a dual objective of pure translation studies. Firstly, to provide a description of the various translation phenomena as these occur and secondly, to develop general principles through which these phenomena can be adequately explained. In this respect, this research paper focuses on the interpreting techniques of tour guides in North Sumatra. It seeks the types and the capabilities of tour guides in interpretation of the meanings of heritage of tourist destinations in North Sumatra. The potential of tourism development as a tool to contribute to economic growth and poverty reduction is derived from several unique characteristics of the tourism system. That's why tourism represents an opportunity for economic diversification, particularly in marginal areas with few other export options. Moscardo (2003) stated that effective interpretation can contribute to sustainable tourism and recreation in two main ways. It would enhance the quality of the experience for visitors and encourage continued visitor interest in the activity, thus creating economic sustainability.

Nurullah (2014) also argues the complexity of translation, since it takes many aspects. Effendi (2004: 22) also asserts that the translating-interpreting agent is now emerging to be a key position in high level of communication and be more momentous in intermediating various types of business activities both among parties or individuals, especially in many developing countries beginning to go international, like Indonesia. Additionally, an interpreter should have total

mastery of his/her mother tongue, and the ability to express objects fluently, grammatically and precisely in the target language. With accurate and extensive vocabularies, then, they reflect finer shades of meaning on a broad range of topics (Jones, 2002: 9). Jones (2002: 3) also argues about the different bodies of knowledge, different educations and different cultures, and as well as intellectual approaches. The results of interpreting thus are non-correctable and non-verifiable (Shuttle worth and Cowie, 1997; Jones, 2002: 6). After hearing everything, interpreters begin to understand and make the most efficient ways in the moment of opening mouths.

In today's international tourism industry, there are hardly any possibilities without the services of tour guides as mediators as at some destination, resources are unavailable to visitors or are not provided by the respective governments or companies. Therefore, skilled tour guide is necessary for visitor, and the more the tour guide is in a position to express the speaker's idea in their own words, the better will be the quality of communication between the speaker and the tourists.

Based on the results of the MICE convention (Meeting Convention and Exhibition) industry 2015 at Politeknik Medan, which revealed that while facing the Asean Economic Community (AEC) at the end of 2015, the tourism sector in North Sumatra faced a serious problem, especially the lack of human resources (human resources). Globally Indonesian tourism sector occupies position 17 as a tourism destination. The contribution to the development of the tourism sector is still 9%. The same were reported during the meeting of ASPPI (Association of Indonesian Tourism Performer) at Hotel Soechi on October 28, 2013 which revealed that the issue of human resources becomes a major problem in addition to infrastructure problems and government policies. These three problems have a great impact on the tourism industry, especially in North Sumatra.

The quality of natural resources of the tourism industry cannot be separated from the role of stakeholders. One of them is the quality of tour guides as tourism ambassadors. Introducing the local heritage, living culture, values and cultural identity in general is the key component of the contemporary guide's role. Tourist guides are put in the front-line of professionals. They influence the contact with visitors and at the same time protect the interests of sustainable tourism. They are often called tourism ambassadors of destinations (Rabotic, 2007).

Nowadays, tourist guiding has complex roles in relation to ecotourism including the internally oriented role of interpreter of natural resources (Weiler; Davis, 1993). Interpreting skill has contributed greatly to tourists' attitude and behavior as well. Interpretation is a means of tourism management aimed at explaining visitors and tourists the importance of various natural and cultural attractions at a destination so as to spur comprehension, positive impression, admiration, i.e. to raise consciousness on responsible behavior in the function of local heritage preservation. Interpretation serves to enhance enjoyment of tourists by transferring to them symbolic meanings and facilitating changes in their attitudes and behaviour: this is why it represents the key for establishing intellectual and emotional connections between the visitor and particular destinations (Rabotic, 2007).

A tour guide frequently faces many obstacles, particularly when s/he performs oral translation or interpreting activities. Two languages are involved in the spoken translation which generally differ both in terms of linguistic and cultural systems, and the limited time available to the interpreter in transferring the message. Furthermore, the activity of a tour guide in interpreting the source language message also greatly depends on the clarity of the speech uttered by the source language people and their basic knowledge in understanding, analyzing and re-expressing the source language and doing so very quickly and while working under stress and time pressure. The interpreter should have a speech which they have understood and analyzed (Jones, 2002: 35). The clarity of utterances of the speaker requires more correctness and adjustments for accurate interpretations. Misunderstanding between the tour guides' intention and tourists' perceptions should be avoided.

In observation at two locations in North Sumatra, it was found that the interpreting activity was performed by two tour guides. They were local tour guides who used Indonesian and English speaking guide from the travel agencies who acted as the interpreters. Interpreting is done alternately from Indonesian into English in servicing of tourists. The visitors came from various Asian and European countries as well as from other areas in Northern Sumatra. This activity took place in the village of Tomok at the ancient tombs of Raja Sidabutar in the Lake Toba and the traditional house of Karonese Siwaluh Jabu at Dokan village in Karo district. Both tour guides informed travelers about the history of the tomb stone, the lives of kings who led in the region and also
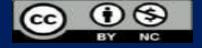
information about how the traditional house Siwaluh Jabu was built.

In interpreting, the first step is to understand the interpreter's consecutive idea (s). This understanding would greatly depend on the arrangement of the words used to express the speaker in the idea. Obviously, an interpreter cannot understand ideas if he does not know the words the speaker is using to express them, or if you are not acquainted sufficiently with the grammar and syntax of the speakers' language to follow the ideas (Jones, 2002: 11). However, the success of doing his/ her job as an interpreter is also influenced by some other factors such as-:

a. Who are the audience? Are they students, diplomats, businessmen, workers?
b. What is the audiences' nationality?
c. What do listeners expect from the conference?
d. What is their cultural backgrounds?
e. What is their mother tongue?
f. Did the language they hear was same as their own language?
g. Do the interpreters need to adjust their language with their listeners' so that they could comprehend it well?
h. How good is the knowledge of the subject matter or topic heard?
i. Do they require additional explanation?
j. Do the interpreters need to explain the meaning of a particular term? Nababan (2004: 65).

Translation could be defined as the result of a linguistic-textual operation in which a text in one language is re-contextualized in another language. Thus, House (2015) contends the linguistic textual operation in translation. With reference to the above discussion. With this background, the researcher felt interested in analyzing the technique of interpreting applied in the tourism services, involving interpreting process by tourist guides at the ancient tomb of King Sidabutar in Tomok village, and Samosir Island.

2. Review of the Related Literature

2.1 Interpreting

Traditionally, interpreting has been subsumed under translation, which, in its broadest sense, has been defined as the transfer of thoughts and ideas from one language (source) to another (target). Proceeding from this general definition of translation, practitioners have created a distinction between spoken messages and written messages. Saleskovitch (1978: 2) states "Translation converts a written text into another written text, while interpretation converts an oral message into another oral message. Interpreting is the transfer of thoughts and ideas from one language to another, 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.

Interpretation can be defined in a nutshell as conveying understanding. Its usefulness stems from the fact that a speaker's meaning is best expressed in his or her native tongue but is best understood in the languages of the listeners. In addition, the respect shown by addressing an interlocutor in that person's own language is conducive to successful diplomacy or negotiation. By bridging the gap between languages, the interpreter helps speakers to discharge their duty to make them understood and helps listeners to satisfy their need to understand.

According to Pochhacker (2002: 2) interpreting can be defined most broadly as interlingual, intercultural, oral or signed mediation, enabling communication between individuals or groups who do not share, or do not choose to use, the same language(s). The person who speaks both languages, to explain what each is saying in turn is called an interpreter, Jones (2002: 3). Furthermore he explained that interpreting is about communication whether the interpreters find themselves in a room with two individuals and two languages or in a large conference hall with hundreds of participants and multiplicity of languages.

2.2 The Role of the Interpreter

For the Greeks, the term "interpreter" or "translator" meant "a person who acts like Hermes," a human being who performs one of this god's numerous activities (including linguistic ones). The Greek concept emphasizes the divine and to lesser extent, the intellectual character, the Latin equivalent defines the down-to-earth situation of the person interpreting. The word *"interpres"* is derived from *"inter-parties"* or *"inter-pretium"* , the term designates the human mediator positioned linguistic mediation between two parties or values, performing far more diverse activities than simply providing parties transacting business, Alfred Hermann in Pochhacker (2002: 18) .

Interpreters are very important to avoid communication barrier. The interpreter is an essential link between the communicating parties, since the interpreter helps both parties to express themselves to the full extent of their mother tongue. Interpreters only exist because of language barrier as the first and foremost linguistic. Professional interpreters often describe their role as the person in the middle by using a metaphor along with metaphorical language which says that they serve as a kind of channel or bridge through which communication between two

people can happen. What this channel does is complex. Interpreters are required to reproduce a message from one speaker to another faithfully, accurately, and without emotional or personal bias entering into the interpretation. In other words, interpreters must simultaneously render message without changing the message's intent and do so with uncommon accuracy, while maintaining a stance of impartiality and neutrality. To be specific, interpreters may not introduce topics, change topics, ask questions of their own, interject their opinion or give advice, and most importantly, must keep the entire transaction confidential. Cynthia B. Roy in Pochhacker (2002:347). Interpreters must obviously have sufficient linguistic knowledge if they are to translate correctly. People from different countries may not only speak different languages but have behind them different bodies of knowledge, different educations, different cultures, and therefore different intellectual approaches. The cultural difficulties referred can manifest both explicitly and implicitly.

In all of their work, interpreters must bridge the cultural and conceptual gaps separating the participants in a meeting. The interpreter should have something of a pedagogical streak, their work being one of continuous explanation and explication. Unlike a teacher, an interpreter does not express their own message; but like a teacher, their task is to make sure that the message is genuinely assimilated by the audience.

2.3 Modes of Interpreting

There are several styles of interpreting in active use today. A language professional who intends to interpret in multiple fields needs to be taken into consideration these modes some of which call for very different skills and aptitudes than others. There are three principal modes of interpreting namely, simultaneous, consecutive and the liaison (Hatim and Mason, 1997)

2.3.1   Simultaneous Interpretation

In simultaneous interpretation the audience can hear a translation of a speech while it is being delivered. The interpreters are placed in more or less sound-proofs booths where they receive the speech through earphones; they transmit it in another language through microphones to wireless or telephone sets in the hall which the audience can tune in to the booth. As the description simultaneous interpretation indicates, it is usually assumed that the interpreter repeats in one language what he hears in another, Eva Paneth in Pochhacker (2002: 32). In the case of simultaneous interpreting, context and structure are revealed only piecemeal and can

thus be accessed more effectively via texture, i.e. the words as they are spoken.

Simultaneous interpreters normally works in teams of two per booth, taking turns in shifts of about 30 minutes each of maximum of about three hours at a time, which has been found to be the maximum average time during which the necessary concentration and accuracy can be sustained. For certain language combination, relay or two step are used sometimes the source language is interpreted in one booth from language A into language B, and then in another booth from language B into language C.

Based on the explanation proposed by several experts, it can be drawn out that the interpreter should bear in mind to apply significant anticipations before conducting interpreting in simultaneous mode.

2.3.2   Consecutive Interpretation

Pochhacker (2004) stated that consecutive interpreting is one of the modes of interpreting that is identified based on the pace of time of the rendering. In consecutive interpreting the utterances of the speaker may be uttered in certain pace of time when the speaker makes a pause then the interpreter starts to interpret the message of the source language to the target language. This type of mode is conducted based on the needs of the user (client).

In consecutive interpreting, the interpreter alternates with the speaker, translating SL speech segments of at least several sentences after the speaker has completed them and has paused for translation. Consecutive interpreting can therefore be viewed as a two-phase process; listening phase, during which the interpreter makes a target language speech from memory and from notes.

The interpretation of the complete message is delivered after the speaker has stopped producing the source utterances. When the interpretation is rendered and the interpreter is the only person in the communication environment who is producing the message. Consecutive interpretation is rendered as 'short CI' and 'long CI'. In short CI, the interpreter relies on memory; each message segment being brief enough to memorize. In long CI, the interpreter takes notes of the message to aid rendering long passages. These informal divisions are established with the client before the interpretation is effected, depending upon the subject, its complexity, and the purpose of the interpretation.

Jones (2002: 11) formulated three basic stages of a consecutive interpreter's work namely understanding, analyzing, and re-expressing.

a. Understanding

The understanding refers to ideas, for it is ideas that have to be interpreted. Obviously, we cannot understand ideas if we do not know the words the speaker is using to express them, or if we are not acquainted sufficiently with the grammar and syntax of the speaker's language to follow the ideas. The interpreter must listen to everything and keep asking; what does the speaker means? What are the ideas they want to express?

b. Analysis

In this principle, the interpreter may proceed to an analysis of the speech. The first question to ask is what kind of speech is being dealt with. Speeches may be of many different kinds, such as reasoned, logical argument, narrative, chronological sequence, descriptive, purely rhetorical, etc. An interpreter must first of all know what is important in their comments and what is secondary, what is essential and what accessory. He must, therefore, identify the main ideas, and know they are the main ideas.

Consecutive interpreting is considered equal to simultaneous interpreting in terms of applying the basic principle. They are the same as listening, understanding, analyzing, and re-expressing. In both cases the interpreter is indulging in the same basic intellectual activities. Jones (2002: 66).

Interpreting techniques are techniques which are used to facilitate an interpreter in reproducing the closest equivalent rendition from SL text into TL text. Those techniques are specifically elaborated below:

a. Reformulation

Jones (2002:80) stated that an interpreter needs to reformulate the wording of the original to maintain the right distance from the speaker. Long and complicated sentences are to be broken down into a series of easier, shorter ones; relative and subordinate clauses can be shifted around within a sentence; active clauses changed into passive(or vice versa) and so on. The interpreter must, therefore, seize upon reformulation as the tool that will enable him to deal with all kinds of difficulties while remaining as true as the possible speaker.

b. Salami Technique

Speakers, however, in simultaneous mode of interpreting may-indeed, usually do-use long, complicated sentences. The logical conclusion is that the interpreter must divide up the speaker's sentences into a number of short, self- contained ones and then link them as appropriate. Jones (1998) uses this technique as "salami" or a slicing up a sentence rather as one might cut slices of salami.

c. Efficiency in reformulation

Jones (1998: 106) stated that the simultaneous interpreter is constantly under pressure, having to produce his own interpretation at the same speed as the speaker, but with added burden of having to translate and not knowing where he is going, the need to be able to reformulate so as to express oneself efficiently exists for all languages, but it should be noted that for some languages it is more acute than others.

d. Simplification

An interpreter in every time of his works is sometimes faced with highly technical material. For such speeches, it is desirable to simplify a speech. (Jones, 1998:108) mentioned two reasons for making a simplification; it may be that the speech is so technical. In that case, the interpreter must at least try to save the essentials by simplification. Second, the speaker may be talking over the heads of his audience. The faithful rendering would just leave the audience confused. Jones added that the first duty of interpreter is not so much to be faithful but to maximize the communication.

e. Generalization

Jones (1998:112) states that an interpreter does not feel that technical simplification is necessary for either of the reasons mentioned above, but that to save time perhaps with a very fast speaker, a number of specific items mentioned can be expressed in one generic term. For example:

Speaker: "People take it for granted now to have a fridge and a freezer, the dish-water and the washing machine with a spin - dryer, a cooker and vacuum cleaner" The interpreter can generalize (in the sense of using a generic term) as follows:

Interpreter: "People take it for granted now to have all household electrical appliances" Jones (1998:112).

f. (Under duress and fast speaker)

The technique of omission cannot be avoided in transferring the message from source language to target language. Jones (1998:112) describes that the deletion of information can be the strategies when the interpreter faces under duress due to the technical term of a subject, mode of the expression of the speaker, and the speaker speaks too fast. Therefore, he suggested two ways that can be done- keep the essential elements and miss out only what is illustrative or in some way accessory such as asides, digressions, etc.

g. Summarizing

Adding information can also be the techniques which are frequently done by the

interpreter. Jones (1998: 1104) stresses that the interpreter should not edit what the speaker said in the source language in order to ensure full understanding on the part of the audience. He suggests the interpreter should add things. First, an interpreter may wish to recapitulate what a speaker has already said and what they themselves have already interpreted, if they feel the audience may have failed to grasp the point. Summarizing here is not being used in the sense of providing a summary that replaces the full text. It is a summary that is added to the full text.

h. Explanation
The interpreter maybe faced with notions, cultural, or institutional references that have no direct equivalent in the target language and it should be explained to the audience. However, the problem is that this takes time. The interpreter can use this technique of explanation if the notion delivered by the speaker is repeatedly in a speech. Then, the interpreter can explain its meaning the first time it is mentioned and thereafter refer to it an abbreviated form, thus saving time.

i. Anticipation
Jones (1998:116) suggests that an interpreter should take anticipation when he often begins a sentence without knowing exactly where the sentence is going. The anticipation can be possible from the context of a meeting. For instance, a discussion or negotiation delegations' positions or arguments will become known, return to points they have already made by other participants.

3. Methodology
This research applied a qualitative method to seek the types of techniques used by interpreters in three tourist destinations of North Sumatra. It used the product or the work of translation as corpus of analysis. The transcriptions of speeches were used as raw data. Data was collected at the tomb of the king Sidabutar, traditional house of Siwaluh Jabu Dokan village of North Sumatra. The data were in the form of oral interpretation from the interaction by the tour guide who acted as the interpreter, the local guide and the tour leader which were documented in audio recording media player (mp3 audio) with the source language of Indonesian and its rendition interpreted by the interpreter into English language. Those data were then transcribed into written texts. The secondary data were obtained from the observation and interview with the informants who knew the tour guide's background. This information was useful to explore the initial competency that has been owned by the interpreter. The interpreter who was in charge of conducting

the interpreting was also interviewed to get the background and identity of the interpreter.

4. Findings and Discussion
The findings of the data analysis revealed that there were two modes of interpreting used mostly- consecutive and liaison interpreting modes. Both interpreting modes had varied frequency. The most dominant technique was applied by the tour guide at the ancient tombs of kings Sidabutar which are tabulated below-

Table 1: Interpreting Techniques at the Tombs of Kings Sidabutar

No	Techniques of Interpreting	Counts	Percentage	Note
1.	Summarizing &Recapitulation	19	63.3	High
2.	Specification	2	6.66	Low
3.	Recapitulation	1	3.33	Very low
4.	Combination-Summarize Specification	1	3.33	Very Low
5.	Reformulation	1	3.33	Very low
6.	Omission	1	3.33	Very low

Table: 2 Interpreting Techniques at the Traditional House of Siwaluh Jabu

No	Techniques of Interpreting	Counts	Percentage	Note
1.	Summarizing &Recapitulation	5	41.66	High
2.	Explanation	2	16.66	Low

Thus, the results of the analysis showed a combination of summarizing with other techniques such as with explanation, specification, and reformulation. The use of summarizing technique aims to ensure a full understanding on the part of the audience in order to avoid from the failure to grasp the point uttered by the source language speaker. In consecutive mode, the interpreter has more time than in simultaneous mode. This time availability will enable the interpreter to add more information and to clarify what is unclear by the speaker. There are two different modes of interpreting applied by the tour guide when facilitating tourists at the ancient tomb of Raja Sidabutar and the traditional house of Siwaluh Jabu, namely;
The consecutive interpreting and liaison interpreting modes were mapped out as: the interaction model of the liaison interpreting in Siwaluh Jabu consisting of four parties with three different languages; Indonesian, English, and Greek.   The bilingual interpreter takes an important role to bridge the information in both language A and language B. Interpreter as a mediator of the monolingual speaker A in giving some information or ideas to monolingual B and then mediator 2 render the information to mono lingual C.

5. Conclusion
Some conclusions can be drawn as follow: It was found there were seven interpreting techniques applied to tourist activities at the tomb of King Sidabutar. The techniques included- the combination of Explanation and summarizing or Recapitulating technique, summarizing and Recapitulation technique, Specification

technique, combination of Summarizing and specification technique, reformulation technique, the combination of reformulation and summarizing technique, and omission technique. The most dominant interpreting techniques used by tour guides in interpreting the speech of the source language into the target language were summarizing and recapitulation technique (63.3%).

The most dominant interpreting techniques used by tour guides in interpreting the speech of the source language into the target language at the traditional house of Siwaluh Jabu was Summarizing or recapitulation technique (41.66%). There were two different modes of interpreting applied by the tour guides while facilitating tourists at the ancient Tombs of Kings Sidabutar and the traditional house of Siwaluh Jabu, namely; 1).consecutive interpreting mode and, 2). Liaison interpreting mode. In this study there was a new constellation found. the interaction model of the liaison interpreting in Siwaluh Jabu house consisted of four parties with three different languages; Indonesian, English, and Greek. It is to conclude that the most dominant translation techniques applied by the tour guides on two tourist attractions was summarizing or Recapitulation technique.

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