

INTEGRATION OF LINGUISTICS, PARALINGUISTICS AND EXTRALINGUISTICS FEATURES IN THE INTERPRETATION QUALITY OF DAYAK NGAJU'S RITUAL "TETEK PANTAN" IN CENTRAL KALIMANTAN GOVERNMENT

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Abstract

The Government of Central Kalimantan Province has a singular tradition in welcoming official government guests or delegations. This traditional ritual of the *Dayak Ngaju* is well-known as "*Tetek Pantan*", which symbolizes the cordiality and honor accorded by the *Bumi Tambun Bungai* – a historical name given to the Central Kalimantan Province and its people – to its visiting guests. This ritual is performed for guests who set foot for the first time in Central Kalimantan Province. Therefore, it will not be performed twice for the same persons on their successive visits. This ritual is led by a *Damang* or *Mantir Adat* (Customary Leader) of the *Dayak Ngaju* in the local *Dayak Ngaju* language. Therefore, an interpreter assumes a crucial role in delivering the message of the *Damang/Mantir Adat* from the local language to the target language (English) of the audience (guests). In this manner, the original message of the speaker can be accurately conveyed to the audience. In this respect, such an interpreter must have the necessary competence and skill to speak as well as to understand the local *Dayak Ngaju* language. Otherwise, the communication between the speakers will not proceed smoothly. Viewed from the perspective of language as a communication tool, the results of this study demonstrate that the quality of interpretation in this ritual does not merely depend on linguistic features (vocabulary and grammar), but it is also greatly influenced by paralinguistic features (pronunciation, articulation, intonation). In addition to those features, message accuracy should take into account extralinguistic features such as: specialized

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knowledge, ethnic background, noise, gestures and eye contact which also build strong effects towards the oral interpretation quality.

Key words: interpretation, linguistics, paralinguistics, extralinguistics.

Abstrak

Pemerintah Provinsi Kalimantan Tengah memiliki tradisi unik dalam penyambutan tamu atau delegasi resmi pemerintah. Tradisi tersebut dikenal dengan Ritual *Dayak Ngaju* "Tetek Pantan" yang menggambarkan penerimaan dan penghormatan *Bumi Tambun Bungai*; julukan bersejarah untuk Provinsi Kalimantan Tengah, serta masyarakatnya kepada para tamu yang datang berkunjung ke Provinsi Kalimantan Tengah. Ritual ini diadakan bagi tamu yang pertama kali menginjakkan kaki di Provinsi Kalimantan Tengah; oleh karena itu ritual ini tidak diadakan dua kali untuk tamu yang sama pada kunjungan berikutnya. Ritual ini dipandu oleh seorang Damang atau Mantir Adat (Tokoh Adat) Dayak Ngaju yang menggunakan bahasa lokal (Dayak Ngaju) selama ritual berlangsung. Oleh karena itu, penerjemah memegang peranan penting dalam penyampaian pesan dari (bahasa lokal) yang dituturkan Damang/ Mantir Adat kepada penerima pesan (para tamu) ke dalam bahasa sasaran (Bahasa Inggris), sehingga pesan yang disampaikan oleh pembicara dapat diterima dengan baik oleh pendengar/ penerima pesan. Dalam cakupan ini, seorang penerjemah dituntut harus memiliki kemampuan dan keterampilan dalam menuturkan dan memahami bahasa lokal; Dayak Ngaju. Jika tidak, komunikasi antar penutur tidak dapat berjalan baik. Dilihat dari sudut pandang bahasa sebagai sebuah alat komunikasi, hasil studi ini menunjukkan bahwa kualitas penerjemahan lisan dalam ritual ini tidak hanya bergantung pada aspek linguistik (perbendaharaan kata dan tata bahasa), tapi juga sangat dipengaruhi oleh aspek paralinguistik (pengucapan, artikulasi, dan intonasi). Selain itu, keakuratan penyampaian pesan harus mempertimbangkan lebih banyak aspek ekstralinguistik seperti: pengetahuan khusus, latar belakang budaya,

kebisingan, bahasa tubuh dan kontak mata yang juga tidak kalah penting memengaruhi kualitas penerjemahan lisan.

Kata Kunci: penerjemahan, linguistik, paralinguistik, ekstralinguistik.

1. INTRODUCTION

1.1. Background of Study

In communication, we do not only use linguistic features and as speakers, we also share non verbal features that convey meaning. Both listeners and speakers use non-verbal resources to communicate their purpose and many of these extralinguistic signs are unconscious and cultural-bound. Either linguistics or non-linguistics, we use signs to express and interpret meaning (Centro Documentacion De Estudios Y Oposiciones).

Since interpretation differs from translating primarily because of the pressures of time and exigencies of the setting (Nida, 1964), the interpretation quality of delivering the message accuracy in a limited time needs to be prioritized.

Therefore, this study aims to figure out how the integration of linguistic, paralinguistic and extralinguistic features of oral interpretation quality in interpreting the Ritual "*Tetek Pantan*" may allow the listeners to have a complete understanding of the whole ritual process.

1.2. Theory

To understand the nature of translation, the focus should not be on different types of discourse but on the processes and procedures involved in any and all kinds of interlingual communication (Bell, 1987). As stated by Nida (1964), instead of speaking of theories of translation, we should perhaps speak more about various approaches to the task of translating, different orientations which provide helpful insight, and diverse ways of talking about how a message can be transferred from one language to another. Therefore, this study should not be regarded as a competitive study, but as complementary and supplementary to the previous studies.

1.3. Methodology

The method used in interpreting the Ritual "*Tetek Pantan*" is consecutive interpreting. Consecutive interpretation is a technique in which the interpreter serves as an intermediary between the speakers. The interpreter listens to the speech and the speaker pauses and allows the interpreter to repeat their statements into the target language (in this study, the target language is English). The interpreter begins interpreting after the speaker has paused.

The research methodology utilized in this research is both quantitative and qualitative data. The quantitative data were obtained from: (1) questionnaires of oral interpretation quality in 2017-2018, and (2) questionnaires of message accuracy in interpretation 2017-2018, while the qualitative data combined two types of data collection methods: (1) in-depth interviews and (2) participant observation of which the interpreter directly observed and participated in the ritual.

The features set and developed to measure the oral interpretation quality are: (1) the questionnaire of oral interpretation quality is based on the parameters set by the Cabinet Secretariat of the Republic of Indonesia, as Fostering Institution of the Indonesian Government Translators-Interpreters, (Table.1) which includes the message accuracy, linguistic features (vocabularies and grammar), paralinguistic features (pronunciation, articulation, intonation), personal performance (protocol, physical appearance, and punctuality), and (2) the developed questionnaire of extralinguistic features for message accuracy (Table.2).

2. ANALYSIS

In this analysis, detailed elaboration will be provided to explore the process of the ritual, the utterances spoken by the Customary Leader and its interpretation in English.

2.1. The Process of the Ritual "*Tetek Patan*"

Historically, the Ritual “*Tetek Pantan*” aims to welcome and honor official guests arriving from outside Central Kalimantan Province. “*Tetek Pantan*” itself has four types, namely *Timpung*, *Bahalai*, *Balanga*, and *Garantung*. All types consist of several steps and uses almost similar properties during its process. This study, nonetheless chooses the *Timpung* type since it is the type most performed. Although the ritual is usually simplified considering the time provided for the ritual is only limited to approximately 7-10 minutes, it still covers the essence of the ritual itself, and here lies the interpreter’s hard work; delivering accurate and informative messages while sticking to the tight time schedule.

This ritual mostly takes place at Tjilik Riwut Airport, Palangka Raya, Central Kalimantan, and is performed before guests enter into the airport lobby. The ritual process is elaborated as follow:

2.2.1. Mamapas

The first step of this ritual is *Mamapas* which means to wipe the guest’s whole body using red *Sawang* leaves which are dipped into water beforehand. The water into which the leaves are dipped is to be put in a *Sangku*. *Sangku* is a traditional cup or bowl made of bronze, while *Sawang* is a Dayak’s name for the plant *Cordyline Fruticosa* L.A. Cheval. The plant is culturally and spiritually believed to possess magical power and its leaves are usually used in most Dayak’s rituals. The following are the local utterances spoken by *Damang/Mantir Adat* as well as its interpretation.

“*Mapas ku ikau akan pambelelep andau mangat belep kea kare sial kahawe, dahiang baya*” (I am sweeping you to the west so any bad lucks will be also sunk away like the sunset. *In Dayak Ngaju’s culture, west direction and anything directed to the west is mostly considered “bad” or brings bad luck) – The customary leader sweeps the guest to the west direction using *Sawang* leaves which had been already dipped into a *Sangku* filled with water.

“*Mapasku ikau akan likut mangat nalikut kea taluh papa, kasingen kahiri uluh*” (I am sweeping you to the back so all bad things, envy and grudge will just stand at your back)- The customary leader sweeps the

guest backward using *Sawang* leaves which had been already dipped into a *Sangku* filled with water.

"Mapasku ikau ka ngambu mangat ngambu-ngambu kea kare tarung sarita pangkat galar" (I am sweeping you upwards so your pride and wealth will be also lifted up)- The customary leader sweeps the guest backward using *Sawang* leaves which had been already dipped into a *Sangku* filled with water.

2.2.2. Manijak Tenteluh

The second step is *Manijak Tenteluh* in which the guest is allowed to step on an egg which was placed on a grindstone. The egg used in this ritual is of a free-range chicken because it is considered indigenous to the area owing to the fact that the chickens are raised using traditional free range production techniques. The following is the utterance and its interpretation on this step.

"Tuh keleh ikau tijak tanteluh dengan pai gantaum mangat sadingen kelau tanteluh kea biti berengmu, kute kea hambaruanmu batekang kelau batu je tijak tuh" (Now, please step on the egg with your right foot for the egg symbolizes your health and the grindstone symbolizes your strong soul. *In Dayak Ngaju's culture, "right" side is considered to be prioritized than "left" side, therefore almost things begin with right including your right foot in this ritual) -The guest breaks the egg with his right foot then moves forward).

2.2.3. Manetek Patan

Once the guest has stepped on the egg, the customary leader will ask him/her to perform the core step of this ritual which is the *"Tetek Pantan"*. It is the third step and before the guest folds the traditional clothes which cover the *Timpung* (a particular log named *Gahung*), he/she will be asked several questions. Having answered the questions, the guest is allowed to fold the traditional cloth which covers the *Timpung* from the left side to the right one. Then, he/she folds another cloth from the right side to the left until both cloths meet at the center. Next, the guest will lift both cloths up together with the customary leader while *Manukiw*. *Manukiw* is a yell sounding like *"lu...lu...lu....kiw"*, which signals the

happiness of all people to welcome the guest. Afterwards, the guest will split the log apart. The following is the utterance and its interpretation on this step.

“*Sahelu bara menetek pantan, tege pire-pire je taluh isekku:*

(Before you split this *Pantan* apart, there are several questions you need to answer)

- *Eweh aran Bapak/Ibu?* (What is your name, Sir/Madam?)
- *Bara kueh lewu huma Bapak/Ibu?* (Where do you come from?)
- *Narai taluh kahandak je mimbit pandumah sampai akan hetuh?* (What is your purpose of coming here?)
- *Pire biti kakare uluh hayak hung pandumah tuh?* (How many people are coming with you on this visit?)

“*Mbalun muh bahalai tuh bara silan sambil ka gantau, limbas te mbalun je ije tinai bara silan gantau ka sambil uka due bahalai tuh hasampuk tu bentuk*” (Please kindly fold the cloth from the left to the right side, and fold another one from the right to the left until both meet at the center)-The guest folds the traditional cloths until both meet at the centre.

“*Mangkat bahalai tuh ka ngambu telu kali gantung-gantung sambil manukiw hayak-hayak*” (Please kindly lift this cloths upward three times while yelling *Manukiw* together like I do as a sign of our happiness on your visit)-The guest lifts the cloths upward three times while yelling *Manukiw Lu...lu...lu...lu....lu....kiw.....* (yelling of happiness).

“*Netek pantan tuh hapan Mandau sampai bagetus mangat bagetus kea kare cilaka bahaya je mahalang kare rancana tuntang gawi katahin tu hetuh*” (Please kindly split this *Pantan* apart using this *Mandau*. It symbolizes that you have split apart any dangers, obstacles and problems which may block your ways of working).

2.2.4. Hajamuk

The last step of this ritual is *Hajamuk*, which is an action of applying powder on the face. The powder utilized in this ritual is ground from the best selected local rice. Completing this entire process, the guest will be given a glass of water to drink and then he/she will be allowed to enter the airport lobby.

"Tuh keleh itah hajamuk hakasai tanda ikei hanjak sanang manambang pandumah kawan pahari tuntang tanda kapakat itah" (Now, let us apply the powder on our faces which symbolizes our happiness and friendship in welcoming your visit. *The powder is made of ground best selected local rice). - The guest is asked to apply the powder on the face of the customary leader and reciprocally, the customary leader also applies powder on the guest's face).

The asterisk sign (*) given after the interpretation of the customary leader's utterance was a brief additional information related to culture and belief given by the interpreter for guests or listeners in the hope that they will not just follow the ritual but they will also understand the meaning together with the properties used.

3. STUDY RESULTS

The data used in this study is obtained from four (4) questionnaires of oral interpretation quality in 2017-2018 and twenty (20) questionnaires of accuracy message in 2017-2018. The questionnaires of oral interpretation quality is based on the parameters set by the Cabinet Secretariat of the Republic of Indonesia, while the questionnaires of message accuracy was developed by the researcher.

Table 1. shows the questionnaires of oral interpretation quality in 2017-2018. The column of No. (Number) indicates the sequence of guest visits according to the dates as follow: (1) Visit on May 11, 2017, of Jochen Flasbarth, State Secretary of the Federal Ministry for the Environment, Nature Conservation, Building and Nuclear Safety, Germany; (2) The visit on May 12, 2017, of Erick Solheim, Executive Director, United Nations Environment Programme; (3) The visit on September 22, 2017, of Norway Ambassador to Indonesia; and (4) The visit on January 16, 2018, from a representative of the Nepal Government.

Table.1 Questionnaires Result of Oral Interpretation Quality in 2017-2018

No	Message Accuracy	Linguistics Features		Paralinguistics Features			Personal Performance		
		Vocabulary	Grammar	Pronunciation	Articulation	Intonation	Protocol	Physical Appearance	Punctuality
1	B	B	B	B	B	B	A	A	A
2	B	B	B	B	B	B	A	A	A
3	B	B	B	B	B	B	A	A	A
4	A	A	A	A	B	B	A	A	A

3.1. Linguistic and Paralinguistic Features

The questionnaires were scored by guests with the score category: A= Very Good, B= Good, C= Fairly, D= Bad, as set by the Cabinet Secretariat of the Republic of Indonesia. The questionnaires results in Table.1 obviously show how both linguistic and paralinguistic features highly influence the oral interpretation quality. This is proved by the high scores given – mostly A (Very Good) and B (Good) – which means the features set at the questionnaires play an important role in delivering the message between speakers. The results affirm how important the mastery of vocabulary and grammar is; without it the interpretation may be misleading or even meaningless. No matter what the case may be, linguistic features are still the main capitals for interpretation quality.

Some scholars reserve the term paralinguistics to specific non-linguistic features of communication, such as body language, and prefer the term “prosodic” to deal with those language elements which are part of the phonological system of language (Centro Documentacion De Estudios Y Oposiciones). As also explained in Centro Documentacion De Estudios Y Oposiciones, intonation and stress are the main prosodic features operative in English. They do not exactly serve to identify the word-forms of which the utterance is composed and yet they are essential in the decoding of a message. Debatable as it is, voice quality may have both a psychological and a cultural component as it refers to “the permanent background vocal invariable for an individual’s speech” (Crystal, 1969). These features also become essential and complex when it comes to oral interpretation because the same word may vary in meaning when we apply different pronunciation, articulation, and intonation. Consequently, the paralinguistic features somehow cannot be separated from linguistic features.

3.2. Extra Linguistic Features

The questionnaires on message accuracy were shared with and graded by 20 foreign listeners of which 5 listeners were assigned for each guest’s visit. The researcher developed the score categories of A= Very

Influential, B= Influential, C= Less Influential, D= Not Influential. Learning and observing the setting in which the ritual was performed, the researcher determined several extra linguistic features which were considered influential in the interpretation quality. Those features are specialized knowledge; the knowledge related to the interpretation topic which is culture, ethnic background since the ritual was visibly and spiritually related to culture and belief, noise; for this kind of event involves many people so human voice and other technical stuff disturbance are almost inevitable during the interpretation, and gesture and eye contact which make it easy for us to convey what we or others intend to deliver. The column of No. (Number) indicates the sequence of guest visits according to the dates as also shown in Table.1.

Table.2 Extralinguistics Features of Message Accuracy

No	Message Accuracy				
		1. Specialized Knowledge	2. Ethnic Background	3. Noise	4. Gestures and Eye Contact
1	Listener 1	A	B	B	A
	Listener 2	A	B	B	A
	Listener 3	A	B	B	A
	Listener 4	A	A	B	A
	Listener 5	A	A	B	A
2	Listener 1	A	B	A	A
	Listener 2	A	B	A	A
	Listener 3	A	A	B	A
	Listener 4	A	B	B	B
	Listener 5	A	B	B	B
3	Listener 1	A	B	B	A
	Listener 2	A	A	B	A
	Listener 3	A	B	A	A
	Listener 4	A	B	A	A
	Listener 5	A	B	A	A
4	Listener 1	A	B	A	A
	Listener 2	A	A	A	A
	Listener 3	A	A	A	A
	Listener 4	A	B	A	B
	Listener 5	A	B	A	B

The question asked for each feature is: (1) **Specialized knowledge**- How influential is the specialized knowledge of interpreter regarding Dayak Ngaju's culture and language in interpreting the ritual? (2) **Ethnic background**- How influential is the ethnic background including the culture; belief and properties used in ritual to help you understand it? (3) **Noise**- How influential is the noise of people voice and other technical stuff disturbance during the process of ritual distract you from understanding the ritual? (4) **Gesture and eye contact**- How influential are the gesture and eye contact of interpreter to help you understand the ritual?

The results show that the scores A (Very Influential) and B (Influential) are most frequently given towards all features. They somehow affirm that general language theories would show how different aspects of behavior (visible and audible) function together (Adam Kendon, 1977).

Regarding the specialized knowledge and ethnic background, it is obvious that interactants (in this respect means interpreter and speakers) do influence one another, often toward either divergence or congruence of behaviors, depending in part on a variety of potentially impinging factors, including cultural backgrounds, attitudes toward the interaction, and characteristics of the social situation (Jones, Le Baron, 2002). The data have shown that specialized knowledge of interpreter about Dayak Ngaju's language and culture is very influential because without having fluency in local language, it is impossible to interpret the ritual which was uttered in Dayak Ngaju language. It is very clear that all foreign guests agreed that specialized knowledge was so badly needed in this kind of cultural event.

Whether we realize it or not, the noise when a communication occurs may influence the message accuracy. This was proved by the questionnaires and the interview conducted on the feature. Most listeners said that the noise (both people voice, properties and technical stuff noise) occurring during the interpretation distracted their reception of the message transferred. It is clear that noise is one of the important factors that affects communication as stated by de Waard and Nida (1986)

reflecting the importance of a number of basic elements in communication theory, namely, source, message, receptor, feedback, noise, setting, and medium.

When we talk, especially face-to-face interaction, vocal and visible behaviors are coordinated in ways that provide for our mutual performance (de Waard and Nida, 1986). It is what the interpreter always tries to apply when interpreting, not only does she depend on her verbal communication, she also practices non verbal communication including gestures by moving her hands, positioning her body, and directing her eye contact which turned to bring a huge impact.

On the other hand, we may say that the impact of verbal message is largely dependent upon judgements of those non verbal communication and extralinguistic features (de Waard and Nida, 1986). Ladmiral (1972) has treated a variety of psychological factors which influence the ways in which linguistics and cultural elements in communication are processed by the mind.

4. CONCLUSION

Having learned the analysis and results of the study, we should say that language may be interpreted as a series of habits that use the voice to communicate. As also stated by Nida (1964) that this set of habits has developed within society, is transmitted by society, and is learned within a social setting. Again, regarding oral interpretation in this study, we need to frame things in our mind that in interpreting sociocultural context, we should not only rely on linguistic features, however, beyond that, we should consider the paralinguistic and extralinguistic features which take similar roles in conveying the message in communication between speakers. In other words, these three features; linguistic, paralinguistic and extralinguistic need to be integrated when applying oral interpretation.

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