

**COMPETENCY LEVEL OF COMMUNITY INTERPRETERS IN RELIGIOUS
SETTING DELIVERED BY EV. JOHN HARTMAN AND PS. BENNY HINN**

Febrina S.L.Lumbantobing

Email : febrinalumbantobing@uhn.ac.id

Fakultas Keguruan dan Ilmu Pendidikan Universitas HKBP Nommensen Medan, Indonesia

Abstrak

Latar belakang pendidikan dan keilmuan tidak dapat menjamin kompetensi Interpreter dan keberhasilan proses interpretasi. Hal ini bertujuan untuk mengukur tingkat kompetensi dua orang Juru Pelayanan Masyarakat di lingkungan keagamaan, yang ditinjau dari aspek: (1) penguasaan ilmu; (2) keterampilan interpretasi yang diterapkan oleh masing-masing Interpreter; (3) sikap penafsir; dan (4) perilaku mereka selama proses interpretasi. Metodologi penelitian yang diterapkan dalam penelitian ini mengacu pada deskriptif kualitatif berdasarkan konsep kompetensi interpreter untuk menilai kompetensi (pengetahuan, keterampilan, sikap, dan perilaku) setiap interpreter. Hasil analisis data pada penelitian ini menunjukkan bahwa: (1) penguasaan pengetahuan Interpreter (meliputi kompetensi linguistik, kompetensi tematik, dan kompetensi budaya) tergolong sangat baik; (2) berbagai keterampilan yang dimiliki oleh kedua interpreter adalah keterampilan berbicara di depan umum, keterampilan mentransfer makna, keterampilan interpersonal, keterampilan mengingat, keterampilan berpikir cepat, keterampilan kognitif, dan keterampilan menggunakan metode dan teknik interpretasi; (3) beberapa sikap yang diterapkan oleh Interpreter adalah ketahanan kerja yang baik, profesional, bertanggung jawab, mampu bekerja dalam tim atau dengan orang lain; dan (4) kedua Interpreter juga menerapkan berbagai perilaku yang sesuai seperti: mampu berpakaian sesuai profesi dan kondisi kerja, percaya diri, menjaga kontak mata dengan audiens, mengontrol suara dengan baik, tetap tenang selama proses Interpretasi, dan perilaku lainnya.

Kata Kunci: Interpreter, Kompetensi, Interpretasi Berturut-Turut, Berturut-Turut

Abstract

Educational and scientific background cannot guarantee the competence of the Interpreter and the success of the interpretation process. This aims to measure the level of competence of two Public Service Officers in a religious environment, which is reviewed from the aspects of: (1) mastery of knowledge; (2) interpretation skills applied by each Interpreter; (3) interpreter attitudes; and (4) their behavior during the interpretation process. The research methodology applied in this study refers to qualitative descriptive based on the concept of interpreter competence to assess the competence (knowledge, skills, attitudes, and behavior) of each interpreter. The results of data analysis in this study indicate that: (1) the Interpreter's mastery of knowledge (including linguistic competence, thematic competence, and cultural competence) is classified as very good; (2) various skills possessed by both interpreters are public speaking skills, meaning transfer skills, interpersonal skills, memory skills, quick thinking skills, cognitive skills, and skills in using interpretation methods and techniques; (3) several attitudes applied by the Interpreter are good work resilience, professional, responsible, able to work in a team or with others; and (4) both interpreters also apply various appropriate behaviors such as: being able to dress according to the profession and working conditions, being self-confident, maintaining eye contact with the audience, controlling their voice well, remaining calm during the interpretation process, and other behaviors.

Kata Kunci: : Interpreter, Competence, Consecutive, Consecutive Interpreting

Introduction

Globalization has developed interpreting activities. Interpreters act as important mediators in global communication; and they play an important role in life along with the emergence of global communication between countries (da Silva et al., 2018). Globalization significantly affects the interpretation practices in Indonesia. One of the main factors which influence it is the inrush of information and knowledge brought by tourists to Indonesia. The facts show that mostly, tourists need people who are native to Indonesian, and the Indonesians also need people who are fluent in English to interact with foreigners (Pokorn & Mikolič Južnič, 2020).

Unfortunately, the condition that usually happens is that the interpreter is replaced by a tour-guide. The crucial aspect concerning this is that the position and role of an interpreter as a mediator should not have been replaced by a tour-guide, since the two have different qualifications and procedures (Julianti, 2018). Moreover, since many foreigners have visited Indonesia, interpretation is starting to become more common here. This significantly affects many areas of our lives, one of which is religion (Hale et al., 2019).

In terms of religion, it is no longer a rare occasion when an evangelist from overseas joins an evangelism program in Indonesia. This is shown by the emergence of various religious activities in Indonesia, both directly and through electronic media (such as television), where foreigners serve as the preachers. These events, which present foreigners, will certainly involve an interpreter to serve as a mediator between the preacher (e.g., an evangelist or preacher) and the listeners or audience (Filipovic & Abad Vergara, 2018).

Those who are in charge of translating sermons in various religious events (in a place of worship) are called community interpreters. Essentially, community interpreting is used in the public service sector to facilitate communication between employees and laypeople. Some of the examples include police stations, immigration, social welfare, medical and mental health centers, schools, places of worship, and religious or other organizations events (Chmiel et al., 2018).

An interpreter, especially the aforementioned type, must possess special skills and competence to excel. They must constantly improve their skills in their job. They will not be able to deliver messages smoothly, precisely, as well as accurately if they do not have the proper skills - and they will also be deemed unprofessional. Moreover, the discussion around religion is a very sensitive matter (Chen et al., 2020). Therefore, not everyone can serve as a community interpreter. That being said, a community interpreter must fulfill the requirements of a competent interpreter; otherwise, the consequences will be severe (Wu et al., 2019).

This dissertation discusses community interpreters' interpreting competence in religious events in Indonesia, which includes two interpreters who serve as mediators between the speaker (usually a Priest or Evangelist) and the audience (usually all Christians throughout Indonesia). Both religious services are done by using English. Ev. John Hartman, an American Evangelist, conducts a spiritual refreshment program in the form of lectures or sermons. Meanwhile, Ps. Benny Hinn, an Evangelist from Israel, conducts a revival meeting (KKR). Each event is translated by two different interpreters (Brandl et al., 2020).

The phenomenon found from the results of observations of the two interpreters who become the subjects of this research is that neither of the two interpreters possess a scientific field of Linguistics and Theology. Furthermore, both of them have never attended any special training related to language interpretation (such as public speaking, note-taking, etc) to hone their skills in interpreting. However, both are actually very fluent in translating the events, as well as the whole series of the religious activities, from English to Indonesian (Wood et al., 2018). This is one of the things which motivates the researcher to use the interpreters' interpreting competence in the religious events as the object of this dissertation (Van de Putte et al., 2018).

Furthermore, the researcher is also interested in the aforementioned topic since the researcher

finds that there are still relatively few research that focus on interpreter's competence compared to the ones discussing translation (Krystallidou et al., 2018). As for the various research in the field of interpretation that is examined by the researcher; mostly just discuss the strategies and techniques of interpretation, factors which influence an interpretation; as well as the quality of the interpretation. Until now, there seems to be no research that discuss community interpreters's competence in religious events (Lundin et al., 2018).

The problem formulation of this dissertation consists of: (1) How is the mastery of knowledge of the interpreters who serve in the religious events led by both Ev. John Hartman and Ps. Benny Hinn, based on videotape interpretation?; (2) What interpreting skills are possessed by the interpreters who serve in the religious events led by both Ev. John Hartman and Ps Benny Hinn?; (3) How is the status of the work attitude of the interpreters who serve in the religious events led by both Ev. John Hartman and Ps Benny Hinn during their interpretation; and (4) How is the behavior of the interpreters who serve in the religious events led by both Ev. John Hartman and Ps. Benny Hinn during their interpretation?

Literature Review, Concepts, and Theoretical Framework

Literature Review

The research done for this paper has been supported by some earlier research on interpretation. However, this dissertation certainly has a very different focus. First, Dyah Ayu Nila's research (2008) entitled, "The Identification of the Relationship Between the Factors Involved in Oral Translation, the Strategies, as well as the Techniques Applied by the Interpreter in a Revival Meeting Called "Miracle Crusade – This is Your Day" on the Quality of the Oral Translation", is used as a reference in this dissertation, since interpreter's competence is also discussed here. However, there is a difference in the main focus of the research, in which the focus of the latter is on the measurement of the interpreters' competence in religious activities. In Dyah's research, this topic is not fully explained since it is not the main focus. Another thing which distinguishes the two research lies in the data collection and analyzation methods (Amanda, 2024).

Next, Umi Pujiyanti (Bruno et al., 2019) tries to examine the simultaneous interpretation, along with the relationship between the technical and non-technical factors, strategies, and techniques of interpretation on the interpretation quality in the 2008 JARI Indonesia Roundtable event. It is apparent that the research object is similar to Dyah's, namely the identification of the relation between the factors involved in interpretation, the strategies or techniques, as well as the quality of the interpretation. Another similarity is that the competency of the interpreter is not specifically described and does not become the focus of the research (Rahmawati et al., 2022). Therefore, it is different from what the researcher is doing in this dissertation, both in terms of the mode of interpretation and the elements studied. The mode of interpretation studied in this dissertation is consecutive interpretation, while the main focus is the interpreters' interpreting competence.

Meanwhile, Jana Zidar Forte (Garai-Fodor, 2022) provides an overview of the interpreting competencies which must be possessed by an interpreter, as well as the things which can help to develop those competencies through mastery of interpretation techniques and strategies. Despite the fact that there is an explanation of interpreting competence, the emphasis of this research is on the techniques and strategies (Mirza Suzani, 2019). The explanation of the interpreting competence is still limited. Several components regarding the knowledge and skills of the interpreter are not clearly explained yet. This is what differentiates it from this dissertation, since the interpreter's interpreting competence is the focus here.

Lastly, Hany Ibrahim, Ahmad Ibrahim, and Ayman Elesery (2014) also assess the ability of learners in the Faculty of Arts at Qassim University in doing consecutive interpretations. Seen from

various aspects, it is once again different from this dissertation. The first difference lies in the focus of the research, where it merely focuses on the skills owned by the EFL learners when doing consecutive interpretations; whereas the focus of this dissertation is not just on interpreting skills, instead it also covers the knowledge, attitudes, even the behavior of the interpreters. The second difference lies in the subject. The subjects of that research are students at the university level who perform language interpretation activities; while the subjects for this dissertation are experienced interpreters. Lastly, the research method is also different, especially the data analysis technique, in which Hany et.al., utilize scoring rubric in their research; while this dissertation uses rater assessment to measure the interpreter's interpreting competence (Xu, 2018).

Theoretical Framework

Interpreting Competence Theory

The interpreting competence theory referred to by the researcher to analyze the research data is based on competency parameters provided by NAATI (National Accreditation Authority for Translators and Interpreters). However, not all competency components formulated by NAATI are used. Two components, such as research competence and technological competence, are excluded - since they cannot be observed through the interpretation activities done by both research subjects (Zhu & Aryadoust, 2023).

The component of interpreters' competence does not only refer to their knowledge and skills; instead, it is also related to their attitude and behavior. In other words, mastery of knowledge and good skills are not enough for an interpreter to be competent. Without the appropriate attitude and behavior, the rest will still be useless. However, those two components (attitude and behavior) are not explained clearly in the competency standards put forward by the NAATI. Therefore, the theoretical concepts used to answer the third and fourth problem formulations in this paper are the concepts provided by Franz Pochhacker, Gile, and Gentile (Xu, 2018).

Likert Scale Theory

Likert Scale is used to assess the four competency components possessed by the the research subjects - and it will also be used to examine the competency of each of them. The rating starts with 1 (very bad) to 5 (very good).

Method

This research uses a qualitative descriptive approach with a case-study strategy (see Creswell, 2017). The main research data are oral data collected through questionnaires, interviews, and documentation. The data are analyzed through several stages, including data condensation, data display, conclusion drawing, and verification. The results are then presented in a formal way, namely through tables; as well as in an informal way, namely by using words or sentences (Kastrin & Hristovski, 2021).

Result And Discussion

Interpreters' Mastery of Knowledge

The mastery of knowledge of the research subjects includes various components, such as: (a) comprehension of religious theory based on the types and themes of the activities being interpreted; (b) mastery of spoken variety in English and Indonesian; (c) mastery of terminology in the area of Christianity in both the SL and TL; (d) mastery of the grammatical structure of English (TSu) and Indonesian (TSa); (e) mastery of English-speaking culture and Indonesian-speaking culture; (f) mastery of interpretation methods and techniques; as well as (g) mastery of English and Indonesian

Overall, the mastery of knowledge of the research subjects can be categorized as 'very good' (with an overall percentage of 92% for the first interpreter, and 87% for the second interpreter). From the rating of the aforementioned components provided by the rater, it can be concluded that both interpreters have enough knowledge to interpret sermons and a series of Revival Meeting activities from English to Indonesian.

Interpreters' Skills

Some of the skills possessed by the research subjects (as described in the table above) include: Public-speaking Skill; Interpersonal Skills; Meaning-transfer Skill; Memory Skills; Quick-thinking Skills; Cognitive Skills; as well as skills in applying the correct methods and techniques of consecutive interpretation (Interpreting Skill). Each receives a different assessment based on what is seen through the video recording of the interpretation.

The highest rating for the first interpreter is in the public-speaking skill, where the overall rating of all three raters is 15, while the rating percentage is 100%. As for the lowest rating for the first interpreter, it lies in the following skills: (a) memory skill; (b) quick-thinking skill; and (c) cognitive skill. The ratings for each component are 12 - with a percentage of 80%. These skills are in fact related to each other. Therefore, the rating obtained for each of them will certainly be proportional. Overall, the rating of skills for the first interpreter shows that the interpreter has very good interpreting skills (i.e. with an overall rating of 90 and a percentage of 86%). It is therefore in accordance with this interpreter's performance during the event. The skills have allowed the interpreter to translate Ev. John Hartman's preach to Indonesian (Albl-Mikasa & Tiselius, 2021).

As for the second interpreter, the highest rating also lies in the public-speaking skill (with an overall rating of 14 and a percentage of 93%). Meanwhile, the lowest rating lies in the following skills: meaning-transfer skill, memory skill, quick-thinking skill, cognitive skill, and interpreting skill. These skills receive a total rating of 13 and a percentage of 87% from all three raters. Even though their ratings are the lowest, the overall skill components still belong to the 'very good' category.

Interpreters' Work Attitude

Through the results of observations and ratings done by the researcher and two other raters, there are several things which can serve as the conclusions. First, there are seven components of work attitude shown by the research subjects, namely: (i) work endurance; (ii) professional attitude; (iii) responsibility; (iv) good emotional stability; (v) good cooperation with others; (vi) ability to maintain impartiality; (vii) ability to be proactive in serving; (viii) tactful attitude; (ix) quick response; and (x) optimist (Pöchhacker, 2022).

Second, of the ten components of work attitude, there are six (6) components possessed by the first interpreter that receive 'very good' rating by the rater. As for the second interpreter, there are seven (7) components which receive 'very good' rating from all three raters. Furthermore, the components of work attitude of the subjects that both receive perfect ratings include: work endurance, responsibility, good emotional stability, and good attitude in maintaining impartiality (with a percentage of 100%).

Third, if one observes the evaluation of all components of work attitude possessed by the research subjects, it can also be concluded that all of them have work attitudes which make each of them looks like a professional and competent interpreter. It is proven by the high rating of their work attitude (97% for the first interpreter and 98% for the second interpreter).

Interpreters' Behavior Pattern

The behaviors observed are: (i) overall appearance; (ii) voice control; (iii) posture during the

interpretation; (iv) on-stage behavior; (v) confidence; (vi) eye contact with the audience; and (vii) calmness during the interpretation (Haghani, 2023).

The first interpreter's 'behavior' during the event can be said to be almost perfect (with a total rating of 103 and a percentage of 98%). The second interpreter, who serves in the religious event led by Ps. Benny Hinn, also has a very high rating on the components of 'behavior' (with a total of 98 and a percentage of 93%).

Research Novelties

The findings of this research can be described as follows: First, an interpreter's competence is not wholly affected by their level of education, occupation, or certificates. This is proven through the interpretation done by both research subjects who serve in the sermons. Both do not have a scientific background in linguistics or English, yet they are very fluent in English (as the SL) and Indonesian (as the TL) - both in terms of language structure and culture. Furthermore, interpreter is also not their real occupation, since both are actually Evangelists. Finally, they also do not have a translator or interpreter certificate (KARAASLAN et al., 2018). Despite all that, each has managed to interpret the sermon orally in a very well and fluent manner (Apiola et al., 2022). Therefore, it is certainly not in line with the qualifications of interpreters in Indonesia, since this research proves that a high level of education and excellent score of language certificates do not always guarantee someone's competence and the quality of his or her interpretation (Kuang & Zheng, 2022).

Second, one of the parameters to measure an interpreter's competence is whether or not they have note-taking skills, since it is one of the skills for measuring parameters in the NAATI standard, hence considered as necessary for an interpreter. However, in reality, it is not really needed by an interpreter, especially whose job is to interpret sermons or religious meetings. This is due to the limited time that the interpreter has. In practice, note-taking can actually affect one's concentration when listening to the speaker, hence disturbing their ability to think quickly (Noerrofi'a & Bahri, 2019).

Third, the work attitude and patterns of behavior of an interpreter on-stage (during the interpretation) can greatly affect the quality of their interpretation. This is not in accordance with the existing concept; which states that having linguistic and cultural knowledge, as well as interpreting skills, is enough to determine an interpreter's competence. In other words, mastery of knowledge (both linguistics and culture) and interpreting skills still need to be supported by good work attitude and appropriate behavior, so as to improve the interpreter's competence (Sasmita et al., 2018).

Conclusion

Overall, the competency level of both interpreters is very good, even though there are differences in the ratings of several components. However, the difference is not so significant, as shown by the slight differences in the rating of the interpreters' competence. The percentage of the knowledge component obtained by the first interpreter is 92%; the percentage of skills is 86%; the percentage of attitude is 97%, and the percentage of behavior is 98%. Meanwhile, the percentage of the knowledge component obtained by the second interpreter is 87%; the percentage of skills is 89%; the percentage of attitude is 97%; and the percentage of behavior is 98%. The data show that the mastery of the four competency components shown by each interpreter makes both of them appear very professional and competent in performing consecutive interpretations in religious events; just like a certified interpreter.

References

- Albl-Mikasa, M., & Tiselius, E. (2021). *The Routledge Handbook Of Conference Interpreting*. Routledge.
- Amanda, L. G. (2024). *Analysis Of Speech Acts Components And Types Of Illocutionary Acts Found In*

- Apiola, M., Lopez-Pernas, S., Saqr, M., Pears, A., Daniels, M., Malmi, L., & Tedre, M. (2022). From A National Meeting To An International Conference: A Scientometric Case Study Of A Finnish Computing Education Conference. *Ieee Access*, 10, 66576–66588. <https://doi.org/10.1109/Access.2022.3184718>
- Brandl, E. J., Schreiter, S., & Schouler-Ocak, M. (2020). Are Trained Medical Interpreters Worth The Cost? A Review Of The Current Literature On Cost And Cost-Effectiveness. *Journal Of Immigrant And Minority Health*, 22(1), 175–181. <https://www.gpo.gov/fdsys/pkg/fr-2016-05-18/pdf/2016-11458.pdf>
- Bruno, B., Recchiuto, C. T., Papadopoulos, I., Saffiotti, A., Koulouglioti, C., Menicatti, R., Mastrogiovanni, F., Zaccaria, R., & Sgorbissa, A. (2019). Knowledge Representation For Culturally Competent Personal Robots: Requirements, Design Principles, Implementation, And Assessment. *International Journal Of Social Robotics*, 11(3), 515–538. <https://doi.org/10.1007/S12369-019-00519-W>
- Chen, M., Tan, X., Ren, Y., Xu, J., Sun, H., Zhao, S., Qin, T., & Liu, T.-Y. (2020). Multispeech: Multi-Speaker Text To Speech With Transformer. *Arxiv Preprint Arxiv:2006.04664*. <https://doi.org/https://doi.org/10.48550/Arxiv.2006.04664>
- Chmiel, A., Lijewska, A., Szarkowska, A., & Dutka, Ł. (2018). Paraphrasing In Respeaking – Comparing Linguistic Competence Of Interpreters, Translators And Bilinguals. *Perspectives*, 26(5), 725–744. <https://doi.org/10.1080/0907676x.2017.1394331>
- Da Silva, I. A. L., Brito Soares, E., & Dias Esqueda, M. (2018). Interpreting In A Religious Setting: An Exploratory Study Of The Profile And Interpretive Process Of Volunteer Interpreters. *Traducao Em Revista*, 24.
- Filipovic, L., & Abad Vergara, S. (2018). Juggling Investigation And Interpretation: The Problematic Dual Role Of Police Officer-Interpreter. *Language And Law: Linguagem E Direito*, 5(1), 62–79. <https://ueaeprints.uea.ac.uk/Id/Eprint/69915>
- Garai-Fodor, M. (2022). The Impact Of The Coronavirus On Competence From A Generation-Specific Perspective. *Acta Polytechnica Hungarica*, 19(8), 111–125.
- Haghani, M. (2023). What Makes An Informative And Publication-Worthy Scientometric Analysis Of Literature: A Guide For Authors, Reviewers And Editors. *Transportation Research Interdisciplinary Perspectives*, 22, 100956. <https://doi.org/10.1016/J.Trip.2023.100956>
- Hale, S., Goodman-Delahunty, J., & Martschuk, N. (2019). Interpreter Performance In Police Interviews. Differences Between Trained Interpreters And Untrained Bilinguals. *The Interpreter And Translator Trainer*, 13(2), 107–131. <https://doi.org/10.1080/1750399x.2018.1541649>
- Julianti, W. (2018). *Analyzing The Students' grammatical Error In Spoof Text Writing Of The Twelfth Grade At The First Semester Of Sman 1 Belalau Lampung Barat In Academic Year Of 2017/2018*. Uin Raden Intan Lampung.
- Karaaslan, H., Kilic, N., Guven-Yalcin, G., & Gullu, A. (2018). Students' Reflections On Vocabulary Learning Through Synchronous And Asynchronous Games And Activities. *Turkish Online Journal Of Distance Education*, 19(3), 53–70. <https://doi.org/10.17718/Tojde.444640>
- Kastrin, A., & Hristovski, D. (2021). Scientometric Analysis And Knowledge Mapping Of Literature-Based Discovery (1986–2020). *Scientometrics*, 126(2), 1415–1451. <https://doi.org/https://doi.org/10.5281/Zenodo.3884422>
- Krystallidou, D., Remael, A., De Boe, E., Hendrickx, K., Tsakitzidis, G., Van De Geuchte, S., & Pype, P. (2018). Investigating Empathy In Interpreter-Mediated Simulated Consultations: An Explorative Study. *Patient Education And Counseling*, 101(1), 33–42.
- Kuang, H., & Zheng, B. (2022). Note-Taking Effort In Video Remote Interpreting: Effects Of Source

- Febrina S.L.Lumbantobing | Competency Level Of Community Interpreters In Religious Setting Delivered By Ev. John Hartman And Ps. Benny Hinn
Speech Difficulty And Interpreter Work Experience. *Perspectives*, 1–21.
<https://doi.org/10.1080/0907676x.2022.2053730>
- Lundin, C., Hadziabdic, E., & Hjelm, K. (2018). Language Interpretation Conditions And Boundaries In Multilingual And Multicultural Emergency Healthcare. *Bmc International Health And Human Rights*, 18, 1–14.
- Mirza Suzani, S. (2019). An Investigation Into The Use Of Category Shifts In The Persian Translation Of Charles Dickens' Great Expectations. *Journal Of Language And Translation*, 9(1), 65–76.
<https://doi.org/https://doi.org/10.1001.1.20088590.2019.9.1.5.3>
- Noerofi'a, I., & Bahri, S. (2019). The Analysis Of Social Deixis In The Movie Beauty And The Beast. *Pioneer: Journal Of Language And Literature*, 11(1), 12.
<https://doi.org/10.36841/Pioneer.V11i1.441>
- Olalla-Soler, C., Franco Aixelá, J., & Rovira-Esteva, S. (2020). Mapping Cognitive Translation And Interpreting Studies: A Bibliometric Approach. *Linguistica Antverpiensia New Series*, 19, 25–52.
- Pöschhacker, F. (2022). *Introducing Interpreting Studies*. Routledge.
- Pokorn, N. K., & Mikolič Južnič, T. (2020). Community Interpreters Versus Intercultural Mediators. *Translation And Interpreting Studies*, 15(1), 80–107. <https://doi.org/10.1075/Tis.20027.Koc>
- Rahmawati, W., Haryanti, D., & Laila, M. (2022). A Pragmatic Equivalence Of Violating Maxims In Novel Translation Of Divergent. *Al-Lisan: Jurnal Bahasa (E-Journal)*, 7(2), 93–111.
<https://doi.org/https://doi.org/10.30603/Al.V7i2.2584>
- Sasmita, R., Hardiah, M., & . E. (2018). An Analysis Of Deixis And Its Reference Used By Main Character In “A Thousand Words” Movie Script by Steve Koren. *Journal Of English Education And Teaching*, 2(1), 68–75. <https://doi.org/10.33369/Jeet.2.1.68-75>
- Van De Putte, E., De Baene, W., García-Pentón, L., Woumans, E., Dijkgraaf, A., & Duyck, W. (2018). Anatomical And Functional Changes In The Brain After Simultaneous Interpreting Training: A Longitudinal Study. *Cortex*, 99, 243–257. <https://doi.org/10.1016/J.Cortex.2017.11.024>
- Wood, S. G., Moxley, J. H., Tighe, E. L., & Wagner, R. K. (2018). Does Use Of Text-To-Speech And Related Read-Aloud Tools Improve Reading Comprehension For Students With Reading Disabilities? A Meta-Analysis. *Journal Of Learning Disabilities*, 51(1), 73–84.
<https://doi.org/10.1177/0022219416688170>
- Wu, D., Zhang, L. J., & Wei, L. (2019). Developing Translator Competence: Understanding Trainers' Beliefs And Training Practices. *The Interpreter And Translator Trainer*, 13(3), 233–254.
- Xu, Z. (2018). The Past, Present And Future Of Chinese Ma Theses In Interpreting Studies: A Scientometric Survey. In *Chinese Translation Studies In The 21st Century* (Bll 220–240). Routledge.
- Zhu, X., & Aryadoust, V. (2023). A Scientometric Review Of Research In Translation Studies In The Twenty-First Century. *Target*, 35(2), 157–185. <https://doi.org/10.1075/Target.20154.Zhu>