

Interpreting Royal Discourse: Analyzing King Charles III's Christmas Day Speech 2023

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Abstract

This paper examines the interpretation of King Charles III's Christmas Day Speech 2023, utilizing the translation approaches proposed by Molina and Albir. The study aims to uncover the linguistic and cultural complexities involved in interpreting royal discourse and evaluate the effectiveness of these translation strategies in this context. Two primary objectives guide the analysis: first, to assess how Molina and Albir's approaches enhance the interpretation's linguistic fidelity, cultural adaptation, and communicative effectiveness; second, to identify the challenges and strategies in translating royal speeches and the applicability of these methodologies. Through a systematic examination of the speech, the study highlights the efficacy most of the techniques, such as adaptation, calque, modulation, transposition, variation, equivalent, linguistic amplification, generalization, and literal translation. The findings indicate that these strategies are instrumental in conveying the monarch's intended message accurately and respectfully. The analysis also reveals the practical challenges faced by interpreters, such as managing culturally specific references and maintaining the speech's solemn register, and demonstrates how Molina and Albir's approaches address the issues. The study underscores the importance of strategic techniques selection to achieve both accuracy and cultural resonance.

Keywords: Interpreting, Molina and Albir, royal discourse, speech, translation

Introduction

In the intricate realm of cross-cultural communication, the role of a proficient mediator proficient in multiple languages, often referred to as an interpreter, becomes indispensable. Facilitating understanding and bridging linguistic gaps, the interpreter is tasked with the vital responsibility of attentively listening to a speaker's expressions in one language and artfully translating them into a language comprehensible to the other party (Setton, 1996; Resta, 2013; Suryasa, 2016). This dynamic process (Maulida and Saehu, 2022), known as interpreting, is a nuanced skill that requires not only linguistic expertise but also cultural sensitivity and contextual awareness. Rimadi (2015) sheds light on the multifaceted responsibilities of interpreters, transcending the conventional boundaries of linguistic translation. Beyond the mere transference of words, interpreters navigate the intricate terrain of conveying the speakers' messages in a manner harmonious with the surrounding contexts. Rimadi emphasizes the necessity of going beyond a literal, word-for-word translation, aligning with the evolving understanding of interpreting.

According to Suttleworth and Cowie (1997), interpreting is a term used to refer to the oral translation of a spoken message or text. This aligns with Pochhacker (2002); Vidyantari (2021:210) who postulated the interpreting as a form of translation in which a first and final rendition in another language is produced on the basis of a one-time presentation of an utterance in a source language. Both notions emphasize that interpreting involves the immediate and oral translation of spoken messages. They highlight that interpreting requires producing a complete and final rendition in the target language based on a single

presentation of the source language utterance, underscoring the distinct nature of interpreting compared to written translation.

The complexities inherent in interpreting, according to Baranyai (2011), lie in the interpreter's need to comprehend various critical elements. These include a deep understanding of the topic under discussion, the nuanced issues being addressed, and the intricacies of negotiated terms. Baranyai's insights imply that the success of interpreting transcends the mere translation of syntactic and semantic language aspects. Instead, it involves the art of conveying the intended meanings of the speakers, considering the broader context and subtleties of communication.

In essence, the primary objective of interpreting is to ensure the accurate transmission of intended messages across linguistic boundaries. It is a dynamic process that demands not only linguistic finesse but also cultural acumen, empathy, and a keen awareness of the broader context in which communication unfolds (Cho, 2021). As interpreters navigate this intricate terrain, their role becomes pivotal in fostering effective communication and understanding between individuals who speak different languages.

This study aims to uncover the linguistic and cultural complexities involved in interpreting royal discourse and evaluate the effectiveness of these translation strategies in this context. This paper has two main objectives: first, to assess how Molina and Albir's approaches enhance the interpretation's linguistic accuracy, cultural adaptation, and communicative effectiveness; second, to identify the challenges and strategies in translating royal speeches and the applicability of these methodologies.

Several noteworthy studies have delved into the exploration of translation techniques across diverse linguistic and literary contexts. CA Anjani and Y Rahman's (2022) work on "Teknik Penerjemahan dalam Artikel Deutsche Welle" contributes valuable insights into translation techniques within the realm of journalistic articles. Another significant study by DK Nasution (2018) entitled "Penerapan Teknik Molina & Albir dalam Penerjemahan Teks *Mantera Jamuan Laut* dari Bahasa Melayu ke dalam Bahasa Inggris" specifically investigates the application of Molina and Albir's techniques in translating a text from Malay to English, showcasing the adaptability of these techniques across languages. Furthermore, QA Sonhaji's (2023) research, "Teknik Penerjemahan Personifikasi dalam Novel *Fī Sabīli alTāj* karya Mustafa Luthfi Al-Manfaluti", explores the intricacies of translation techniques, focusing on the personification aspect within the context of a novel by Muṣṭafā Luṭfī Al-Manfalūṭī. While these studies have significantly contributed to the understanding of translation methodologies, the present research diverges by examining the application of Molina and Albir's techniques in the interpretation of a royal discourse, specifically King Charles III's Christmas Day address, providing a unique perspective within the domain of translation studies.

The urgency of discussing the issues related to the interpretation of King Charles III's Christmas Day speech lies in the immediate and time-sensitive nature of the event. The speech, delivered on December 25, 2023, is a significant and widely observed occasion. The need for accurate interpretation is heightened by the public's immediate interest in understanding the content and nuances of the speech. Failing to address these issues promptly could result in misinformation, affecting public perception and comprehension of the message conveyed by King Charles III.

The issues presented in the paper are both interesting and urgent due to their relevance in the real-time interpretation of a high-profile and culturally significant event. The interest lies in the complex nature of interpreting, especially in conveying the messages of a speech with historical and cultural importance. The urgency is driven by the necessity to enhance the proficiency of interpreters in navigating these challenges promptly to ensure an accurate and culturally sensitive interpretation.

In interpreting the messages put forwarded by King Charles III, the strategies applied refer to Molina and Albir (2022) postulate which consist of 18 elements:

1. Adaptation

When applied to the interpreting practice, the interpreters often need to replace cultural references with those more familiar to the target audience.

For example: An English speaker mentions “Thanksgiving” in a speech. The interpreter might adapt this to “*Hari Lebaran or Hari Raya Idulfitri (Eid)*” when interpreting for an Indonesian audience to convey the concept of a significant family today.

2. Amplification

This element adds explanatory information to ensure the audience understand the concept in the target language.

For example: The term “FDA” used by an English speaker might be interpreted by the interpreter as “*Badan Pengawas Obat dan Makanan (BPOM) di Amerika Serikat*” to clarify the reference.

3. Borrowing

This concept uses terms from the source language when there is no equivalent in the target language or when it is a widely known term.

For example: “Internet” can be both in English and bahasa Indonesia as it is universally understood.

4. Calque

This stage is used to translate phrases literally when they can be easily understood in the target language.

For example: The word “skyscraper” might be interpreted as “*pencakar langit*”.

5. Compensation

When applied in interpreting, Compensation involves introducing an element in the target text to make up for something that cannot be translated directly from the source text.

For example: “He broke the ice” is interpreted as “*Dia memecah kebekuan suasana.*”

6. Description

In interpreting application, this notion is utilized to describe an unknown term or concept.

For example: “kimono” is interpreted as “*pakaian tradisional Jepang*”.

7. Discursive Creation

In the application of interpreting, discursive creation entails introducing a new term or phrase in the target language that captures the essence of the source text.

For example: “global warming” is interpreted as “*pemanasan global*”.

8. Established Equivalent

It is used to interpret a term by using widely accepted equivalents.

For example: “UN” is interpreted as “*PBB (Perserikatan Bangsa-Bangsa)*” in Indonesian.

9. Generalization

It is used to make a more general term when necessary.

For example: Interpreting “SUV” as “*mobil*” (car).

10. Linguistic Amplification

In interpreting application, it adds linguistic elements to convey the meaning.

For example: “I am longing you” is interpreted as “*Aku begitu merindukanmu*”.

11. Linguistic Compression.

It applies to condense information to save time. It is often used in simultaneous interpreting.

For example: “Sorry for bothering, would you mind, please, passing me the salt?” might be interpreted as “*Maaf, tolong garamnya*”.

12. Literal Translation

Translating word for word

For example: “She is reading a book” is translated as “*Dia sedang membaca buku*”.

13. Modulation

Changing the point of view, focus, or cognitive category in relation to the source text.

For example: Translating “It is not difficult” as “*Itu mudah*”.

14. Particularization

This aspect uses a more specific term.

For example: Translating “vehicle” as “*mobil*”.

15. Reduction

Reducing elements that are present in the source text.

For example: Translating “He gave me a look that said all I needed to know” as “*Dia menatapku*” (He looked at me).

16. Substitution

Changing linguistic elements for paralinguistic elements (intonation, gestures) or vice versa.

For example: Translating a nod (paralinguistic) as “*Dia mengangguk*” (He nodded).

17. Transposition

Changing grammatical category

For example: Translating the English noun phrase “rapid growth” as the verb phrase “*tumbuh dengan cepat*” in Indonesian.

18. Variation

Changing linguistic or paralinguistic elements that affect aspects of linguistic variation, such as textual tone, style, social dialect, etc.

For example: Translating a formal speech to match the informal tone appropriate for the target audience, like translating “Your Excellency” as “*Bapak*” or “*Ibu*” in a casual context.

Given that the paper seeks to uncover the linguistic and cultural complexities involved in interpreting royal discourse and evaluate the effectiveness of these translation strategies in this context, the urgency stems from the immediate need to improve the accuracy of interpretation for a speech that has captured public attention, fostering a deeper understanding of the complexities involved in cross-cultural communication.

Method

This qualitative research adopts a methodological approach to analyze the interpretation challenges encountered during the translation of King Charles III's Christmas Day speech. The study draws upon the theoretical framework proposed by Molina and Albir (2002: 509-511), which delineates 18 translation techniques. These techniques serve as a comprehensive guide for determining the most suitable translation method for the given speech. The qualitative nature of the research (Angouri 2010:33) allows for a rich data and an in-depth exploration of the nuances and complexities involved in the interpretation process, particularly when dealing with a speech of historical and cultural significance. The value of qualitative research lies in the detailed description and themes developed in the context of a specific site (Cresswell and Cresswell, 2023).

To collect data for analysis, the research employs the “watch and note” method, focusing on the auditory and visual components of the interpretation process. The primary data

source is The Telegraph's YouTube channel, accessible at the following link: [King's speech 2023: Charles III addresses public on Christmas Day](#). The chosen channel provides a reliable and authentic platform for accessing the original speech delivered by King Charles III. The use of YouTube allows for repeated viewing, enabling a thorough examination of the speech and facilitating a meticulous analysis of the interpreter's strategies. Additionally, the "watch and note" method allows researchers to capture non-verbal cues and contextual elements that contribute to the overall interpretation, enhancing the depth of the qualitative analysis. The data collected through this method forms the foundation for evaluating the application of Molina and Albir's translation techniques in the context of the speech.

Results And Discussion

Having done the analysis, it was discovered that of the 18 methods postulated by Molina and Albir, 10 strategies are used to interpret the King's speech. Such means are adaptation (24%), calque (10%), modulation (19%), transposition (15%), variation (5%), equivalent (10%), linguistic amplification (10%), generalization (5%), and literal translation (5%). The following table demonstrates the results.

No	Methods	Frequency	Percentage
1	Adaptation	5	24%
2	Calque	2	10%
3	Modulation	4	19%
4	Transposition	3	15%
5	Variation	1	5%
6	Equivalent	2	10%
7	Linguistic Amplification	2	10%
8	Generalization	1	5%
9	Literal Translation	1	5%
	Total	21	100%

Datum 1:

SL: Many of the festivals of the great religions of the world are celebrated with a special meal a chance for family and friends to come together across generations

TL: *Banyak hari raya agama-agama besar di dunia dirayakan dengan hidangan istimewa kesempatan bagi keluarga dan teman-teman untuk berkumpul dari lintas generasi.*

No	SL	TL	Approach
1	festival	<i>hari raya</i>	adaptation
2	with a special meal	<i>dengan hidangan istimewa</i>	calque
3	a chance for family and friends to come together	<i>kesempatan bagi keluarga dan teman-teman untuk berkumpul</i>	modulation
4	across generations	<i>lintas generasi</i>	transposition

The term "festival" is interpreted as "*hari raya*" in Indonesian culture to ensure cultural relevance and understanding. "*Hari raya*" is a familiar term that conveys the idea of a significant, often religious, celebration (KBBI, 2023). This adaptation helps the audience grasp the event's importance, emotional resonance, and communal aspects, making the interpretation more meaningful and contextually appropriate. It respects local traditions and linguistic familiarity, ensuring the intended impact and significance of the original term are preserved. Therefore, the strategy applied is adaptation which aligns with Molina and Albir

(2022) to adjust cultural references to be more familiar to the target audience.

To maintain the meaning and structure of the phrase "with a special meal", it was directly interpreted into Indonesian as "*dengan hidangan istimewa*". This method, known as calque, helps to ensure that the translation is clear and easy to understand for Indonesian. The phrase "*hidangan istimewa*" effectively conveys the idea of a special meal and resonates well with the local culture. By using calque, the interpretation stays true to the original meaning while being easily understood by the target audience (Molina and Albir, 2022). This approach also preserves the simplicity and directness of the phrase, allowing the cultural significance of sharing a special meal to be accurately conveyed.

Modulation is used to interpret "a chance for family and friends to come together" to "*kesempatan bagi keluarga dan teman-teman untuk berkumpul*," in which the message is conveyed through a change in perspective but retains the same meaning. This method (Molina and Albir, 2022) ensures that the translation resonates naturally with the target audience. "*Kesempatan*" (chance) and "*berkumpul*" (to gather) effectively capture the essence of the original phrase, emphasizing the opportunity for social interaction. Modulation allows for a translation that sounds more fluent and culturally appropriate in Indonesian, reflecting the communal values and the importance of togetherness in the culture. This approach ensures that the intended significance and warmth of the original phrase are preserved and easily understood by the audience.

To make the phrase "across generations" work better in Indonesian, it was changed to "*lintas generasi*". This is called transposition, which means changing the sentence structure. By using a noun phrase instead of a prepositional phrase, the interpretation fits more naturally with how Indonesians speak. The new phrase, "*lintas generasi*", clearly means "across generations" and is easier for Indonesian readers to understand. This change helps the message flow better and keeps the idea of connecting different age groups.

Datum 2:

SL: The act of sharing food adds to conviviality and togetherness. For some, faith will be uppermost in their hearts, while for others, it will be the joy of fellowship and the giving of presents.

TL: *Tindakan berbagi makanan menambah suasana keakraban dan kebersamaan. Bagi sebagian orang, iman di dalam hati adalah hal yang paling utama, sedangkan bagi yang lain, ada kebahagiaan dalam persaudaraan dan pemberian hadiah.*

No	SL	TL	Approach
1	add to conviviality and togetherness	<i>menambah suasana akrab dan kebersamaan</i>	adaptation
2	For some, faith will be uppermost in their hearts	<i>Bagi sebagian orang, iman di dalam hati adalah hal yang paling utama</i>	Transposition
3	for others, it will be the joy of fellowship and the giving of presents	<i>sementara bagi yang lain, ada kebahagiaan dalam persaudaraan dan pemberian hadiah</i>	modulation

The phrase "add to conviviality and togetherness" is translated as "*menambah suasana akrab dan kebersamaan*" in Indonesian, using adaptation to adjust cultural references to those more familiar to the target audience which aligns with Molina and Albir's approach (2022). This approach ensures that the translation conveys the intended warmth and social harmony appropriately. "*Suasana akrab*" (conviviality) and "*kebersamaan*" (togetherness) are culturally resonant terms in Indonesian, effectively capturing the spirit of friendly and

communal interactions. Adaptation allows the translation to maintain the emotional and social nuances of the original phrase while making it relevant and meaningful within the Indonesian cultural context. This method ensures that the essence of enhancing social bonds and a friendly atmosphere is preserved, making the message relatable and impactful for the target audience.

Transposition is used to interpret the phrase "For some, faith will be uppermost in their hearts" to "*Bagi sebagian orang, iman di dalam hati adalah hal yang paling utama,*". It involves shifting the grammatical structure while retaining the original meaning (Molina and Albir, 2022). This technique ensures that the translation aligns with the syntactic norms of Indonesian. By placing "*iman di dalam hati*" (faith in the heart) and "*hal yang paling utama*" (the most important thing) at the forefront, the translation emphasizes the primacy of faith in a manner that feels natural and clear to the Indonesian audience. Transposition allows for a smoother flow and greater emphasis on the key message. This approach ensures that the significance of faith being paramount is preserved and articulated in a way that resonates deeply with the cultural and linguistic context of the target audience.

The phrase "for others, it will be the joy of fellowship and the giving of presents" is translated as "*sementara bagi yang lain, ada kebahagiaan dalam persaudaraan dan pemberian hadiah,*" applying modulation, which involves a change in perspective or structure while preserving the original meaning (Molina and Albir, 2022). This approach ensures that the translation sounds natural and culturally appropriate in Indonesian. By expressing "the joy of fellowship" as "*kebahagiaan dalam persaudaraan*" and "the giving of presents" as "*pemberian hadiah,*" the translation shifts the focus to the experience and emotions associated with these activities, making the message more relatable and impactful. Modulation allows for a fluent and contextually relevant expression, ensuring that the essence of finding joy in community and gift-giving is effectively conveyed to the target audience.

Datum 3:

SL: It is also a time when we remember those who are no longer with us and think of those whose work of caring for others continues, even on this special day.

TL: *Ini juga momen bagi kita untuk mengingat saudara-saudara yang tidak lagi bersama kita dan memikirkan saudara-saudara kita yang terus bekerja merawat orang lain bahkan di hari istimewa ini.*

No	SL	TL	Approach
1	It is also a time when we remember those who are no longer with us	<i>Ini juga momen bagi kita untuk saudara-saudara yang tidak lagi bersama kita</i>	variation
2	and think of those whose work of caring for others continues, even on this special day	<i>dan memikirkan saudara-saudara kita yang terus bekerja merawat orang lain bahkan di hari istimewa ini</i>	modulation

The phrase "It is also a time when we remember those who are no longer with us" is translated as "*Ini juga momen bagi kita untuk saudara-saudara yang tidak lagi bersama kita,*" applying variation to adapt linguistic nuances in the target language. By interpreting "those" as "*saudara-saudara (kita),*" the translation uses a term that conveys a sense of close personal connection and respect, which is more culturally resonant in Indonesian. "*Saudara-saudara*" (our relatives) emphasizes familial or close relationships, making the act of remembrance feel more intimate and meaningful. It corresponds to Molina and Albir approach (2022) that variation ensures that the translation aligns with cultural values and expressions, effectively communicating the significance of honoring those who have passed in a way that resonates

deeply with the Indonesian audience.

To make the phrase more meaningful and natural-sounding in Indonesian, the phrase "and think of those whose work of caring for others continues, even on this special day" was changed to "*dan memikirkan saudara-saudara kita yang terus bekerja merawat orang lain bahkan di hari istimewa ini*". This is called modulation, which means changing the way something is said without changing the meaning (Molina and Albir, 2022). By using the words "*saudara-saudara kita*" (our relatives) and focusing on the ongoing work of caring for others, the interpretation becomes more relatable and impactful for Indonesian readers. This approach helps the message flow better and highlights the importance of recognizing those who continue to serve even on special occasions.

Datum 4:

SL: This care and compassion we show to others is one of the themes of the Christmas story, especially when Mary and Joseph were offered shelter in their hour of need by strangers as they waited for Jesus to be born.

TL: *Perhatian dan kasih sayang yang kita tunjukkan kepada orang lain ini adalah salah satu tema dari kisah Natal, terutama ketika Maria dan Yosef ditawarkan tempat berteduh oleh orang asing ketika mereka menunggu kelahiran Yesus.*

No	SL	TL	Approach
1	this care and compassion we show to others	<i>perhatian dan kasih sayang yang kita tunjukkan kepada orang lain</i>	calque
2	is one of the themes of the Christmas story	<i>adalah salah satu tema dari kisah Natal</i>	equivalent
3	especially when Mary and Joseph were offered shelter in their hour of need by strangers as they waited for Jesus to be born	<i>terutama ketika Maria dan Yosef ditawarkan tempat berteduh oleh orang asing ketika mereka menunggu kelahiran Yesus</i>	linguistic amplification

The phrase "this care and compassion we show to others" is interpreted as "*perhatian dan kasih sayang yang kita tunjukkan kepada orang lain,*" using a calque, which involves a direct translation of each component of the original phrase while preserving its structure and meaning. This approach ensures that the interpretation remains faithful to the original text (Molina and Albir, 2022), with "*perhatian*" (care) and "*kasih sayang*" (compassion) directly reflecting the source terms. By employing a calque, the interpretation maintains clarity and accuracy, making the concepts easily understood in Indonesian. This method also ensures that the emotional and conceptual nuances of care and compassion are effectively conveyed, aligning with the target audience's understanding and cultural context.

Equivalence is used to interpret the phrase "is one of the themes of the Christmas story" to "*adalah salah satu tema dari kisah Natal,*" to ensure that the translation conveys the same meaning and significance in the target language. By using "*salah satu tema dari kisah Natal*" (one of the themes of the Christmas story), the interpretation directly corresponds to the original phrase, preserving its intent and contextual relevance. This approach ensures that the concept of a specific theme within the broader narrative of the Christmas story is accurately represented. Equivalence allows for a precise and culturally appropriate translation, making the message clear and comprehensible (Molina and Albir, 2022) for the Indonesian audience while maintaining the original's thematic integrity.

The phrase "especially when Mary and Joseph were offered shelter in their hour of

need by strangers as they waited for Jesus to be born" is interpreted as *"terutama ketika Maria dan Yosef ditawarkan tempat berteduh oleh orang asing ketika mereka menunggu kelahiran Yesus,"* using linguistic amplification to enhance cultural relevance (Molina and Albir, 2022). By keeping names like "Maria" and "Yosef," and adding the phrase *"ketika mereka menunggu kelahiran Yesus"* (when they awaited the birth of Jesus), the interpreter clarifies the context and cultural significance of the story for Indonesian readers. The name "Mary", "Joseph", and "Jesus" are adapted to "Maria", "Yosef", and "Yesus", respectively, to provide clarity and cultural relevance to Indonesians.

Datum 5:

SL: Over this past year, my heart has been warmed by countless examples of imaginative ways in which people are caring for one another, going the extra mile to help those around them simply because they know it is the right thing to do.

TL: *"Dalam setahun terakhir ini, hati saya terharu oleh banyaknya contoh cara-cara kreatif di mana orang saling peduli, melakukan upaya ekstra untuk membantu orang-orang di sekitar mereka hanya karena mereka tahu itu adalah hal yang benar untuk dilakukan."*

No	SL	TL	Approach
1	- my heart has been warmed - imaginative - caring for one another	- <i>hati saya terharu</i> - <i>kreatif</i> - <i>saling peduli satu sama lain</i>	adaptation
2	going the extra mile	<i>melakukan upaya ekstra</i>	modulation

The phrase "my heart has been warmed" to *"hati saya terharu,"* instead of *"dihangatkan"* to better convey emotional warmth and being touched, rather than just being physically warmed, using adaptation to adjust cultural references to those more familiar to the target audience which aligns with Molina and Albir's approach (2022). *"Imajinatif"* is adapted to *"kreatif,"* a more commonly used term in Indonesian. *"Saling peduli"* is expanded to *"saling peduli satu sama lain"* for clarity, ensuring the reciprocal nature of the care is clear and emphasized, making the sentence more explicit and meaningful.

To adjust the wording while keeping the same meaning, the phrase "going the extra mile" is interpreted as *"melakukan upaya ekstra"* (making extra efforts), This method, modulation, involves rephrasing the concept to fit the linguistic and cultural context of the target language (Molina and Albir, 2022). By translating it as *"melakukan upaya ekstra,"* the interpretation conveys the idea of doing more than expected easier to understand. This helps the message connect better with the Indonesian speakers.

Datum 6:

SL: At work and at home, within and across communities, my wife and I were delighted when hundreds of representatives of that selfless army of volunteers, who serve their communities in so many ways and with such distinction, were able to join us in Westminster Abbey for the coronation earlier this year.

TL: *Di tempat kerja dan di rumah, di dalam dan di luar komunitas, istri saya dan saya senang ketika ratusan perwakilan dari pasukan sukarelawan yang melayani komunitas mereka dengan berbagai cara dan dengan begitu istimewa dapat bergabung dengan kami di Westminster Abbey untuk upacara penobatan awal tahun ini.*

No	SL	TL	Approach
1	that selfless army of volunteers who serve their communities in	<i>pasukan sukarelawan yang melayani komunitas mereka</i>	linguistic amplification

	so many ways and with such distinction	<i>dengan berbagai cara dan dengan begitu istimewa</i>	
2	coronation	<i>upacara penobatan</i>	generalization
3	join us in Westminster	<i>bergabung dengan kami di Westminster</i>	literal Translation

The phrase "that selfless army of volunteers who serve their communities in so many ways and with such distinction" is interpreted as "*pasukan sukarelawan yang melayani komunitas mereka dengan berbagai cara dan dengan begitu istimewa,*" applying linguistic amplification to enhance clarity and convey the full meaning. This approach involves adding descriptive elements to ensure the translation captures the essence and nuances of the original phrase (Molna and Albir, 2022). The interpretation creates a stronger image of the volunteers' dedication and contributions to their communities. This technique helps to convey the admiration and respect for these volunteers more effectively in Indonesian.

The term "coronation" is interpreted as "*upacara penobatan*". While "coronation" specifically refers to the crowning of a monarch, "*upacara penobatan*", applying generalization to make the concept broader and more universally understood (Molina and Albir, 2022). This is a broader term encompassing any ceremonial act of installing someone in a position of authority or honor. This generalization allows for a wider application of the term in Indonesian, while still conveying the core meaning of the original word.

The phrase "join us in Westminster" is translated as "*bergabung dengan kami di Westminster,*" applying literal translation, where each word and structure from the source language is directly translated into the target language. This approach ensures that the meaning remains clear and straightforward, with "*bergabung*" (join), "*dengan kami*" (us), and "*di Westminster*" (in Westminster) maintaining their original intent and context. Literal translation is effective here because the phrase's meaning is easily understandable and doesn't require cultural adaptation or idiomatic interpretation (Molina and Albir, 2022).

Datum 7:

SL: They are an essential backbone of our society. Their presents meant so much to us both and emphasized the meaning of coronation itself. Above all, a call to all of us to serve one another, to love and care for all.

TL: *Mereka adalah pilar penting penting masyarakat kita. Kehadiran mereka sangat berarti bagi kami berdua dan menekankan makna dari penobatan itu sendiri. Yang paling utama adalah ajakan bagi semua untuk saling membantu satu sama lain, menyayangi dan peduli kepada sesama.*

No	SL	TL	Approach
1	They are an essential backbone of our society	<i>Mereka adalah pilar penting masyarakat kita</i>	adaptation
2	Their presents meant so much to us both and emphasized the meaning of coronation itself	<i>Kehadiran mereka sangat berarti bagi kami berdua dan menekankan makna penobatan itu sendiri</i>	transposition
3	a call	<i>ajakan</i>	equivalent

The phrase "They are an essential backbone of our society" is adapted to "*mereka adalah pilar penting masyarakat kita.*" While the original phrase uses a metaphor of a backbone, the Indonesian translation uses a metaphor of a pillar. Using adaptation to adjust the

metaphor to one that is more culturally relevant and understandable in the target language (Molina and Albir, 2022), both metaphors convey the idea of essential support, but the interpretation adapts the image to fit the linguistic and cultural preferences of the target language. This approach ensures that the meaning is preserved while making the translation more natural and relatable to Indonesian audience.

Transposition is used to interpret “Their presents meant so much to us both and emphasized the meaning of coronation itself” to “*Kehadiran mereka sangat berarti bagi kami berdua dan menekankan makna penobatan itu sendiri*,”. This approach is employed to shift the grammatical structure while preserving the original meaning (Molina and Albir, 2022). The word “presents” is transposed to “*kehadiran*” (presence), changing from a noun indicating gifts to a noun indicating their physical presence, which conveys a deeper, more culturally relevant sentiment. This change enhances clarity and emotional impact in Indonesian, as physical presence often holds significant value in Indonesian culture.

The term “a call” is interpreted as “*ajakan*,” applying equivalence to ensure the translation conveys the same intent and significance in the target language. Both words convey the concept of an invitation or request, but they belong to different linguistic and cultural contexts. “*Ajakan*” is the closest equivalent to “a call” in Indonesian, capturing the essential meaning while adapting it to the target language’s vocabulary. Equivalence ensures that the translated term fits naturally and meaningfully (Molina and Albir, 2022), making the message is accurately conveyed to Indonesian audience. This method preserves the original’s intent and relevance, ensuring the call to action is effectively communicated.

Datum 8:

SL: In this way, we bring out the best in ourselves. I wish you a Christmas of peace on Earth and goodwill to all, today and always.

TL: *Dengan cara ini, kita mengeluarkan potensi terbaik dari diri kita. Saya mengucapkan selamat Natal penuh damai di bumi dan salam sejahtera bagi semua, hari ini dan selalu.*

No	SL	TL	Approach
1	in this way, we bring out the best in ourselves	<i>dengan cara ini, kita mengeluarkan potensi terbaik dari diri kita</i>	adaptation
2	I wish you a Christmas of peace on Earth and goodwill to all	<i>Saya mengucapkan selamat Natal penuh damai di bumi dan salam sejahtera bagi semua, hari ini dan selalu</i>	

The phrase “In this way, we bring out the best in ourselves” is adapted to “*Dengan cara ini, kita mengeluarkan potensi terbaik dari diri kita*,” applying adaptation to make the expression culturally and contextually appropriate. By translating “bring out the best in ourselves” as “*mengeluarkan potensi terbaik dari diri kita*” (bring out the best potential in ourselves), the adaptation ensures that the phrase resonates more effectively with the target audience. This approach aligns with the cultural emphasis on personal growth and self-improvement. Adaptation helps convey the original message’s intent in a way that is meaningful and impactful in the target language (Molina and Albir, 2022), ensuring the concept of realizing one’s full potential is clear and relatable to Indonesian audience.

The expression “I wish you a Christmas of peace on Earth and goodwill to all” is interpreted as “*Saya mengucapkan selamat Natal penuh damai di bumi dan salam sejahtera bagi semua, hari ini dan selalu*,” applying adaptation to ensure cultural relevance and clarity. By translating the phrase, the adaptation maintains the sentiment and essence of the original message while making it more relatable to Indonesian audiences. “*Selamat Natal penuh damai*

di bumi" (Merry Christmas full of peace on Earth) and "*salam sejahtera bagi semua*" (goodwill to all) capture the original wishes of peace and goodwill, with the addition of "*hari ini dan selalu*" (today and always) to emphasize lasting well-being. Adaptation allows the translation to convey the festive spirit and universal goodwill in a way that aligns with cultural expressions of greetings and wishes in Indonesian, making the message heartfelt and easily understood by the target audience.

Conclusion

In summary, Molina and Albir's translation techniques proved highly effective for translating royal speeches. They successfully bridged cultural gaps and maintained the original message. Techniques like adaptation, amplification, and calquing were instrumental in conveying cultural nuances and preserving meaning. Additionally, equivalent, literal translation, generalization, transposition, modulation, and variation were employed to adapt the language while preserving the overall impact of the speech. These findings highlight the importance of carefully selecting translation methods to achieve accurate and effective communication across cultures.

Second, the study highlighted challenges in translating royal speeches, such as handling cultural references, maintaining formality, and conveying emotions. Molina and Albir's translation methods provided valuable tools to address these challenges. This research underscores the importance of strategic translation techniques to achieve accurate and culturally appropriate interpretations of royal discourse. Future research can delve deeper into the linguistic features of royal speeches.

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