

PRESERVING LOCAL WISDOM THROUGH TRANSLATION: A STUDY OF CULTURAL TERM PROCEDURES IN ACEHNESE PEUSIJUEK RITUALS

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Abstract

The translation of culture terms poses significant challenges because such terms embody cultural values, beliefs, and concepts that often lack direct lexical equivalents in the target language. Although previous studies have examined the cultural values embedded in the Peusijuek tradition, limited attention has been given to the translation procedures used to render its culture-bound terms into English. Therefore, this study aims to identify the categories of culture-bound terms found in the Peusijuek tradition and analyze the translation procedures employed in rendering them into English. A qualitative descriptive approach was adopted because it enables an in-depth analysis of translation procedures and their roles in preserving cultural meaning. The data were collected from *Language and Cultural Values in the Peusijuek Tradition of Acehnese Society: An Anthropolinguistic Study* by Salman, Irana, and Suri (2025). Cultural terms were first categorized based on Newmark's (1988) classification and subsequently analyzed using Pinchuck's (1977) translation procedures. A total of 32 occurrences ($N = 32$) of translation procedures were identified. The findings reveal that literal translation is the most frequently applied procedure (46.9%), followed by borrowing (25.0%), modulation (25.0%), and transposition (3.1%). The predominance of literal translation suggests that many cultural terms in the Peusijuek tradition can be translated directly without substantially altering their conceptual meanings, while borrowing is employed to preserve culture-specific terms that have no direct lexical equivalents in English. These findings highlight the importance of selecting appropriate translation procedures to balance semantic accuracy with cultural preservation. This study contributes to translation studies by providing empirical evidence of how translation procedures facilitate the transfer of culture-bound meanings while maintaining the authenticity of Acehnese cultural expressions, thereby supporting intercultural communication and the preservation of local cultural heritage.

Keywords: *Acehnese culture, cultural translation, translation procedures, Peusijuek tradition*

Abstrak

Penerjemahan istilah-istilah budaya menghadirkan tantangan yang signifikan karena istilah-istilah tersebut mewakili nilai-nilai budaya, keyakinan, dan konsep yang seringkali tidak memiliki padanan leksikal langsung dalam bahasa sasaran. Meskipun penelitian sebelumnya telah mengkaji nilai-nilai budaya yang tertanam dalam tradisi Peusijuek, perhatian yang diberikan terhadap prosedur penerjemahan yang digunakan untuk menerjemahkan istilah-istilah yang terkait dengan budaya tersebut ke dalam bahasa Inggris masih terbatas. Oleh karena itu, penelitian ini bertujuan untuk mengidentifikasi kategori istilah-istilah yang terkait dengan budaya yang terdapat dalam tradisi Peusijuek serta menganalisis prosedur terjemahan yang digunakan dalam menerjemahkannya ke dalam bahasa Inggris. Pendekatan deskriptif kualitatif dipilih karena

memungkinkan analisis mendalam terhadap prosedur terjemahan dan perannya dalam melestarikan makna budaya. Data dikumpulkan dari artikel *Language and Cultural Values in the Peusijek Tradition of Acehese Society: An Anthropolinguistic Study* karya Salman, Irana, dan Suri (2025). Istilah-istilah budaya pertama-tama dikategorikan berdasarkan klasifikasi Newmark (1988) dan selanjutnya dianalisis menggunakan prosedur terjemahan Pinchuck (1977). Sebanyak 32 kemunculan prosedur penerjemahan (N = 32) prosedur terjemahan berhasil diidentifikasi. Temuan menunjukkan bahwa terjemahan harfiah merupakan prosedur yang paling sering diterapkan (46,9%), diikuti oleh peminjaman (25,0%), modulasi (25,0%), dan transposisi (3,1%). Dominasi terjemahan harfiah menunjukkan bahwa banyak istilah budaya dalam tradisi Peusijek dapat diterjemahkan secara langsung tanpa mengubah makna konseptualnya secara substansial, sementara peminjaman digunakan untuk melestarikan istilah-istilah khas budaya yang tidak memiliki padanan leksikal langsung dalam bahasa Inggris. Temuan ini menyoroti pentingnya memilih prosedur terjemahan yang tepat untuk menyeimbangkan akurasi semantik dengan pelestarian budaya. Penelitian ini memberikan kontribusi bagi studi penerjemahan dengan menyajikan bukti empiris mengenai bagaimana prosedur penerjemahan memfasilitasi transfer makna yang terikat budaya sekaligus mempertahankan keaslian ekspresi budaya Aceh, sehingga mendukung komunikasi antarbudaya dan pelestarian warisan budaya lokal.

Kata kunci: *Budaya Aceh, Tradisi Peusijek, Penerjemahan Budaya, Prosedur Penerjemahan*

INTRODUCTION

In the era of globalization, translation has become an essential means of intercultural communication, facilitating the transfer of knowledge, beliefs, and cultural values across linguistic boundaries. Contemporary Translation Studies recognizes that translation extends beyond the linguistic transfer of words to encompass the negotiation of cultural meanings embedded in the source text (Baker, 2018; House, 2015). Consequently, cultural elements remain one of the most challenging aspects of translation because they represent concepts, beliefs, customs, and practices that are deeply rooted in the source culture and often lack direct lexical or conceptual equivalents in the target language. Contemporary perspectives further conceptualize translation as a process of cultural mediation rather than merely linguistic transfer. Cultural translation involves negotiating meanings, identities, values, and worldviews across different socio-cultural contexts, requiring translators to bridge not only linguistic differences but also culturally embedded systems of knowledge. Consequently, successful

translation depends on the translator's ability to balance semantic equivalence with cultural authenticity while maintaining comprehensibility for target readers.

Among these cultural elements, culture-bound terms constitute a particular challenge because they embody social practices, religious beliefs, customs, material objects, and symbolic values that are unique to a specific cultural community. Their translation requires more than lexical substitution, as translators must convey both semantic meaning and cultural significance while ensuring comprehensibility for target readers. Newmark (1988) classifies culture-bound terms into five categories: ecology, material culture, social culture, organizations/customs, and gestures/habits. When equivalent concepts are absent in the target language, translators inevitably face problems of non-equivalence (Baker, 2018). The complexity of culture-bound terms lies in the fact that they encode local knowledge, social identity, historical experience, and symbolic meanings that may not exist in the target culture.

Recent studies have extensively investigated the translation of culture-bound

terms across various genres and communicative settings. Halisa and Larassati (2024), Murthy and Ishlahiyah (2024), Kurnia and Bram (2021), Ulfyatuzzuhriyyah and Hilman (2023), Sugma and Nugroho (2024), and Syahputra and Amri (2026) consistently demonstrate that borrowing, equivalence, descriptive procedures, and other translation strategies are employed to preserve culturally specific meanings across literary, audiovisual, and digital media. Collectively, these studies suggest that translators' procedural choices are closely related to cultural representation and ideological orientation.

Despite these valuable contributions, previous studies have largely concentrated on literary texts, audiovisual media, novels, poetry, and digital learning materials. Comparatively little attention has been devoted to indigenous ritual discourse, in which linguistic expressions are inseparable from local religious beliefs, symbolic practices, and community knowledge. Moreover, existing research generally applies translation procedures descriptively without critically examining whether conventional procedural models remain theoretically adequate for explaining the translation of culturally dense ritual expressions. Consequently, what remains insufficiently understood is how translators negotiate lexical procedures, cultural representation, and translation ideology simultaneously when translating indigenous ritual discourse. This theoretical concern becomes particularly evident in the translation of the Acehnese Peusijuek tradition. As an indigenous ritual tradition, Peusijuek embodies material objects, philosophical beliefs, religious values, and social relationships that collectively construct Acehnese cultural identity. Many of its culture-bound terms resist direct lexical equivalence in English, making Peusijuek an appropriate context for examining how

translation procedures preserve culturally embedded meanings while facilitating intercultural communication.

To achieve this objective, the present study adopts Newmark's (1988) classification of culture-bound terms as the primary framework for categorizing cultural expressions. Translation procedures are analyzed using Pinchuck's (1977) framework. Although developed several decades ago, Pinchuck's model remains appropriate because it provides systematic lexical procedures for identifying translators' decisions at the word and phrase levels. Since this study focuses on individual culture-bound terms rather than audiovisual constraints, Pinchuck's framework remains suitable. To strengthen the analysis, the study also draws on Baker's (2018) concept of cultural non-equivalence and Venuti's (1995) concepts of domestication and foreignization. Accordingly, this study addresses three research questions: RQ1, What categories of culture-bound terms are identified in the Peusijuek tradition?. RQ2, What translation procedures are employed in translating those culture-bound terms into English?. RQ3, Which translation ideology (domestication or foreignization) is reflected in the translator's procedural choices?. By answering these questions, this study contributes to contemporary Translation Studies by evaluating the applicability of established translation frameworks in explaining the translation of indigenous ritual discourse while providing insights into preserving culturally embedded meanings across languages.

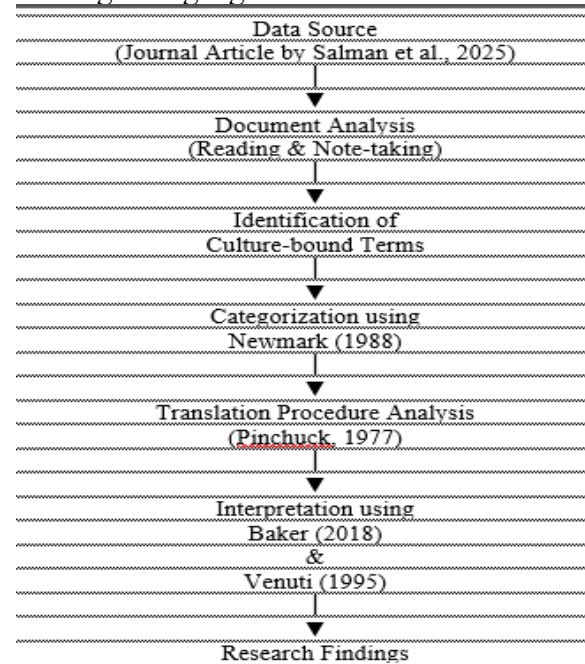
METODE

This study employed a descriptive qualitative design to analyze the translation procedures used for culture-bound terms in the Peusijuek tradition of Acehnese society. A qualitative approach was considered appropriate because the study focused on interpreting meanings, cultural values, and

translation phenomena embedded in textual data rather than measuring variables statistically (Creswell, 2014). The data were obtained from the journal article *Language and Cultural Values in the Peusijuek Tradition of Acehese Society: An Anthropolinguistic Study* by Salman, Irana, and Suri (2025). This article was selected through purposive sampling because it provides a comprehensive description of the Peusijuek ritual, including its ritual objects, symbolic expressions, and cultural terminology, making it an appropriate source for investigating the translation of culture-bound terms. The unit of analysis consisted of culture-bound lexical items and expressions identified in the source text together with their English translations. Data were collected using document analysis combined with reading and note-taking techniques. The researchers read the source text repeatedly, identified lexical items that represented culture-bound terms according to Newmark's (1988) classification, and compiled them into a data sheet for subsequent analysis. The analysis was conducted in three stages. First, each culture-bound term was categorized using Newmark's (1988) classification of cultural categories. Second, the English translation of each term was examined and classified according to Pinchuck's (1977) translation procedures.

The classification was guided by explicit operational criteria: literal translation was identified when the source term was translated directly with minimal structural or semantic change; borrowing when the original lexical item was retained in the target text; modulation when the translator changed the semantic perspective or conceptual viewpoint while preserving the intended meaning; and transposition when the grammatical category or syntactic structure was altered without changing the meaning. Finally, the distribution of translation

procedures was interpreted using Baker's (2018) concept of cultural non-equivalence and Venuti's (1995) notions of domestication and foreignization to explain how translators negotiated culturally embedded meanings in the target language.



Gambar 1: Research Framework

RESULT AND DICUSSION

Table 1: *Categories of Culture-Bound Terms Based on Newmark (1988)*

Newmark's Category	Culture-Bound Terms	Frequency	Percentage
Ecology	–	0	0%
	<i>Tepung tawar, Breuh pade,</i>	5	83.3%
Material Culture	<i>On maneekman o, On sinijuek, Bu lekat</i>		
Social Culture	–	0	0%
Organizations, Customs, Activities, Procedures,	<i>Peusijuek</i>	1	16.7%

and Concepts Gestures and Habits	–	0	0%
Total	6 unique terms	6	100%

Table 1 presents the unique culture-bound terms identified in the Peusijuek tradition based on Newmark's (1988) classification. Although 15 data were analyzed, several data contained the same culture-bound term (*Peusijuek*). Therefore, the table reports the frequency of unique culture-bound terms rather than repeated occurrences. Based on the analysis of culture-bound terms identified in the Peusijuek tradition, four translation procedures were found: literal translation, borrowing, modulation, and transposition. The frequency and percentage of each procedure are presented in Table 2.

Table 2: of Translation Procedures

No	Translate Procedure	Frequency	Percentage
1.	Literal	15	46.9%
2.	Borrowing	8	25.0%
3.	Modulation	8	25.0%
4.	Transposition	1	3.1%
5.	Transliteration	0	0%
6.	Adaptation	0	0%
7.	Translation	0	0%
Total		32	100%

Although 15 culture-bound expressions were identified in the source text, the analysis yielded 32 occurrences of translation procedures because several data employed couplet and triplet translation procedures. Therefore, the frequencies presented in Table 2 represent the total number of procedure occurrences rather than the number of analyzed data. Table 1 shows that literal was the most frequently employed procedure, accounting for 15 occurrences (46.9%). This dominance indicates that many culture-bound expressions in the Peusijuek

tradition could be translated directly into English because their lexical meanings and grammatical structures were sufficiently compatible with the target language. Most expressions describing general concepts, social values, and ritual functions did not require significant semantic or structural modification, allowing the translator to preserve the original message while maintaining readability in English. However, the predominance of literal translation should not be interpreted as evidence that cultural equivalence was always achieved. Instead, it suggests that the semantic content of many expressions could be transferred directly, whereas culturally specific meanings were preserved through other complementary procedures when necessary.

Borrowing occurred 8 times (25.0%), mainly in translating indigenous ritual terms such as *Peusijuek*, *Breuh pade*, *On sinijuek*, *On maneekmano*, and *Bu lekat*. These lexical items represent culture-specific concepts that have no precise equivalents in English. Consequently, retaining the original Acehnese terms preserves their cultural identity and minimizes the loss of culturally embedded meanings. From Baker's (2018) perspective, borrowing functions as a strategy for addressing cultural non-equivalence, while from Venuti's (1995) perspective it reflects a foreignization orientation because the source-culture identity is intentionally maintained rather than adapted to target-culture conventions. Modulation also appeared 8 times (25.0%). Unlike borrowing, modulation was primarily employed when a literal rendering would sound unnatural or less acceptable in English. By changing the semantic perspective without altering the intended meaning, modulation enabled the translator to produce more fluent and contextually appropriate expressions while preserving the symbolic meanings embedded in the source text. This finding demonstrates that lexical accuracy

alone was insufficient for translating several ritual expressions whose meanings depended on cultural context. In contrast, transposition occurred only once (3.1%), indicating that grammatical restructuring was rarely required. This low frequency suggests that the syntactic structures of the Indonesian source text and the English translation were generally compatible, allowing the translator to retain the original grammatical organization in most cases.

Overall, the predominance of literal translation, followed by borrowing and modulation, indicates that the translator attempted to preserve both the semantic content and the cultural identity of the Peusijek tradition. These findings are consistent with previous studies. Halisa and Larassati (2024) similarly found that borrowing was frequently used because many Indonesian cultural expressions lacked direct English equivalents, whereas Murthy and Ishlahiyah (2024) reported that borrowing effectively preserved culture-specific meanings in audiovisual translation. Likewise, Kurnia and Bram (2021) observed that translators often combined borrowing with other procedures to maintain both linguistic accuracy and cultural authenticity. Collectively, these studies suggest that translating indigenous cultural expressions requires balancing semantic transfer with the preservation of local cultural identity.

Tabel 3: Table shows That Several Data

Data	Literal	Borrowing	Modulation	Transposition
01	✓	✓		
02	✓	✓		
03	✓	✓		
04	✓	✓		
05	✓		✓	

06	✓		✓
07	✓		✓
08	✓		✓
09	✓		✓
10	✓		
11	✓		✓
12	✓	✓	✓
13	✓	✓	✓
14	✓	✓	
15	✓	✓	✓

The table shows that several data employed more than one translation procedure. Consequently, the total number of procedure occurrences (32) exceeds the number of analyzed data (15). Data 01/C130, SL (Indonesian): "*Bahasa yang digunakan dalam ritual Peusijek mengandung banyak elemen simbolis yang menggambarkan nilai-nilai spiritual masyarakat Aceh.*". TL (English): "*The language used in the Peusijek ritual contains many symbolic elements that reflect the spiritual values of Acehnese society.*" Based on Newmark's (1988) classification, the culture-bound term "Peusijek" belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and borrowing (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while the term "Peusijek" is retained through borrowing because it has no direct equivalent in English. From Baker's (2018) perspective, borrowing addresses cultural *non-equivalence* by preserving the original cultural concept. This procedure also reflects *foreignization* (Venuti, 1995), as the

translator maintains the Acehnese term rather than replacing it with a target-language equivalent. This finding is consistent with Halisa and Larassati (2024), who reported that borrowing is frequently used to preserve Indonesian culture-bound terms lacking direct English equivalents. Overall, the combination of literal translation and borrowing successfully maintains both the semantic meaning and the cultural identity of the *Peusijuek* ritual.

Data 02/C131, SL (Indonesian): "*Simbol lain yang juga muncul dalam ritual Peusijuek adalah penggunaan beras dan daun pandan.*" TL (English): "*Another symbol that appears in the Peusijuek ritual is the use of rice and pandan leaves.*" Based on Newmark's (1988) classification, the culture-bound term "*Peusijuek*" belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and borrowing (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while borrowing preserves the original term *Peusijuek* because it has no direct equivalent in English.

From Baker's (2018) perspective, borrowing preserves culture-specific concepts that have no direct equivalent in the target language, allowing the original cultural meaning to be retained. From Venuti's (1995) perspective, this procedure reflects *foreignization* because the translator retains the Acehnese cultural term rather than replacing it with a target-language equivalent. This finding is consistent with Halisa and Larassati (2024), who found that borrowing is commonly used to preserve Indonesian culture-bound terms. Overall, the combination of literal translation and borrowing successfully conveys the semantic meaning while maintaining the cultural identity of the *Peusijuek* ritual.

Data 03/C131, SL (Indonesian):

"*Oleh karena itu, bahasa dalam Peusijuek bukan sekadar alat komunikasi, tetapi juga sarana untuk mentransmisikan doa-doa dan harapan spiritual kepada Tuhan.*" TL (English): "*Therefore, the language used in Peusijuek is not merely a tool of communication, but also a medium for conveying prayers and spiritual hopes to God.*" Based on Newmark's (1988) classification, the culture-bound term "*Peusijuek*" belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and borrowing (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while *Peusijuek* is retained through borrowing because it has no direct equivalent in English. From Baker's (2018) perspective, borrowing addresses *cultural non-equivalence* by preserving the original cultural concept. This procedure also reflects *foreignization* (Venuti, 1995), as the translator maintains the Acehnese ritual term rather than replacing it with a culturally familiar English expression. This finding supports previous studies (Halisa & Larassati, 2024) showing that borrowing is frequently used to preserve the cultural identity of Indonesian culture-bound terms.

Data 04/C131, SL (Indonesian): "*Ritual Peusijuek memiliki pengaruh sosial yang besar dalam mempererat ikatan antar anggota komunitas.*" TL (English): "*The Peusijuek ritual has a significant social influence in strengthening the bonds among community members.*" Based on Newmark's (1988) classification, the culture-bound term "*Peusijuek*" belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and borrowing (Pinchuck, 1977). Literal translation is applied to the

descriptive part of the sentence, while “*Peusijuek*” is retained through borrowing because it has no direct equivalent in English.

From Baker's (2018) perspective, borrowing addresses *cultural non-equivalence* by preserving the indigenous cultural concept. This procedure also reflects *foreignization* (Venuti, 1995), as the translator maintains the original Acehnese term rather than replacing it with an English equivalent. This finding is consistent with Halisa and Larassati (2024), who reported that borrowing is commonly used to preserve Indonesian culture-bound terms while maintaining their cultural identity.

Data 05/C131, SL (Indonesian): “*Peusijuek juga memperkuat solidaritas sosial, menghubungkan individu dengan komunitas mereka, dan menjaga harmoni sosial di dalam masyarakat.*” TL (English): “*Peusijuek also strengthens social solidarity, connects individuals to their communities, and maintains social harmony within society.*” Based on Newmark's (1988) classification, the culture-bound term “*Peusijuek*” belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and modulation (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while modulation is used to express the idea more naturally in English without changing its intended meaning. From Baker's (2018) perspective, modulation helps overcome differences in linguistic expression while preserving the cultural meaning of the source text. From Venuti's (1995) perspective, this procedure reflects *domestication* because the translator adapts the expression to conform to the linguistic norms of the target language, making it more natural and accessible to English readers. This finding is consistent with Kurnia and Bram (2021), who reported

that modulation is frequently used when literal translation alone cannot produce a natural translation. Overall, the combination of literal translation and modulation maintains both the original message and the readability of the target text.

Data 06/C131, SL (Indonesian): “*Dalam hal ini, Peusijuek menjadi alat untuk memperkuat hubungan sosial di antara sesama anggota masyarakat, menjaga hubungan baik, dan meningkatkan rasa kebersamaan.*” TL (English): “*In this context, Peusijuek serves as a means of strengthening social relationships among community members, maintaining good relationships, and enhancing the sense of togetherness.*” Based on Newmark's (1988) classification, the culture-bound term “*Peusijuek*” belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and modulation (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while modulation is used in the phrase “*Peusijuek menjadi alat..*”, translated as “*Peusijuek serves as a means..*” to produce a more natural and idiomatic expression in English without changing the intended meaning.

From Baker's (2018) perspective, modulation helps overcome differences in linguistic expression while preserving the cultural meaning of the source text. From Venuti's (1995) perspective, this procedure reflects *domestication* because the translator adapts the expression to the linguistic conventions of the target language, making it more fluent and acceptable for English readers. This finding is consistent with Kurnia and Bram (2021), who found that modulation is commonly employed to improve the naturalness of translations involving culture-bound expressions. Overall, the combination of literal translation and modulation preserves both the original

message and the readability of the target text.

Data 07/C131, SL (Indonesian): "*Ritual Peusijuek tidak hanya berfungsi untuk memenuhi kebutuhan spiritual, tetapi juga berperan penting dalam mempertahankan identitas budaya masyarakat Aceh.*" TL (English): "*The Peusijuek ritual not only functions to fulfill spiritual needs but also plays an important role in maintaining the cultural identity of Acehnese society.*" Based on Newmark's (1988) classification, the culture-bound term "*Peusijuek*" belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and modulation (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while modulation is used to produce a more natural and acceptable expression in English without changing the intended meaning. From Baker's (2018) perspective, modulation helps preserve the cultural meaning while adapting the expression to the linguistic norms of the target language. From Venuti's (1995) perspective, this procedure reflects **domestication** because the translator adjusts the linguistic expression to the conventions of the target language while preserving the original cultural message. This finding is consistent with Kurnia and Bram (2021), who reported that modulation is used when literal translation alone cannot achieve naturalness. Overall, the combination of literal translation and modulation successfully maintains both the semantic meaning and the cultural significance of the *Peusijuek* ritual.

Data 08/C131, SL (Indonesian): "*Penggunaan bahasa dalam doa-doa yang digunakan selama Peusijuek mengandung makna mendalam tentang kearifan lokal yang terus dijaga oleh masyarakat Aceh.*" TL (English): "*The use of language in the prayers recited during Peusijuek contains deep*

meanings about local wisdom that continues to be preserved by the Acehnese community." Based on Newmark's (1988) classification, the culture-bound term "*Peusijuek*" belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehnese ritual. The translation employs a *couplet procedure*, combining literal and modulation (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while modulation is used to produce a more natural expression in English without altering the intended meaning.

From Baker's (2018) perspective, modulation helps preserve the cultural meaning while adapting the expression to the target language. From Venuti's (1995) perspective, this procedure reflects *domestication* because the translator adjusts the linguistic expression to conform to the conventions of the target language, making it more natural and accessible for English readers while preserving the original cultural meaning. This finding is consistent with Kurnia and Bram (2021), who found that modulation is frequently employed when literal translation alone cannot achieve naturalness. Overall, the combination of literal translation and modulation effectively preserves both the semantic meaning and the cultural values embedded in the *Peusijuek* ritual.

Data 09/C131, SL (Indonesian): "*Dengan tetap mempertahankan tradisi Peusijuek, masyarakat Aceh tidak hanya merayakan keberagaman budaya mereka, tetapi juga menjaga keberlanjutan nilai-nilai tradisional yang membentuk identitas budaya mereka.*" TL (English): "*By continuing to preserve the Peusijuek tradition, Acehnese society not only celebrates its cultural diversity, but also maintains the continuity of traditional values that shape its cultural identity.*" Based on Newmark's (1988) classification, the culture-

bound term “*Peusijuek*” belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehese ritual. The translation employs a *couplet procedure*, combining literal and modulation (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while modulation is used to produce a more natural expression in English without changing the intended meaning. From Baker's (2018) perspective, modulation helps address differences in linguistic expression while preserving the cultural meaning of the source text. From Venuti's (1995) perspective, this procedure reflects *domestication* because the translator adapts the expression to the linguistic conventions of the target language, making the translation more fluent while maintaining the original cultural message. This finding is consistent with Kurnia and Bram (2021), who reported that modulation is frequently used to improve the naturalness of the target text. Overall, the combination of literal translation and modulation effectively maintains both the semantic meaning and the cultural significance of the *Peusijuek* tradition.

Data 10/C131, SL (Indonesian): “*Melalui pelaksanaan ritual Peusijuek, masyarakat Aceh menunjukkan bahwa budaya lokal dan identitas mereka tetap hidup meskipun menghadapi tantangan global.*” TL (English): “*Through the implementation of the Peusijuek ritual, Acehese society shows that its local culture and identity remain alive despite facing global challenges.*” Based on Newmark's (1988) classification, the culture-bound term “*Peusijuek*” belongs to the category of *Organizations, Customs, Activities, Procedures, and Concepts* because it refers to a traditional Acehese ritual. The translation employs a single procedure, namely literal translation (Pinchuck, 1977), as the sentence is translated directly into

English with minimal grammatical and semantic changes while preserving the original meaning.

literal translation preserves the cultural meaning of the source text because the message can be transferred directly without creating cultural *non-equivalence*. From Venuti's (1995) perspective, the translation reflects *foreignization* since the culture-specific term *Peusijuek* is retained, allowing the target readers to recognize its Acehese cultural identity. This finding is consistent with Kurnia and Bram (2021), who reported that literal translation is appropriate when the source text can be transferred directly without reducing its meaning. Overall, literal translation effectively preserves both the semantic meaning and the cultural message of the *Peusijuek* ritual.

Data 11/C133, SL (Indonesian): “*Air dan tepung tawar, dua unsur ini dicampur menjadi satu dan dipercikkan pada orang yang akan di Peusijuek.*” TL (English): “*Water and flour, these two elements are mixed together and sprinkled on the person who will undergo the Peusijuek ritual.*” Based on Newmark's (1988) classification, the culture-bound term “*tepung tawar*” belongs to the category of *Material Culture* because it refers to a ritual object used in the *Peusijuek* ceremony. The translation employs a *couplet procedure*, combining literal and transposition (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, while transposition is used to produce a grammatically natural expression in English without changing the intended meaning. From Baker's (2018) perspective, transposition helps preserve the cultural meaning while accommodating grammatical differences between the source and target languages. From Venuti's (1995) perspective, this procedure reflects *domestication* because the grammatical structure is adjusted to conform to the conventions of the target

language, making the translation more fluent and natural for English readers. This finding is consistent with Kurnia and Bram (2021), who reported that transposition is used when structural changes are necessary to achieve a natural translation. Overall, the combination of literal translation and transposition effectively maintains both the semantic meaning and the cultural significance of the ritual expression.

12/C133SL (Indonesian): "*Breuh pade (beras dan padi), dua unsur ini ditaburkan sekitar yang di Peusijek. Ini melambangkan kesuburan, kemakmuran, semangat, dan keutuhan dari orang-orang yang bersangkutan akan kembali seperti semula.*" TL (English): "*Breuh pade (rice and paddy), these two elements are scattered around the person undergoing the Peusijek ritual. This symbolizes fertility, prosperity, spirit, and the restoration of wholeness to the people involved.*" Based on Newmark's (1988) classification, the culture-bound term "*Breuh pade*" belongs to the category of *Material Culture* because it refers to ritual materials used in the *Peusijek* ceremony. The translation employs a *triplet procedure*, combining literal, borrowing, and modulation (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, borrowing preserves the original term "*Breuh pade*" to maintain its cultural identity, and modulation produces a more natural expression in English without changing the intended meaning. From Baker's (2018) perspective, borrowing retains culture-specific concepts that have no direct equivalent in the target language, while modulation improves the naturalness of the translation. From Venuti's (1995) perspective, this translation reflects **foreignization** because the translator retains the original term *Breuh pade*, allowing target readers to recognize its Acehnese cultural identity while adapting the surrounding expression to improve readability. This

finding is consistent with Kurnia and Bram (2021), who reported that combining translation procedures helps preserve both linguistic accuracy and cultural meaning. Overall, the triplet procedure effectively conveys the semantic meaning and cultural significance of *Breuh pade* in the *Peusijek* ritual.

Data 13/C133, SL (Indonesian): "*On maneekmano (daun warna-warni), daun ini melambangkan keindahan, keharmonisan, dan kerukunan.*" TL (English): "*On maneekmano (colorful leaves), these leaves symbolize beauty, harmony, and social unity.*" Based on Newmark's (1988) classification, the culture-bound term "*On maneekmano*" belongs to the category of *Material Culture* because it refers to ritual materials used in the *Peusijek* ceremony. The translation employs a *triplet procedure*, combining literal, borrowing, and modulation (Pinchuck, 1977). Literal translation is applied to most parts of the sentence, borrowing preserves the original term "*On maneekmano*" to maintain its cultural identity, and modulation renders *kerukunan* as *social unity* to produce a more natural and contextually appropriate expression in English. From Baker's (2018) perspective, borrowing retains culture-specific concepts that have no direct equivalent in the target language, while modulation improves the naturalness of the translation. From Venuti's (1995) perspective, this translation reflects *foreignization* because the translator retains the original term *On maneekmano*, allowing target readers to recognize its Acehnese cultural identity while ensuring the surrounding text remains understandable. This finding is consistent with Kurnia and Bram (2021), who reported that combining translation procedures effectively preserves both linguistic accuracy and cultural meaning. Overall, the triplet procedure successfully conveys the semantic meaning

and cultural significance of *On maneeckmano*.

Data 14/C133, SL (Indonesian): "*On sinijuek (daun cocor bebek), daun ini melambangkan kesejukan, kesabaran, dan ketenangan.*" TL (English): "*On sinijuek (cocor bebek leaves), these leaves symbolize calmness, patience, and peace.*" Based on Newmark's (1988) classification, the culture-bound term "*On sinijuek*" belongs to the category of *Material Culture* because it refers to a ritual material used in the *Peusijuek* ceremony. The translation employs a *couplet procedure*, combining literal and borrowing (Pinchuck, 1977). Literal translation is applied to the descriptive part of the sentence, while borrowing preserves the original term *On sinijuek* to maintain its cultural identity. From Baker's (2018) perspective, borrowing is an effective strategy for retaining culture-specific terms that have no direct equivalent in the target language. From Venuti's (1995) perspective, this translation reflects *foreignization* because the translator retains the original term *On sinijuek*, allowing target readers to recognize its Acehese cultural identity while preserving its cultural uniqueness. This finding is consistent with Kurnia and Bram (2021), who reported that borrowing helps preserve cultural meaning while allowing target readers to recognize the original cultural concept. Overall, the combination of literal translation and borrowing effectively maintains both the semantic meaning and the cultural significance of *On sinijuek*.

Data 15/C134, SL (Indonesian): "*Bu lekat (nasi ketan), unsur ini melambangkan perekat dalam membangun kembali kebersamaan dan persaudaraan yang telah retak.*" TL (English): "*Bu lekat (sticky rice), this element symbolizes a bond in rebuilding togetherness and brotherhood that has been broken.*" Based on Newmark's (1988) classification, the culture-bound term "*Bu*

lekat" belongs to the category of *Material Culture* because it refers to a ritual material used in the *Peusijuek* ceremony. The translation employs a *triplet procedure*, combining literal, borrowing, and modulation (Pinchuck 1977). Literal is applied to most parts of the sentence, borrowing preserves the original term "*Bu lekat*" to maintain its cultural identity, and modulation renders "*perekat*" as *a bond* to convey its symbolic meaning more naturally in English. From Baker's (2018) perspective, borrowing preserves culture-specific concepts that have no direct equivalent in the target language, while modulation enhances the naturalness of the translation. From Venuti's (1995) perspective, this translation reflects *foreignization* because the translator retains the original term *Bu lekat*, allowing target readers to recognize its Acehese cultural identity while adapting the surrounding expression for better readability. This finding is consistent with Kurnia and Bram (2021), who reported that combining translation procedures helps maintain both linguistic accuracy and cultural meaning. Overall, the triplet procedure effectively preserves the semantic meaning and the cultural significance of *Bu lekat*.

CONCLUSION

Of culture-bound terms in the Acehese *Peusijuek* ritual primarily employs literal translation, followed by borrowing, modulation, and transposition, demonstrating that different translation procedures help preserve both semantic meaning and cultural identity. These findings show that the translation contribute to Translation Studies by showing how Pinchuck's (1977) translation procedures can effectively support the translation of indigenous ritual discourse while balancing linguistic accuracy and cultural preservation.

The study also has practical implications for translation pedagogy and cultural preservation. It highlights the importance of training translators to select appropriate procedures for culture-bound terms and demonstrates that preserving indigenous terms through borrowing can help maintain local cultural heritage and promote intercultural understanding. This study is limited by its reliance on a single source text, its focus on lexical-level translation procedures, and its analysis of only English translations. Future research should examine larger and more diverse corpora, compare translations across different target languages, investigate the relationship between translation procedures and translation ideology using broader datasets, and explore translators' decision-making processes through interviews or reader-response studies

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