

AN ANALYSIS OF TRANSLATION PROCEDURES BASED ON PINCHUCK'S FRAMEWORK IN THE INDONESIAN TRANSLATION OF ACEHNESE HADIH MAJA ON THE OFFICIAL WEBSITE OF JULI DISTRICT, BIREUEN

Isti Komah¹⁾, Zainuddin Hasibuan²⁾, Fathin Hidayati³⁾, Raihan Musfirah⁴⁾, Putri Nurul Aulia⁵⁾

^{1,2,3,4,5} Universitas Islam Negeri Sultanah Nahrasiyah Lhokseumawe

Email: isti87577@gmail.com

Abstract

Hadih maja is an Acehese cultural heritage containing advices, proverbs, and philosophical expressions that reflect moral, social, and cultural values. As times progress, the use of local languages decreases, necessitating efforts to introduce hadih maja to a wider audience through translation. Although there have been a number of studies on the translation of cultural expressions and proverbs, research that specifically analyzes the translation procedures of Acehese *hadih maja* based on Pinchuck's (1977) framework, particularly those sourced from official digital media, remains limited. This limitation indicates a research gap in the study of Acehese cultural text translation. This research aims to describe the translation procedures used in translating Acehese hadih maja from the source language into Indonesian as the target language, while integrating it as a contributive effort to preserve local language materials in education. The method used was descriptive qualitative through literature review techniques. From a population of 96 hadih maja data, 15 sample data were selected from an article by Teuku Muhammad Hanis, S.E., published on September 16, 2023, on the official website of Juli District, Bireuen Regency, to be analyzed deeply based on translation procedure theory. The results show that out of 15 analyzed data, the translation procedures were dominated by two types: *literal translation* with 8 data (53.33%) and *modulation* with 7 data (46.67%). Other procedures such as *translation*, *transliteration*, *borrowing*, *transposition*, and *adaptation* were not found. These findings indicate that the translation of *hadih maja* does not rely solely on linguistic equivalence, but also on the translator's ability to perform a shift in perspective (modulation) in order to preserve the cultural meaning and moral messages embedded within the expressions. Thus, the translation process plays an important role as a form of cultural mediation in the transfer of meaning across languages. Theoretically, this study enriches translation studies by demonstrating how Pinchuck's procedures operate in texts based on local wisdom. Practically, the results of this study can serve as a reference for translators, educators, and researchers in understanding strategies for translating culturally bound texts with rich contextual meanings.

Keywords: *Acehese Culture, Education, Hadih Maja, Translation Procedures*

Abstrak

Hadih maja merupakan warisan budaya masyarakat Aceh berisi nasihat, peribahasa, dan ungkapan filosofis yang mencerminkan nilai moral, sosial, dan budaya. Seiring perkembangan zaman, penggunaan bahasa daerah kian berkurang, sehingga diperlukan upaya pengenalan hadih maja kepada masyarakat luas melalui penerjemahan. Meskipun telah terdapat sejumlah kajian mengenai

penerjemahan ungkapan budaya dan peribahasa, penelitian yang secara khusus menganalisis prosedur penerjemahan hadih maja Aceh berdasarkan kerangka Pinchuck (1977), terutama yang bersumber dari media digital resmi, masih terbatas. Keterbatasan ini menunjukkan adanya kesenjangan penelitian (research gap) dalam kajian penerjemahan teks budaya Aceh. Penelitian ini bertujuan untuk mendeskripsikan prosedur penerjemahan yang digunakan dalam menerjemahkan hadih maja Aceh dari bahasa sumber ke bahasa Indonesia sebagai bahasa sasaran, sekaligus mengintegrasikannya sebagai upaya kontributif dalam pelestarian materi berbahasa daerah di bidang pendidikan. Metode yang digunakan adalah deskriptif kualitatif melalui teknik studi pustaka. Dari populasi 96 data hadih maja, dipilih 15 data sampel yang bersumber dari artikel karya Teuku Muhammad Hanis, S.E. yang diterbitkan pada 16 September 2023 di website resmi Kecamatan Juli, Kabupaten Bireuen untuk dianalisis maknanya secara mendalam berdasarkan teori prosedur penerjemahan. Hasil penelitian menunjukkan bahwa dari 15 data yang dianalisis, prosedur penerjemahan didominasi oleh dua jenis prosedur, yaitu *literal translation* sebanyak 8 data (53,33%) dan *modulation* sebanyak 7 data (46,67%). Prosedur lain seperti *translation*, *transliteration*, *borrowing*, *transposition*, dan *adaptation* tidak ditemukan. Temuan ini menunjukkan bahwa penerjemahan hadih maja tidak hanya bergantung pada kesepadanan linguistik, tetapi juga pada kemampuan penerjemah dalam melakukan pergeseran perspektif (*modulation*) untuk mempertahankan makna budaya dan pesan moral yang terkandung di dalamnya. Dengan demikian, proses penerjemahan berperan penting sebagai bentuk mediasi budaya (*cultural mediation*) dalam transfer makna antarbahasa. Secara teoritis, penelitian ini memperkaya kajian penerjemahan budaya dengan menunjukkan bagaimana prosedur Pinchuck bekerja pada teks berbasis kearifan lokal. Secara praktis, hasil penelitian ini dapat menjadi referensi bagi penerjemah, pengajar, dan peneliti dalam memahami strategi penerjemahan teks budaya yang sarat makna kontekstual.

Kata kunci: *Budaya Aceh, Hadih Maja, Pendidikan, Prosedur Penerjemahan*

INTRODUCTION

According to John Cunnison Catford (1965), translation is the replacement of textual material in one language with equivalent textual material in another language. This process involves two languages, namely the source language (SL) and the target language (TL). In other words, in translation, forms in the source language must be replaced by corresponding forms in the target language. However, translation is not always a straightforward process because each language possesses its own distinct system and culture. According to Culler (1976), language is not merely a naming system, but also a way in which society

perceives and organizes reality within its cultural context. Therefore, structural and cultural differences between languages constitute one of the primary challenges in the translation process. More specifically, Catford (1969:20) reinforces that translation is "the replacement of textual material in one language by equivalent textual material in another language." This process does not solely involve substituting linguistic forms, but also maintaining semantic accuracy so that the core message remains comprehensible to readers in the target language. Nonetheless, translation remains complex due to the divergent linguistic systems and cultural backgrounds inherent in each language.

Cultural expressions, such as idioms and proverbs, often carry implicit meanings that can only be fully decoded within a specific cultural context. Consequently, appropriate translation procedures are highly required to ensure that the meaning and cultural values of the source text are accurately transmitted to the target language readers. Language and culture are closely interconnected aspects of human life. Language functions not only as a means of communication but also as a reflection of cultural values, norms, and worldviews. Therefore, understanding a culture cannot be separated from understanding its language (Hymes, 1964; Witherspoon, 1980). Cultural differences give rise to expressions that are often culture-specific and may not have direct equivalents in other languages (Woolford, 1983; Persson, 2015). This makes translation particularly challenging, as it involves not only linguistic transfer but also cultural understanding. As Katan and Taibi (2021) state, translation functions as intercultural mediation that conveys meaning, values, and cultural practices embedded in the text.

In addition, changes in language use among younger generations such as code-mixing and the decline of regional language use raise concerns about the sustainability of local languages and cultural identity (Budiman, 2025). This highlights the importance of preserving local languages through documentation and translation so that cultural values can be shared with wider audiences without losing their original meanings. As a society with a profound cultural heritage, the Acehnese people possess various forms of oral and written literature. One prominent form of Acehnese oral literature is *hadih maja* or *narit maja*. *Hadih maja* is a traditional Acehnese oral literary genre defined as sayings or proverbs containing philosophical values, advice, warnings, explanations, parables, and subtle satire used as a behavioral guide in social life

(Pemerintah Kecamatan Juli, 2023). These expressions embody moral, educational, social, and religious values that serve as a life guide for the Acehnese people. According to Khadijah (2016:81), the Acehnese recognize several interrelated terms, such as *narit maja*, *haba ureueng tuha*, *haba datok*, *hadih maja*, and *firman datok*, all of which convey highly similar meanings. Beyond its cultural values, *Hadih maja* also exhibits unique linguistic characteristics. Sulaiman (1979:6) states that Acehnese proverbs are structured with meticulous word choices and rhythmic patterns that are rarely found in Indonesian proverbs. As a form of oral literature, *hadih maja* is passed down from generation to generation and is utilized to provide advice, encouragement, prohibitions, and satire in the daily lives of the Acehnese people. Because *hadih maja* contains dense figurative meanings and is deeply intertwined with Acehnese culture, its translation cannot be executed through a merely literal approach. Translators face both a vital role and a significant challenge in transferring the meaning of *Hadih maja* into English without losing its essence or altering it excessively in the target language. Today, *Hadih maja* has also been disseminated through digital media, one of which is an article titled “*Hadih Maja Pengajaran serta Hiburan Warisan dari Leluhur*” published on the official website of Juli District, Bireuen Regency. This article compiles various *hadih maja* expressions along with their contextual meanings, rendering it a highly valuable data source for this translation study.

Several previous studies have examined the translation of cultural expressions and proverbs in various contexts. Frihatmawati, Rentiana, and Dhini (2023), Rodiyah (2020), and Rahayu (2021) found that translating cultural expressions requires various procedures to preserve meaning in the target language. Similar findings were reported by Simarmata, Pratiwi, and Aripin

(2025), who emphasized the importance of appropriate translation techniques in maintaining cultural meaning and acceptability. Sujatmiko et al. (2024) also noted that proverb translation requires not only linguistic equivalence but also an understanding of cultural context. Although research on cultural terms and proverbs has increased, studies focusing on the translation procedures of Hadih maja remain limited. Most previous studies have focused on cultural expressions from other regions, while research on Hadih maja in digital platforms is still scarce. In addition, Pinchuck's translation procedures framework has rarely been applied in analyzing Acehnese cultural expressions. This study aims to identify the translation procedures used in translating Hadih maja into Indonesian and to explain how philosophical meanings, cultural values, and local wisdom are transferred into the target language. It is expected to contribute to cultural translation studies and support the preservation of Acehnese cultural heritage through digital media.

This study uses Pinchuck's (1977) translation procedures framework because it provides a clear classification for analyzing meaning transfer between source and target languages. Unlike models that focus mainly on equivalence or translation quality, this framework identifies specific procedures used in handling linguistic and cultural differences. It is therefore suitable for analyzing *Hadih Maja*, which contains figurative meanings and cultural values that cannot always be translated literally. To analyze this phenomenon, this study utilizes the translation procedures framework proposed by Pinchuck (1977), which encompasses seven distinct types of procedures: Translation: A basic translation procedure where the meaning or message from the source language is transferred directly into the target language without

altering the primary intent or message of the original text. Transliteration: A procedure focusing on shifting or copying letter by letter (graphemes) or sound by sound from the writing system or alphabet of the source language into that of the target language, while preserving the original spelling or pronunciation. Borrowing: A translation procedure where a word or term from the source language is taken entirely and introduced directly into the target language. This is typically done due to the absence of an exact equivalent or to maintain the uniqueness of the term. Literal Translation: A word-for-word translation procedure adjusted to the basic structure of the target language. This procedure is applied if the literal rendering results in a sentence that remains logical, grammatically correct, and easy to understand.

Transposition: A translation procedure involving a change or shift in the grammatical structure from the source language to the target language. This adjustment is made to ensure the translated text sounds more natural, acceptable, and conforms to the rules of the target language. Modulation: A translation procedure involving a change in the point of view, perspective, or conceptual category used by the translator to convey the message. This procedure is employed to make the expression feel more contextual, natural, and comprehensible to target language readers. Adaptation: A translation procedure conducted by replacing a cultural situation or element from the source language with an equivalent or familiar situation within the target culture. This step is taken to ensure the translated text remains communicative and relevant to the readers without losing its core essence. Based on the comprehensive explanation above, this study is entitled *An Analysis of Translation Procedures Based on Pinchuck's Framework in the Indonesian Translation of Acehnese Hadih Maja on the Official Website of Juli District, Bireuen.*

This research focuses on the translation procedures used in translating Hadih maja from the source language into Indonesian as the target language. The data of this study consist of 15 items taken from the article “Hadih Maja Pengajaran serta Hiburan Warisan dari Leluhur” on the official website of Juli District, Bireuen Regency. Therefore, the research questions of this study are formulated as follows: (1) what translation procedures are used in translating Hadih maja into Indonesian? and (2) which translation procedure is the most dominant in the translation of Hadih maja on the official website of Juli District, Bireuen Regency?

METODE

This study employed a descriptive qualitative approach. According to Sugiyono (2019), qualitative research is used to understand phenomena their natural settings, with the researcher serving as the primary instrument. Abdullah (2018) states that a qualitative approach is descriptive in nature because it aims to portray research objects as they are in real-world conditions. Furthermore, descriptive qualitative research seeks to investigate linguistic phenomena occurring in daily life deeply and in detail (Nasution, 2023). This study specifically focuses on analyzing the translation procedures applied in translating Hadih maja into Indonesian. The population of this study consisted of 96 Hadih maja expressions found in the article entitled “Hadih Maja Pengajaran serta Hiburan Warisan dari Leluhur,” published on the official website of Juli District, Bireuen Regency. From this population, 15 expressions were selected using purposive sampling. The samples were chosen based on three criteria: (1) the expressions contain distinctive Acehnese cultural elements, (2) they represent figurative or proverbial forms of language, and (3) they demonstrate linguistic and cultural characteristics relevant to the analysis of translation procedures based on

Pinchuck’s (1977) framework. The selected data were considered sufficient to represent the diversity of linguistic structures, figurative expressions, and cultural themes found within the entire dataset while allowing for an in-depth qualitative analysis.

The data of this study consist of 15 Hadih maja expressions and their corresponding English translations. The data source is an article entitled “Hadih Maja Pengajaran serta Hiburan Warisan dari Leluhur,” published on the official website of Juli District, Bireuen Regency. These 15 *hadih maja* data items were analyzed based on the translation procedures implemented during the transfer process from the source language (SL) to the target language (TL). The data collection technique was conducted through library research by reading, documenting, and identifying the Hadih maja expressions within the selected data source. The collected data were analyzed through several stages. First, each *hadih maja* expression and its English translation were identified and documented. Second, each data item was assigned a code (HM1–HM15) to facilitate systematic identification, classification, and analysis. Third, the source text and target text were compared to determine the translation procedures employed. Fourth, the data were classified according to Pinchuck’s (1977) seven translation procedures: translation, transliteration, borrowing, literal translation, transposition, modulation, and adaptation. Fifth, the classification results were tabulated and their frequencies were calculated to identify the most dominant translation procedure. Finally, the findings were interpreted descriptively to explain how each translation procedure was applied in the translation of Acehnese *hadih maja*.

To enhance the reliability of the study, the classification of translation procedures was re-examined with reference to relevant translation theories and validated

through consultation with a lecturer specializing in translation studies. This validation process was conducted to ensure the accuracy and consistency of the categorization of translation procedures across the data, and validation process were documented systematically to ensure transparency, consistency, and replicability. The findings were then presented descriptively to provide a systematic, clear, and accountable explanation of the translation procedures identified in the data.

RESULT AND DISCUSSION

Based on the data analysis, two translation procedures proposed by Pinchuck (1977) were identified in the translation of Hadih maja into Indonesian, namely Literal Translation and Modulation. The findings indicate that Literal Translation was the most dominant procedure, accounting for 53.33% of the data, while Modulation accounted for 46.67%. The following table presents the frequency and percentage of each translation procedure found in the data.

Table 1: Translation Procedures Found in the Data

No	Translation Procedure	Frequency	Percentage
1	Modulation	7	46,67%
2	Adaptation	0	0%
3	Literal Translation	8	53,33%
4	Borrowing	0	0%
5	Transposition	0	0%
6	Translation	0	0%
7	Transliteration	0	0%
Total		15	100%

Based on the results of the data analysis in the table above, the most dominant translation procedure used in translating Hadih maja into Indonesian is Literal Translation, which is found in 8 data items (53.33%). The second most frequently used procedure is Modulation, accounting for 7 data items (46.67%). Meanwhile, other procedures in Pinchuck's theory, such as Adaptation, Borrowing, Transposition, Translation, and Transliteration, were not found (0%) in the data of this study. The dominance of Literal Translation indicates that most of the lexical structures and basic meanings in Hadih maja can be transferred directly without drastically altering the sentence construction. On the other hand, the relatively high use of Modulation reflects the translator's efforts to shift the perspective, ensuring that the distinct moral messages and cultural context of the Acehese language are conveyed in a more natural and easily understood manner within the structure of the Indonesian language.

The dominance of Literal Translation and Modulation in this study is closely related to the linguistic and cultural characteristics of Hadih maja. As a form of Acehese oral literature, Hadih maja contains concise expressions, moral teachings, figurative language, and culturally embedded wisdom. Expressions whose meanings remain relatively transparent and conceptually similar in Indonesian tend to be translated through Literal Translation. In contrast, expressions containing metaphors, implicit meanings, and culture-specific concepts require Modulation to ensure that the intended message can be understood naturally by target-language readers. Therefore, the selection of translation procedures is influenced not only by linguistic factors but also by the cultural values embedded in each expression. The findings of this study are consistent with previous studies on cultural and proverb

translation. Frihatmawati, Rentiana, and Dhini (2023), Rodiyah (2020), and Rahayu (2021) reported that the translation of cultural expressions frequently requires a combination of direct translation and meaning adjustment to preserve cultural values in the target language. Similarly, Simarmata, Pratiwi, and Aripin (2025) emphasized the importance of employing appropriate translation techniques to maintain both meaning and translation acceptability. Furthermore, Sujatmiko, Nababan, Djatmika, and Supana (2024) found that proverb translation involves not only linguistic equivalence but also sensitivity to the cultural context underlying the expressions. The dominance of Literal Translation and Modulation identified in this study supports these findings, demonstrating that translators must balance semantic accuracy with cultural comprehensibility when translating Hadih Maja.

The findings also have important implications for cross-cultural communication, proverb translation, and cultural preservation. Through translation, the moral values, social norms, and local wisdom embedded in Hadih Maja can be accessed by a wider audience beyond the Acehese-speaking community. The results suggest that proverb translation should not focus solely on linguistic equivalence but should also consider figurative meanings, cultural references, and communicative functions. In addition, the translation of Hadih Maja contributes to the preservation and dissemination of Acehese cultural heritage in the digital era, enabling traditional knowledge and cultural values to remain relevant and accessible to future generations.

Data 1: The Acehese expression “*Buet ka dilee jinoe baroe keumah;*” indicates that an action performed in the past has undergone a change in condition, resulting in damage or destruction in the present. The intended meaning does not

merely explain the timeline but also highlights the ultimate outcome of an action, which is a negative change of state. This translation employs the modulation procedure due to a shift in the point of view from the source language to the target language. In the Acehese language, the meaning is conveyed through a more complete structure using the time markers “*ka dilee*” (past/formerly) and “*jinoe*” (now/present). In contrast, in the Indonesian translation, this meaning is modified to be more concise without explicitly maintaining the original temporal structure. Thus, the translator successfully preserves the core meaning while altering the form of delivery to make it simpler and more natural in Indonesian.

SL (Acehese): “*Buet ka dilee jinoe baroe keumah;*”

TL (Indonesian): “*Perbuatan lama sekarang hancur*”

Data 2: The Acehese expression “*Djada wa djadi, meunan ta pinta meunan jadi*” indicates a strong belief that every intention or desire will be realized instantly without any delay. This expression emphasizes a direct connection between one's will and the occurrence of an event, conveying a meaning of hope or a prayer that everything desired will happen immediately. This translation employs the modulation procedure due to a shift in the manner of delivery from the source language to the target language. In the Acehese language, the meaning is conveyed through repetition and the idiomatic structures “*djadi wa djadi*” and “*meunan... meunan...*”. In contrast, in the Indonesian translation, the meaning is modified to be clearer and more direct without maintaining those repetitive patterns. Thus, the translator successfully preserves the core meaning which is the swift realization of a desire while altering the form of the expression to make it simpler and easier to understand.

SL (Acehnese): “*Djada wa djadi, meunan ta pinta meunan jadi*”

TL (Indonesian): “*Begitu niat langsung jadi, apa yang diinginkan terjadi segera*”

Data 3, The Acehnese expression “*Gob pajoh boh panah, tanyoe nyang meuligan geutah*” describes a situation where one person commits a mistake or gains a benefit, yet another party ends up bearing the consequences or losses. This meaning emphasizes a sense of injustice or the negative impact felt by someone who was not directly involved in the action. This translation employs the modulation procedure due to a shift in the point of view from the source language to the target language. In the Acehnese language, the meaning is delivered through the metaphors of “eating jackfruit” and “getting stained by the sap.” In the Indonesian translation, while this core meaning is preserved, it is rephrased using a well-known, equivalent Indonesian idiom: “*orang lain makan nangka, kita kena getahnya*.” Thus, the translator successfully maintains the core meaning regarding the consequences borne by another party, while adjusting the form of the expression to make it more familiar and easily understood in the target language.

SL (Acehnese): “*Gob pajoh boh panah, tanyoe nyang meuligan geutah*,”

TL (Indonesian): “*Orang lain makan nangka, kita kena getahnya*”

Data 4: The Acehnese expression “*Ka gadoh lam mata bek gadoh lam hate*” conveys a moral message that something no longer visible or physically present should not be forgotten in the heart. This expression emphasizes the importance of preserving memories, feelings, or values even though they are no longer physically present. This translation employs the modulation procedure due to a shift in the point of view from the source language to the target language. In the Acehnese language, the meaning is delivered through the idiomatic

structures “*ka gadoh lam mata*” (already lost from the eyes) and “*bek gadoh lam hate*” (do not lose in the heart). In contrast, the Indonesian translation preserves this meaning through a clearer and more direct form without altering the main message. Thus, the translator successfully maintains the core meaning, which is an invitation to never forget something within the heart even though it is no longer visible to the eyes.

SL (Acehnese): “*Ka gadoh lam mata bek gadoh lam hate*,”

TL (Indonesian): “*Sudah tak terlihat oleh mata, jangan sampai hilang dihati*”

Data 5: The Acehnese expression “*Laba beuna, pangkai beu that bek*” describes an attitude of wanting to gain profit without being willing to spend any capital or expenses. This meaning highlights an imbalance between the desire to achieve results and the effort or investment provided. This translation employs the literal translation procedure because the lexical elements and basic structures of the Acehnese language can be directly transferred into Indonesian without any significant change in meaning. The word “*laba*” is translated as “*laba*” (profit) and “*pangkai*” as “*modal*” (capital), allowing the overall meaning to be directly preserved in the target language.

SL (Acehnese): “*Laba beuna, pangkai beu that bek*,”

TL (Indonesian): “*Laba harus ada, modal tak mau keluar*”

Data 6: The Acehnese expression “*Adat bak Po Teumeruhom, qanun bak Putro Phang, hukom bak Syiah Kuala, reusam bak Laksamana*” explains the division of roles and sources of authority within the social order of Acehnese society, specifically concerning custom (*adat*), law (*qanun*), justice/syariah (*hukom*), and institutional power (*reusam*), each possessing its own domain. This expression reflects a highly structured value system and social

framework within Acehese culture. This translation employs the modulation procedure due to a shift in the point of view and a conceptual change from the source language to the target language. Culture-specific terms such as “*reusam*” and historical figures/titles like “*Laksamana*” are shifted in perspective to their functional institutional roles in the Indonesian language namely “*kekuatan*” (power/strength) and “*militer*” (military). This shift ensures that the concept of the division of power can be accurately understood by target language readers. Thus, the translator successfully maintains the core meaning regarding the division of roles in the social order while changing the perspective of delivery to make it more contextual in Indonesian.

SL (Acehnese): “*Adat bak Po Teumeruhom, qanun bak Putro Phang, hukom bak Syiah Kuala, reusam bak Laksamana;*”

TL (Indonesian): “*Adat pada sultan, Undang-undang pada parlemen, hukum pada orang berilmu, Kekuatan pada militer*”

Data 7: The Acehese expression “*Alee tob beulacan, barangkapeu ta kheun malee tan, nyang malee urueng jak sajan*” is a metaphorical saying that describes someone who lacks a sense of shame or is indifferent to others' opinions, even when criticized or mistreated. On the contrary, it is those around them who end up feeling embarrassed by their behavior. This expression emphasizes the social value of shame (*malee*) in community interactions. This translation employs the modulation procedure because there is a shift in the form of delivery, moving from a dense metaphor in the source language to a more explicit descriptive explanation in the target language. The translator changes the structural perspective by adding explanatory clauses (explication) such as “used for...”, “whatever is said to him...”, and “the ones who are ashamed are...” to ensure that the original situation depicted in the Acehese proverb is fully captured by

Indonesian readers. Thus, the core meaning regarding the social sanction of shame remains conveyed, even though the form of the expression is modified to be more descriptive and informative.

SL (Acehnese): “*Alee tob beulacan, barangkapeu ta kheun malee tan, nyang malee urueng jak sajan;*”

TL (Indonesian): “*Seperti penumbuk padi digunakan untuk terasi, apapun yang dikatakan padanya dia tidak malu, yang malu adalah kawan-kawan bersamanya*”

Data 8: The Acehese expression “*Aneuk sithon tangkeh, ta pugah meunoe ji kheun meudeh*” is a metaphorical saying that describes the behavior of someone who is highly immature or childlike, making them unable to properly understand or follow directions. This expression emphasizes the imbalance between the guidance provided and the response received, which tends to be simplistic and misguided. This translation employs the literal translation procedure because the elements in the Acehese language can be directly transferred into Indonesian without any significant change in meaning. The behavioral comparison to a “one-year-old child” (*anak setahun*) from the Acehese language is maintained in Indonesian, ensuring that the primary meaning regarding immaturity is conveyed directly. Thus, the core meaning remains the same: describing someone who is not yet capable of understanding or responding appropriately, much like a small child.

SL (Acehnese): “*Aneuk sithon tangkeh, ta pugah meunoe ji kheun meudeh;*”

TL (Indonesian): “*Seperti anak berusia setahun, kita bilang begini dia bilang begitu*”

Data 9: The Acehese expression “*Ata han jeut ta meunari, ta peugah tika hana get*” is a metaphorical saying that describes the attitude of someone who refuses to admit their own incompetence, instead blaming other factors for their failure. This expression emphasizes a critique of irresponsible

behavior and the tendency to make excuses for one's shortcomings. This translation employs the literal translation procedure because the primary elements of meaning from the Acehnese language can be directly transferred into Indonesian without any significant structural changes. The metaphors of "not being able to dance" and "blaming the mat" are preserved in the target language, ensuring that the core meaning and situational imagery remain the same. Thus, the conveyed meaning remains entirely intact: depicting someone who is incapable of performing a task but instead blames the circumstances or other things around them.

SL (Acehnese): “*Ata han jeut ta meunari, ta peugah tika hana get,*”

TL (Indonesian): “*Ketika dia tidak bisa menari, tikar yang disalahkan*”

Data 10: The Acehnese expression “*Bak ie laot peu taboh sira*” is a metaphorical saying that describes a futile or unnecessary action, as it involves adding something to what is already abundant, thereby offering no additional benefit. This expression emphasizes the futility of supplementing a condition that is already complete or expansive. This translation employs the modulation procedure based on Pinchuck’s theory due to a shift in both structural and conceptual points of view from the source language to the target language. In the source language, the sentence is delivered through a conditional statement structure oriented toward a location or condition (“why add salt to the seawater”). In contrast, the Indonesian translation shifts the perspective into a more concise and dense rhetorical action: “*menggarami lautan*” (salting the ocean). This shift in perspective sharpens the message of futility, making it more natural for target language readers. Thus, the core meaning regarding a useless action is successfully preserved by altering the form of delivery to align with the idiomatic expression style of the Indonesian language.

SL (Acehnese): “*Bak ie laot peu taboh sira,*”

TL (Indonesian): “*Untuk apa menggarami lautan*”

Data 11: The Acehnese expression “*Bak ta tunyok bek meu iseuk, bak ta peuduek beu meulabang*” conveys a sense of firmness and order, suggesting that once something is established, it must not be altered or shifted from its place. This expression emphasizes the values of certainty, discipline, and consistency in a decision or placement. This translation employs the literal translation procedure because the elements of meaning in the Acehnese language can be directly transferred into Indonesian without significant structural changes. The imperative structure and the figurative meaning—concerning something that “must not shift” and “must remain in its place” are preserved in the target language. Thus, the core meaning remains the same: a firm assertion that whatever has been determined must stay in its designated position.

SL (Acehnese): “*Bak ta tunyok bek meu iseuk, bak ta peuduek beu meulabang,*”

TL (Indonesian): “*Apa yang ditetapkan jangan bergeser, dimana diletakkan disitu dipaku*”

Data 12: The Acehnese expression “*Ek leupah haba, bah leupah buet*” is a piece of advice that emphasizes the importance of actions over words. This expression conveys a moral message that one should not speak excessively but should instead prioritize real work and beneficial deeds. This translation employs the literal translation procedure because the elements of meaning in the Acehnese language can be directly transferred into Indonesian without significant structural changes. The phrases “*leupah haba*” (talking much) and “*leupah buet*” (working much) are translated directly into “*banyak bicara*” and “*banyak kerja*”, ensuring that the core meaning is preserved in the target language. Thus, the primary meaning remains the same: an exhortation to

focus more on working rather than speaking.
SL (Acehnese): “*Ek leupah haba, bah leupah buet;*”

TL (Indonesian): “*Jangan banyak bicara, yang perlu banyak kerja*”

Data 13: The Acehnese expression “*Bit pih phui bak ta kalon, geuthon bak ta tidjik*” describes a situation where a task appears easy and light from the outside, but actually requires a long time, effort, and an extended process to complete. This expression emphasizes the disparity between an initial, seemingly simple assessment and the more complex reality of the actual work. This translation employs the literal translation procedure because the elements of meaning in the Acehnese language can be directly transferred into Indonesian without significant structural changes. Words and phrases such as “*ringan dilihat*” (light to look at) and “*bertahun dikerjakan*” (years to be worked on) are translated directly, thereby preserving the figurative meaning in the target language. Thus, the core meaning remains the same: depicting something that looks easy but actually demands time and a lengthy process.

SL (Acehnese): “*Bit pih phui bak ta kalon, geuthon bak ta tidjik;*”

TL (Indonesian): “*Betapa ringan dilihat, tapi bertahun dikerjakan*”

Data 14: The Acehnese expression “*Goh lom woe pangkai, ka takira laba*” describes the attitude of someone who anticipates a profit too quickly, even before the invested capital or effort has been recovered. This expression emphasizes immaturity or impatience, highlighting the tendency to calculate returns before the process is fully completed. This translation employs the literal translation procedure because the elements of meaning in the Acehnese language can be directly transferred into Indonesian without significant structural changes. The phrases “*belum balik modal*” (capital has not

returned) and “*sudah menghitung laba*” (already calculating profit) are translated directly, ensuring that the core meaning is preserved in the target language. Thus, the primary meaning remains the same: depicting a person who expects profit too quickly before recovering their initial investment.

SL (Acehnese): “*Goh lom woe pangkai, ka takira laba;*”

TL (Indonesian): “*Belum balik modal, sudah menghitung keuntungan*”

Data 15: The Acehnese expression “*Jampok pujoe droe*” is a metaphorical saying that describes someone who praises or exalts themselves without acknowledging their own flaws. This expression emphasizes an attitude of arrogance or misplaced self-praise. This translation employs the literal translation procedure because the elements of meaning in the Acehnese language can be directly transferred into Indonesian without significant structural changes. The words “*jampok*” (owl) and “*pujoe droe*” (praising oneself) are translated directly, thereby preserving the figurative imagery in the target language. Thus, the core meaning remains the same: depicting someone who praises themselves.

SL (Acehnese): “*Jampok pujoe droe;*”

TL (Indonesian): “*Burung hantu memuja diri sendiri*”

CONCLUSION

Of culture-bound terms in the Based on the results of the study, it can be concluded that the translation of Acehnese *hadih maja* expressions into Indonesian does not merely focus on literal meaning transfer, but also a form of cultural negotiation that requires careful adjustment to maintain both semantic accuracy and cultural integrity. As a vital part of Aceh’s cultural heritage, *hadih maja* contains deep life values, advice, satire, and moral teachings that reflect the wisdom of Acehnese society. Therefore, the translation process must meticulously balance linguistic

accuracy and cultural values so that the core essence remains accessible and easily understood by target language readers. The data analysis of 15 selected samples from a total population of 96 *hadih maja* expressions examined through Pinchuck's (1977) translation procedure theory reveals that only two procedures are utilized in the translation process: *Literal Translation* and *Modulation*. Among these, *Literal Translation* emerges as the most dominant procedure, accounting for 8 data items (53.33%), followed closely by *Modulation* with 7 data items (46.67%). On the other hand, other procedures within Pinchuck's framework namely *Translation*, *Transliteration*, *Borrowing*, *Transposition*, and *Adaptation* were completely absent (0%) in the analyzed data.

This finding highlights that the translation of culturally embedded expressions does not operate on a single fixed strategy, but rather involves flexible decision-making depending on the level of cultural density within the source text. From a broader perspective, these findings contribute to translation studies by reinforcing the idea that cultural expressions such as proverbs are highly context-dependent and require both linguistic and cultural adaptation strategies. Practically, this study implies that translators dealing with culturally bound texts should not rely solely on literal equivalence, but must also consider meaning shifts that preserve communicative intent. For educators, the findings can be used as learning material in translation courses to demonstrate real cases of cultural translation strategies. For researchers, the findings provide empirical evidence regarding the application of Pinchuck's translation procedures in culturally embedded texts and may serve as a reference for future studies on proverb translation and local wisdom texts. For

cultural preservation efforts, this study also shows that translation can serve as a bridge to introduce local wisdom to wider audiences without removing its cultural identity. However, this study has several limitations. First, the data are limited to 15 selected expressions, which may not fully represent the diversity of all 96 *hadih maja* expressions available in the source. Second, the study only applies Pinchuck's translation procedures without comparing other theoretical frameworks, which may limit the depth of analytical perspective. Third, the analysis focuses mainly on product-based translation outcomes without examining translator decision-making processes in detail.

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