

THE TRANSLATION OF ACEHNESE LITERARY TEXTS AND ITS IMPACT

PENERJEMAHAN TEKS SASTRA ACEH DAN DAMPAKNYA

Azhari ^a; Yeni Artanti^b; Dinda Destari^c

^a University of Pannonia

Egyetem u. 10, 8200, Veszprém, Hungary

^b Universitas Negeri Yogyakarta

Jalan Colombo No. 1, Karang Malang, Caturtunggal, Kec. Depok, Kabupaten Sleman,
Daerah Istimewa Yogyakarta, Indonesia

^c Institut Seni Budaya Indonesia Aceh

Jalan Transmigrasi, Gampong Bukit Meusara, Kec. Kota Jantho, Kab. Aceh Besar, 23911, Aceh,
Indonesia

azhari@institutre.org

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Abstrak

Penelitian terkait penerjemahan bahasa daerah masih sangat minim dan cenderung tidak mendapat perhatian dari para peneliti di Indonesia. Hal ini dikarenakan para peneliti cenderung menganggap bahwa penerjemahan adalah pengalihan dari bahasa Indonesia ke bahasa asing dan sebaliknya. Pembelajaran dan pengembangan studi penerjemahan di tingkat profesional dan universitas cenderung mempelajari teks terjemahan bahasa Indonesia dan bahasa asing. Penelitian ini bertujuan untuk mengungkap strategi, ideologi, dan dampak yang digunakan oleh penerjemah dalam menerjemahkan teks cerita rakyat Aceh. Penelitian ini menggunakan pendekatan konten analisis. Data penelitian diperoleh dari cerita rakyat Haba Keubeue (Kerbau). Teknik analisis data berdasarkan kerangka teori. Hasil penelitian menunjukkan bahwa strategi yang digunakan meliputi: Reduksi 10 kali (32,26%), Penerjemahan harfiah 2 kali (6,45%), Amplifikasi 14 kali (45,16%), Calque 3 kali (9,68%), Kreasi diskursif 1 kali (3,23%), dan Padanan lazim 1 kali (3,23%). Strategi yang dominan digunakan oleh penerjemah dalam teks ini adalah Amplificatio dengan persentase 45,16%. Ideologi yang digunakan dalam penerjemahan teks ini adalah domestikasi. Dampak dari penggunaan ideologi dan strategi tersebut adalah berkurangnya keakuratan makna. Namun demikian, kualitasnya masih baik.

Kata-Kata Kunci: Terjemahan; Aceh; Sastra; Cerita; Cerita Rakyat Aceh

Abstract

The study of local language translation is still very minimal and there tends to be no attention from Indonesian researchers. The purposes are to reveal the strategies, ideology, and impact used by translators in translating the Acehese folklore text. This research uses a content analysis approach. The data were obtained from the Haba Keubeue (Buffalo) folktale. Data analysis techniques based on the theoretical framework. The findings show that the strategies used include: Reduction 10 times (32.26%), Literal translation 2 times (6.45%), Amplification 14 times (45.16%), Calque 3 times (9.68%), Discursive creation 1 time (3.23%), and Established equivalent 1 time (3.23%). The dominant strategy used by the translators in this text is Amplificatio with a percentage of 45.16%.

The ideology used in the translation of this text is domestication. The impact of the use of ideology and strategy has reduced the accuracy of the meaning. Nevertheless, the quality is still good.

Keywords: *Translation; Aceh; Literature; Story; Acehese Folktale*

1. Introduction

In Indonesia, there has been a lot of research on translation from Indonesian to foreign languages and vice versa (Br. Kembaren, 2020). This is because researchers tend to perceive that translation is the transfer of Indonesian to foreign languages and vice versa (Emilia & Hamied, 2022). The learning and development of translation studies at professional and university levels tend to study Indonesian and foreign translated texts (Harto et al., 2022). As in the curriculum of linguistics and applied linguistics master programs which only include the study of Indonesian and foreign translated texts (Arsyad et al., 2021). The lack of study programs that teach local language translation in Indonesia (Sofyan et al., 2023). Lecture materials and case studies tend to refer to Indonesian and foreign translated texts (Suyitno et al., 2019). So that studies or research related to the translation of Indonesian and local or regional languages in Indonesia are rarely carried out (Mamonto, 2023). Therefore, research related to the translation of Indonesian texts into local languages or vice versa is still insufficient. Based on this, this research makes the study of Acehese local language translation texts into Indonesian as the focus of investigation in the research.

The study of translated texts between Indonesian and Acehese local languages in Indonesia is very important (Wildan et al., 2022). This is because Indonesian people do not only use Indonesian (Abduh & Rosmaladewi, 2019). However, Indonesian people also use local languages or languages of their respective tribes (Enjang, 2022). This fact can be seen from

the number of local languages owned by the Indonesian people, which reaches 742 languages (Saddhono & Hartanto, 2021). This number is 10% of the total language population in the world (Kwary, 2019). The diversity of ethnicities, races, and languages in Indonesia has encouraged the need for cross-translation of regional languages, especially Acehese as one of the tribes in Indonesia into Indonesian (Idaryani & Fidyati, 2023). Thus, this study can contribute to the field of Acehese language translation development studies into Indonesian. Based on these facts, this study is very important to advance the study of local language translation in Indonesia.

Translation is a process of transferring the meaning of a text into another language based on the intention of the original text writer (Newmark, 2003). Based on this definition, translation is seen as a language transfer process that maintains or aims to convey the intentions expressed in the original text or in other words in accordance with the original author (Nida & Taber, 1974). The purpose of translating a text is to convey a message (House, 2014). In the process of translation, it is necessary to find the right word equivalent that can represent the meaning from the source language to the target language so that the message carried by the source text can be conveyed (Nord, 2005). In addition, translation can also be seen as an effort to rewrite or reproduce a text with an equivalent and accurate equivalent to the message contained in the source language (Alhaj, 2015). Thus, translation should pay attention to the meaning and style of the source language so that it can be adapted to the target language, so that the

message transmitted through the target language can seem natural and natural (Gutt, 2014).

Based on the explanation above, it can be understood that the translation process is an effort that requires the translator to be able to convey the message contained in the source language into the target language. In order to convey the message accurately and naturally, the translator must pay attention to the style of the source language and look for a suitable equivalent to represent the meaning as accurately as possible. This also applies to the translation of Acehese local language into Indonesian. Acehese local language also has its own language style. As in the context of conveying the meaning contained in Acehese proverbs. Of course, the translator must find an equivalent in the target language that is commensurate and close to the meaning contained in the source language text (Ibrahim & Usman, 2021).

Translation strategies are techniques, ways or steps to transfer text from the source language to the target language, starting from smaller language units, words, and also phrases (Newmark, 2003). Based on this definition, it can be understood that translation strategy is a method to translate the source language into the target language based on the language units in the source text. In the context of this research, the translation of Acehese local language texts into Indonesian must be done based on Acehese local language units.

There are several translation strategies used in the translation process, including translating Acehese local language into Indonesian, such as the strategies proposed by Molina & Hurtado Albir, who suggested that translation strategies include (Gambier, 2013; Molina & Hurtado Albir, 2004): 1) Adaptation; 2) Amplification; 3) Borrowing; 4) Calque; 5) Compensation; 6) Description; 7) Discursive Creation; 8) Established

Equivalent; 9) Generalization; 10) Linguistic Amplification; 11) Linguistic Compression; 12) Literal translation; 13) Modulation; 14) Particularization; 15) Reduction; 16) Substitution; 17) Transposition; and 18) Variation. All the strategies or methods mentioned above can be applied to convey messages from the source language text (Acehese local language) to the target language (Bahasa Indonesia) through the act of language transfer.

Not only using translation strategies, but translators are also required to have an ideology about the target language. Ideology is something that is firmly held and can be in the form of beliefs, assumptions, principles, and values that are owned from the collective results of knowledge or information by a certain community, society, or social group. This ideology can be in line with the ideology believed by the translator, and it can also be opposite to what the translator believes. When a translator is confronted with an ideology that contradicts his/her beliefs, the translator will follow the purpose or interest of the translation. Based on the above explanation, it can be concluded that ideology is closely related to the views, beliefs, values and knowledge of a translator with concepts based on the intended target language.

The evaluation of translation results relies heavily on matters that are important in the process of determining the accuracy and quality of translation results. The translation of an Acehese folktale entitled Haba Keubeue (Buffalo) in Book: Aceh Oral Literature published by the Language Development Center of the Ministry of Education and Culture in Jakarta in 1983 is the object of this study to analyze the strategies and ideologies used in the process of translating the story.

Lawrence Venuti emphasizes the cultural and ideological implications of

translation. Translation is not neutral, but is influenced by various factors, including cultural norms, social values, and power relations. Venuti suggests the terms foreignizing translation and domesticating translation (Venuti, 2017). Foreignization is a source language-oriented translation ideology. It means that a correct, acceptable, and good translation is one that conforms to the tastes and expectations of the readers who want the presence of the culture of the source language or the language of the original author because they consider the presence of the culture beneficial to the society.

Domestication is a target language-oriented translation ideology. To borrow Venuti's (Venuti, 2017) term, domestication "is trying to keep the reader still while leading the author to be close to the reader". According to the ideology of domestication, a correct, acceptable and good translation is one that conforms to the tastes and expectations of readers who want a translated text that is in line with the culture of the target language society. As a result, a translation does not feel like a translation. Therefore, the translator is free to determine what is necessary so that the translation does not feel like a foreign work to the readers.

Research on translated texts of Acehese local languages into Indonesian has only been conducted in a few languages. This is due to the lack of attention from researchers on the study of translated texts from local languages into Indonesian. In addition, the reviewers of translated texts in Indonesia are dominated by researchers who have research experience with the object of study of translated texts in Indonesian and foreign languages, so that research related to Acehese local language translated texts is only found a few. Such as the research conducted by Fadhliati, which examines the web-based Acehese language translation application with this rule-based method

effectively translates Acehese into Indonesian and vice versa, thus providing convenience in communication and expression (Fadhliati, 2021). Research conducted by Nurlaila, Syahron Lubis, T. S. Sinar, and M. Muchtar, found that Meurukon texts translated from Acehese into Indonesian showed high semantic equivalence for cultural terms, with 83.34% equivalent words and phrases (Nurlaila et al., 2018). Research conducted by Bungsu Keumala Sari, Amin Saragih, Z. Zainuddin, which examines the translation strategies of Acehese proverbs into Indonesian including exact equivalence, near equivalence, and literal meaning, with cultural background playing an important role in achieving accurate results (Sari et al., 2019) (Sari et al., 2019). Of the three previous studies, only studies related to the application of Acehese translation tools to Indonesian, semantic translation of Acehese poetry, and translation strategies of Acehese local languages into Indonesian have been found and no research has been found that examines Acehese translation texts into Indonesian in the form of narratives or stories. In addition, previous studies have not discussed translation in perspective in a cultural context. So, it can be said that research related to Acehese local language translation texts into Indonesian still has gaps or gaps.

The novelty in this research is that the assessment of Acehese local language translation texts into Indonesian is carried out with narrative or story-shaped research objects. Specifically, this study makes the Acehese folklore entitled Haba Keubeue (Buffalo) (Araby Ahmad, 1983) as the object of research. Previously there were no researchers who made this narrative text and text as an object of study. So, this is a novelty that covers the research gap in the context of Acehese local language translation text studies into Indonesian. In addition, the

study of the translated text of the story makes it possible to understand the translation culturally. Based on the explanation above, this research has a good novelty or novelty. The purpose of this study is to reveal how translators translate the Acehese folklore text entitled Haba Keubeue (Buffalo). Research question are how do translators translate the Acehese folklore text Haba Keubeue (Buffalo)? what is the impact on the meaning preservation and translation quality of the Acehese folklore text Haba Keubeue (Buffalo)?.

2. Method

This research uses a content analysis approach. This type of research is used to reveal the strategies used by translators in translating the Acehese folklore text entitled Haba Keubeue (Buffalo), including its ideology. Thus, the objectives of this research can be illustrated in depth (Enriquez, 2019). The data was obtained from an Acehese folktale entitled Haba Keubeue (Buffalo) in the book: Aceh Oral Literature published by the Center for Language Development and Development, Ministry of Education and Culture in Jakarta, in 1983 (Araby Ahmad, 1983). The data is a translated text from Acehese (Bsu) to Indonesian (Bsa).

Table 1
Folklore: Haba Keubeue (Buffalo)

Source Language	Target Language
Haba Keubeue	Kerbau
Na sidroe raja. Geutooh 'iek. Lheue hnyan jijak jib le keuheue. Ka meungandoong keubeue nyan. Na	Ada seorang raja. Pada suatu hari raja itu kencing. Kencinynya itu diminum oleh kerbau, lalu kerbau itu

keuh aneuk tujuh pun bunting. droe. Ma.. ka rayek-rayek. Yoooh ubit-uhit sajan jih. Watee ka rayek bunoe. Watee ka meulakoe hana keuh mee le jika lon rna jib nyan.

Jirom keuh 'oh hhan troh keunan. jijak dong ke unan. Ji paroooh le keudeh. Habeh ban nam nyan bunoe. Nyan keuh jijak bak aneuk jih nyang tuloot. 'Oh jijak hak aneuk tuloot nyan bunoe jipeugah. " Hai mak loon. " Jitroon keuh ji gusuek-gusuek bak ulee. Lheueh nyan. "Ka jook neuk hu beook. "Lheuehnyan jijook keuh. Lheuehnyan bumoe, jisuleueng Bu bu. Lheuehnyan,.. Kaduek-aneuk, kukeumeung eh siat. Lheueh jiduek keuh aneuk jih nyan hunoe. jisadeue keuh mieng jih nyan bunoe lam leumeng aneuk jih nyan. Ka mate keubeue nyan honoe. 'Oh ka mate jih nyan bunoe, jibae keuh jih nyan. "Adak ampek kaki, nyan umak ambo

Ketika kerbau itu melahirkan ternyata anak 'yang dalam kandungannya itu anak manusia tujuh orang, wanita semua.

Waktu anak itu masih kecil mereka tetap bersama kerbau itu. Se telah dewasa semuanya dan sudah beresami, mereka tidak lagi tinggal dengan induknyatetapi semuanya dibawah oleh suaminya.

Pada waktu anak-anak itu sudah beresami, mereka tidak suka lagi melihat ibunya dan dilerripari mereka setiap datang. Keenam orang anaknya itu demikian keadaannya. Kerbau itu pergilah kepada anaknya yang bungsu.

Sesampai ibunya itu kepadanya, lalu dikatakan oleh anak itu, „Oooh Ibu saya". Turunlah anak itu, diusapnyan

juo , adak katan- duek mak ambo juo, adak panjang mun- cueng muncueng mak ambo juo." 'Oh lheueh nyan jimoe keu laju. Jitanom keuh keubeue nyan. 'Oh jitanom mak jih nyan bunoe. Bak leuen. Jitimoh keuh bak kayee sibak. Oon jih meuh ban- dum, beungoh- beungoh nyan keuh jijak pileh . 'Oh jijak pileh le da jih bunoe ka keuh habeh jeuet keu oon kayee. Nyan keuh disinan raseuki jih .	usapnya kepala ibunya itu. "Berilah nasi sedikit anakku." Diberinya nasi oleh anaknya itu. Sesudah ibunya makan nasi, lalu berkata "Duduklah Nak, saya mau tidur sebentar". Duduklah anak itu. Dalam keadaan demikian itu ibunya meninggal. Begitu ibunya mati diratapinya ibunya itu, "Biarpun empat kaki, ibuku tetap ibuku; biar pun bertanduk, ini tetap juga ibuku; biarpun mulutnya panjang, ia tetap ibuku". Ditanamnyalah kerbau itu di hala- man. Kemudian tumbuhlah di pusara ibunya itu sebatang kayu, daunnya emas semua. Pagi-pagi anak itu mengam- bil daun kayu mas yang gugur. Waktu kakak-kakaknya memilih daun yang gugur itu, maka de- daunan yang dipilih kakaknya
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semuanya jadi daun biasa. Begitu mudah rezeki anak bungsu itu.
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Data were collected by reading and transcribing the original and translated texts from the book (Nord, 2019): Aceh Oral Literature published by the Center for Language Development, Ministry of Education and Culture in Jakarta, in 1983 into the article manuscript. The data is open access content so collecting it does not require permission or approval from any party (Ajibade, 2022).

The data analysis technique implemented in this study consists of seven stages as follows (Arafah et al., 2023): (1) displaying data in the form of translated texts of Acehnese folklore entitled Haba Keubeue (Buffalo); (2) the results of the transcript of the translated text of the Acehnese folklore are read and listened to carefully and repeatedly; (4) then categorized in accordance with the purpose of research analysis (5) findings from the data, analyzed critically and in depth; (6) adding explanations and discussions based on the theoretical framework; (7) as the last stage is to conclude.

3. Result and Discussion

After going through several stages of analysis, the research findings of the translated text of Acehnese folklore entitled Haba Keubeue (Buffalo) identified that the strategies used include: Reduction 10 times (32.26%), Literal translation 2 times (6.45%), Amplification 14 times (45.16%), Calque 3 times (9.68%), Discursive creation 1 time (3.23%), and Established equivalent 1 time (3.23%). The dominant strategy used by the translators in this text is Amplification with a percentage of 45.16%. The ideology used in the translation of this text is domestication. The impact of the use of ideology and strategy

has reduced the accuracy of the meaning. Nevertheless, the quality is still considered good.

Table 2
Strategies Used

N o	Source Language	Target Language	Strategy
1	Haba Keubeue	Kerbau	Reduction
2	Na sidroe raja.	Ada seorang raja.	Literal translation
3	Geutooh 'iek.	Pada suatu hari raja itu kencing.	Amplification
4	Lheueh nyan jijak jib le keubeue .	Kencinynya itu diminum oleh kerbau,	Reduction
5	Ka meungan-doong keubeue nyan .	lalu kerbau itu pun bunting.	Amplification
6	Na keuh aneuk tujuh droe.	Ketika kerbau itu melahirkan ternyata anak 'yang dalam kandungannya itu anak manusia tujuh orang, wanita semua.	Amplification
7	Ma .. ka rayek-rayek.		Reduction
8	Yooh ubit-uhit sajan jih.	Waktu anak itu masih kecil mereka	Amplification

		tetap bersama kerbau itu.	
9	Watee ka rayek bunoe .	Setelah dewasa semuanya	Calqu e
10	Watee ka meulakoe hana keuh mee le jika lon ma jib nyan.	dan sudah bersuami, mereka tidak lagi tinggal dengan induknya tetapi semuanya dibawah oleh suaminya.	Amplification
11	Jirom keuh 'oh bhan troh keunan.	Pada waktu anak-anak itu sudah bersuami, mereka tidak suka lagi melihat ibunya dan dilerripari mereka setiap datang. Keenam orang anaknya itu demikian keadaannya .	Amplification
12	jijak dong keunan.		Reduction
13	Ji parooh le keudeh.		Reduction
14	Habeh ban nam nyan bunoe.		Reduction

15	Nyan keuh jijak bak an- euk jih nyang tuloot.	Kerbau itu pergilah kepada anaknya yang bungsu.	Calqu e
16	Oh jijak bak aneuk tuloot nyan bunoe jipeugah.	Sesampai ibunya itu kepadanya, lalu dikatakan oleh anak itu,	Am- plifica- tion
17	" Hai mak loon. "	"Oooh lbu saya".	Literal trans- lation
18	Jitroon keuh ji gusuek- gusuek bak ulee.	Turunlah anak itu, di- usap-usap- nya kepala ibunya itu.	Am- plifica- tion
19	Lheueh nyan. "Ka jook neuk bu beook .	"Berilah nasi sedikit anakku."	Am- plifica- tion
20	"Lheuehnya n jijook keuh . Lheuehnyan bumoe, jisul- eueng Bu bu.	Diberinya nasi oleh anaknya itu	Re- duc- tion
21	Lheuehnyan, „Kaduek-an- euk , kukeumeun g eh siat.	Sesudah ibunya makan nasi, lalu berkata "Duduklah Nak, saya mau tidur sebentar".	Am- plifica- tion
22	Lheueh jiduek keuh aneuk jih nyan bunoe. jisadeue	Duduklah anak itu.	Re- duc- tion

	keuh mieng jih nyan bu- noe lam le- umeng an- euk jih nyan.		
23	Ka mate keubeue nyan bonoe .	Dalam keadaan demikian itu ibunya meninggal.	Am- plifica- tion
24	'Oh ka mate jih nyan bu- noe, jiba-e keuh jih nyan.	Begitu ibunya mati diratapinya ibunya itu,	Dis- cur- sive crea- tion
25	"Adak am- pek kaki, nyan umak ambo juo, adak katan- duek mak ambo juo, adak pan- jang mun- cueng mun- cueng mak ambo juo."	"Biarpun empat kaki, ibuku tetap ibuku; biar pun bertan- duk, ini tetap juga ibuku; biar- pun mulut- nya pan- jang, ia tetap ibuku".	Calqu e
26	Oh lheueh nyan jimoe keu laju.		Re- duc- tion
27	Jitanom keuh keu- beile nyan. 'Oh jitanom mak jih nyan bunoe. Bak leuen.	Ditanam- nyalah ker- bau itu di halaman.	Re- duc- tion
28	Jitimoh keuh bak kayee sibak.	Kemudian tumbuhlah di pusara ibunya itu sebatang kayu,	Am- plifica- tion

29	Oon jih meuh bandum, beungoh-beungoh nyan keuh jihak pileh.	daunnya emas semua. Pagi-pagi anak itu mengambil daun kayu mas yang gugur.	Amplification
30	'Oh jihak pileh le da jih bunoe ka keuh habeh jeuet keoon kayee.	Waktu kakak-kakaknya memilih daun yang gugur itu, maka dedaunan yang dipilih kakaknya semuanya jadi daun biasa.	Amplification
31	Nyan keuh disinan raseuki jih.	Begitu mudah rezeki anak bungsu itu.	Established equivalent

Tabel 3
Frequency of Strategy Use

Strategy	Total	Percentage
Reduction	10	32.26%
Literal translation	2	6.45%
Amplification	14	45.16%
Calque	3	9.68%
Discursive creation	1	3.23%
Established equivalent	1	3.23%

The translation of the Acehese folklore text entitled Haba Keubeue (Buffalo) is done with several strategies such as Reduction, Literal translation, Amplification, Calque, Discursive creation, and Equivalent. The

following is the explanation, the title of the story "Haba Keubeue" is translated into Indonesian with "Buffalo", the translation condenses the information in the source language, and the omission does not cause distortion of meaning so it is categorized as a reduction strategy. The sentence "Na sidroe raja" is translated into Indonesian with "There is a king", the translation transfers an expression word by word so it is categorized as a literal translation strategy. The sentence "Geutooh 'iek" is translated into Indonesian with "One day the king urinated", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Lheueh nyan jihak jib le keubeue" is translated into Indonesian with "Kencinynya was drunk by the buffalo", the translation condenses the information in the source language, and its omission does not cause distortion of meaning so it is categorized as a reduction strategy. The sentence "Ka meungandoong keubeue nyan" is translated into Indonesian with "then the buffalo became pregnant", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy.

The sentence "Na keuh aneuk tujuh droe" is translated into Indonesian with "When the buffalo gave birth, it turned out that the children 'in the womb were seven human children, all women", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Ma .. ka rayek-rayek" is not translated, so it is categorized as a reduction strategy. The sentence "Yooh ubit-uhit sajan jih" is translated into Indonesian with "When the child was young they stayed with the buffalo" the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an

amplification strategy. The sentence "Watee ka rayek bunoe" is translated into Indonesian with "After they all grew up", the translation transfers words or phrases from Acehese literally to Indonesian both lexically and structurally so it is categorized as a calque strategy. The sentence "Watee ka meulakoe hana keuh mee le if lon ma jib nyan" is translated into Indonesian with "and already have husbands, they no longer live with their mothers but are all under their husbands", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Jirom keuh 'oh bhan troh keunan" is translated into Bahasa Indonesia with "When the children had husbands, they no longer liked to see their mother and were harassed every time they came. The translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "jijak dong keunan" is not translated, so it is categorized as a reduction strategy. The sentence "Ji paroo le keudeh" is not translated, so it is categorized as a reduction strategy.

The sentence "Habe ban nam nyan bunoe" is not translated, so it is categorized as a reduction strategy. The sentence "Nyan keuh jijak bak aneuk jih nyang tuloot" is translated into Indonesian with "The buffalo went to his youngest son", the translation transfers words or phrases from Acehese literally to Indonesian both lexically and structurally so that it is categorized as a calque strategy. The sentence "Oh jijak bak aneuk tuloot nyan bunoe jipeugah" is translated into Indonesian with "As soon as the mother told him, then the child said it", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Hai mak loon" is translated into Indonesian with "Oooh

my mother", the translation transfers an expression word by word so it is categorized as a literal translation strategy. The sentence "Jitroon keuh ji gusuek-gusuek bak ulee" is translated into Indonesian with "Down came the boy, he rubbed his mother's head", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Lheueh nyan. "Ka jook neuk bu beook" is translated into Indonesian with "Give a little rice my son", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Lheuehnyan jijook keuh. Lheuehnyan bumoe, jisuleueng Bu bu" is translated into Indonesian with "He was given rice by his son", the translation condenses the information in the source language, and its omission does not cause distortion of meaning so it is categorized as a reduction strategy. The sentence "Lheuehnyan,,, Kaduek-aneuk, kukeumeung eh siat" is translated into Indonesian with "After his mother ate the rice, then said "Sit down Nak, I want to sleep for a while"", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy.

The sentence "Lheueh jiduek keuh aneuk jih nyan bunoe. jisadeue keuh mieng jih nyan bunoe lam leumeng aneuk jih nyan" is translated into Indonesian with "Sit down the child", the translation condenses the information in the source language, and its omission does not cause distortion of meaning so it is categorized as a reduction strategy. The sentence "Ka mate keubeue nyan bonoe" is translated into Indonesian with "Under such circumstances his mother died", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an

amplification strategy. The sentence "Oh ka mate jih nyan bunoe, jiba-e keuh jih nyan" is translated into Indonesian with "As soon as his mother died he mourned his mother", the translation creates a temporary equivalent that is completely out of context and unpredictable so it is categorized as a discursive creation strategy. The sentence "Adak ampek kaki, nyan umak ambo juo, adak katan duek mak ambo juo, adak panjang muncueng muncueng mak ambo juo" is translated into Indonesian with "Even if she has four legs, my mother is still my mother; even if she has horns, this is still my mother; even if her mouth is long, she is still my mother", the translation transfers words or phrases from Acehese literally to Indonesian both lexically and structurally so it is categorized as a calque strategy. The sentence "Oh lheueh nyan jimoe keu laju" is not translated, so it is categorized as a reduction strategy. The sentence "Jitanom keuh keubeile nyan. 'Oh, jitanom mak jih nyan bunoe. Bak leuen" is translated into Indonesian with "Planted the buffalo in the yard" the translation condenses the information in the source language, and its omission does not cause distortion of meaning so it is categorized as a reduction strategy.

The sentence "Jitimoh keuh bak kayee sibak" is translated into Bahasa Indonesia as "Then a piece of wood grew on his mother's grave", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Oon jih meuh bandum, beungoh-beungoh nyan keuh jijak pileh" is translated into Indonesian with "The leaves are all gold. Early in the morning the boy took the fallen gold-wood leaves", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Oh jijak pileh le da jih bunoe ka keuh habeh jeuet

keu oon kayee" is translated into Indonesian with "When his older brothers chose the fallen leaves, the leaves chosen by his brothers all became ordinary leaves", the translation paraphrases or adds details to the implicit information in the source language so it is categorized as an amplification strategy. The sentence "Nyan keuh disinan raseuki jih" is translated into Bahasa Indonesia with "So easy is the sustenance of the youngest child", the translation uses the established equivalent, and the use of commonly used terms either in the dictionary or in Bahasa Indonesia as the Acehese equivalent so it is categorized as an established equivalent strategy.

Based on the data analysis above, it is found that the translated text of Acehese folklore entitled Haba Keubeue (Buffalo) uses translation strategies including: Reduction 10 times, Literal translation 2 times, Amplification 14 times, Calque 3 times, Discursive creation 1 time, and Established equivalent 1 time. In percentage, Reduction 32.26%, Literal translation 6.45%, Amplification 45.16%, Calque 9.68%, Discursive creation 3.23%, and Established equivalent 3.23%. The dominant strategy used by the translators in this text is Amplification which is 14 times with a percentage of 45.16%.

Translators tend to use foreignization ideology. This is evident in the attempt to translate the Acehese folklore text entitled Haba Keubeue (Buffalo) into Indonesian by orienting to the source language. In addition, the use of amplification strategy has supported maximum foreignization. Therefore, the translation can be considered correct, acceptable, and good because it is in accordance with the tastes and expectations of readers who want the presence of the culture of the source language or the language of the original author because they consider the

presence of the culture to be beneficial to society.

3.1 Impact

The use of foreignization ideology in the translation of Acehese folklore text entitled *Haba Keubeue* (Buffalo) into Indonesian which is oriented to the source language has made the translated text accurate and good. This is because the translation with the fetishization ideology makes the translated text acceptable because it is in accordance with the tastes and expectations of the readers who want the presence of the culture of the source language or the language of the original author because they consider the presence of the culture to be beneficial to the society. The translation strategies used in the translation of this text are Reduction, Literal translation, Amplification, Calque, Discursive creation, and Established equivalent. With the dominant strategy used by the translator in this text is Amplification, the accuracy of the meaning is reduced. Nevertheless, the quality is still good.

4. Conclusion

Some important conclusions regarding the translation strategies used in the translation of Acehese folklore "*Haba Keubeue*" into Indonesian can be drawn from the analysis of the data provided. The amplification strategy was applied 14 times and the percentage reached 45.16%. This is the most frequently used translation approach. It shows the translator's tendency to add or enhance the translated text, which can increase the reader's compliance at the expense of the accuracy of meaning. The use of foreignization ideology in translation focuses on preserving the source language and culture. This influences the selection of translation strategies, with an emphasis on the source language. Although in smaller numbers, additional translation strategies such as

reduction, literal translation, calque, discursive construction and established equivalence are also used.

There are several academic recommendations that can be made to improve the quality of translation in general. First, it is important to think of a middle ground between maintaining the integrity of the original language and ensuring that the translation conveys the content accurately. Translators should focus more on the linguistic and cultural background of both languages. Secondly, by choosing a translation strategy that matches the context and meaning of the original text, the translator can also think about diversifying the translation approach. Thirdly, a thorough assessment of the translation can help to enhance its strengths and improve its weaknesses, resulting in a better translation. Therefore, by considering various factors that affect the appropriateness and accuracy of meaning in translation, these academic recommendations can help improve the overall quality of translation.

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