



Procedures in cultural words translation from Aceh’s *meurukon* text into Indonesian

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Abstract

This paper is aimed at looking how the translation procedures are applied in translating *meurukon* from Acehese into Indonesian. The research method is descriptive qualitative that tries to seek answers between Acehese and Indonesian different semantics structure. The data was collected by using documentation and the data analysis was based on Miles, Huberman, dan Saldana’s theory, namely data condensation, data display, and conclusion drawing or verification. The researcher became the key instrument. The data source was taken from *meurukon* text and its translation consisted of 129 words and phrases which contained cultural words. The result shows from twelve translation procedures, the researcher could only use nine procedures, such as literal, modulation, transference, couplet/triplet/quadruplet, cultural equivalence, calque, descriptive equivalence, established, and naturalization translation. Naturalization and transference are dominantly applied because of the main factor, namely *specific cultural terms* which are connected to Islamic terms from Arabic. Such procedures are in general applied under word levels but not under phrase and clause levels and specific translation procedures were used because of researcher’s lack of ability in understanding specific fields. Good knowledge on culture both in SL and TL is greatly important. To translate the loan words could lead to ambiguity and produce different forms from the original text.

Keywords: *meurukon*, translation procedures, cultural terms

1. Introduction

Traditional concepts are in danger and they need to be safeguarded; therefore, the research for this paper was held. Pawiro argued. the research and documentation can be used as evidence for protective purposes such as safeguarding or preservation and conservation in the current perspective [2]. *Meurukon*, as an oral tradition, is a specific Acehese culture containing messages of how to deliver Islamic law to people through performing art but it is almost extinct although since 2017 its texts have been printed as a book written in two languages: Acehese and Indonesian [3]. The *meurukon* is usually conducted from evening (after *Isya* prayer) till dawn. Usman argued the function of *meurukon* is basically a way to

learn about Islamic law and consists of Acehese culture and of education. Local people like it so much because it is performed in the form of poem and entertains [4].

The *meurukon* is carried out through activity of asking and answering questions about Islamic law and the activity is delivered in the form of poem having good rhythm and great Islamic values that are really suitable with the Acehese tradition. Therefore, it is named *meurukon* since there is combination between rhythm and religious values. Below is an example how translation faces problem of inaccuracy when the two languages (source text or source language/SL (here is Acehese) and target text or target language/TL (Bahasa Indonesia or Indonesian)) meet.

Table 1

SL	TL
<i>Meu’ah ton lake ubak Syehkuna</i> (I ask forgiveness to Syehkuna)	<i>Maaf saya mohonkan pada guru</i> (I ask forgiveness to teacher)

The equivalent procedures is used in translating the word *syehkuna* from source to become *guru* ‘teacher’ in TL. The *syehkuna* is a specific cultural term and it is untranslatable properly. Newmark (1988) argued the term “cultural word as words referring to objects, processes, institutions, custom, ideas peculiar to one group of people” [5]. He categorizes culture into: ecology (geographical and territory), material culture (food, clothes, places, transportations), social culture (leisure and work, organization, customs), ideas (artistic, political and social, religious), and gesture and habits.

2. Methods

Descriptive qualitative is applied here as a research method and tries to answer the problem statements of translating cultural words in *meurukon* text from Acehese into Indonesian. The data of this research was taken from the original *meurukon* document and from its Indonesia translation. The data of this research include words, phrases, and sentences which are analyzed qualitatively using Miles, Huberman and Saldana’s theory covering data condensation, data display, and taking conclusion or verification [6].

3. Research Results

Table 2 shows the literal translation procedures which is

aimed at making readers easily understand the SL and TL.

Literal translation procedures

Table 2: Literal translation procedure in *meurukon* text

No	SL	TL	DS*	CC*
1	Nyang peujeuet alam <i>langet ngon donya</i>	Yang menciptakan alam <i>langit dan dunia</i> [The One who created the worlds of <i>skies and earth</i>]	[D1, S2]	C1
2	Beujeut lon puwo <i>u nanggroe baka</i>	Agar dapat saya bawa <i>ke alam akhirat</i> [In order I could bring in my way to the <i>world after</i>]	[D1, S32]	C4
3	Bek neunit nyoe <i>bagoe piasan</i>	Janganlah menganggap ini <i>sebagai tontonan</i> [Do not consider it a <i>performance</i>]	[D1, S45]	C3
4	Kaphe nyang jijak katrok bak <i>simpang</i>	Kafir yang berjalan sudah sampai di <i>persimpangan</i> [The non-Muslim who walks has arrived at the <i>junction</i>]	[D4.1,S6]	C2

* DS = data source; CC = cultural category

The italic phrases and words in the Table 2 are all translated using literal translation procedures. The complete phrase *alam langet ngon donya* in SL is translated as *alam langit dan dunia* [the worlds of skies and earth] in TL and it is included in the category 1 (ecology and culture). The phrase *nanggroe baka* is translated as *alam akhirat* [the world after] and is also categorized as ecology and culture. The phrase *bagoe piasan* which is translated as *sebagai tontonan* [like a performance] can be included into category 3 namely social culture.

Meanwhile, the word *simpang* is translated as *persimpangan* [T-junction] is determined as category 2 (material culture). Machali argued literal translation procedure more focuses on SL text, for example the English sentence *It's raining cats and dogs* is translated as *hujan kucing dan anjing* in Indonesian [7]. In this case, the phrase *cats and dogs* is not correctly translated by using literal translation because this phrase contains idiomatic expression in the SL.

Modulation translation procedures

Table 3: Modulation translation procedure

No	SL	TL	DS	CC
1	Meu'ah lon lake ubak <i>Syehkhuna</i>	Maaf saya mohonkan pada <i>guru</i> [I ask for forgiveness from the <i>teacher</i>]	[D1, S10]	C3
2	Hana halangan di <i>jalan raya</i>	Tidak ada halangan di <i>jalanan</i> [There is no obstacle <i>along the street</i>]	[D1, S24]	C2
3	Teuma geujaweb le <i>teungku syiah</i>	Kemudian dijawab oleh <i>ulama</i> [Then, it is answered by <i>ulema</i>]	[D4.2, S28]	C2
4	Lam-lam tiep sabe neuba <i>kuliah</i>	Dalam setiap waktu memberi <i>khotbah</i> [Everytime he delivers <i>speech</i>]	[D4.4, S34]	C4

From Table 3, there are four modulation translation procedures found in *meurukon* text. Firstly, the words *syehkhuna* in SL and *guru* 'teacher' in TL both have similar meanings, but semantically they are different. The *syehkhuna* specifically refers to a person who leads the *meurukon*, has good knowledge on Islamic law, and good voice. In Aceh, the *syehkhuna* can be called *guru* or *teungku*, but a *guru* does not generally mean a *syehkhuna*. Next, the phrase *jalan raya* 'main road' in SL and the word *jalanan* in TL have semantically different meanings. The word *jalanan* can be translated as 'main road', 'alley', and 'path'. Thirdly, the phrase *teungku syiah* in SL is translated as *ulama* in TL. Such phrase, in the past, referred to a person who had high religious knowledge on Islamic law and in today's perspective, it is the same as *ulama*. The phrase is no longer used because it brings negative appreciation from local people. So, the phrase is included in the category 3 (social culture).

Finally, the word *kuliah* 'lecture' in SL becomes *khotbah*

'speech' in TL. Eventhough the words *kuliah* and *khotbah* are similar in meaning, but they are semantically different; the first is identical with the process of delivering knowledge or information from a lecturer to the students in a university, while the second is specifically found in process delivering the knowledge from a preacher or teacher in the congregation. However, seen from the context of rasulullah's time, the word *kuliah* can be translated as *khotbah* because, at that time, there were found no university or formal institution. About the application of modulation translation procedures, Hoed argued modulation means to give equivalence to a word and phrase which is semantically different but can give the same message or meaning as its context [8].

Transference translation procedures

In *meurukon* text, there are found thirty transference translation procedures but only ten are chosen (see Table 4).

Table 4: Transference translation procedure in *meurukon* text

No	SL	TL	DS	CC
1	<i>Alhamdulillah</i> lon pujoe Tuhan	<i>Alhamdulillah</i> saya memuji Allah [<i>Alhamdulillah</i> I praise to Allah]	[D1, S1]	C4
2	Karena saleum Nabi kheun <i>sunat</i>	Karena mengucapkan salam kepada Nabi adalah <i>sunat</i> [Because giving compliment to Prophet is <i>sunah</i>]	[D1, S7]	C4
3	Beu teutap Aceh keu <i>Darosalam</i>	Tetatplah Aceh menjadi <i>Darussalam</i> [Aceh remains to be <i>Darussalam</i>]	[D2, S7]	C2
4	Ulama Aceh nyang <i>Ahlussunnah</i>	Ulama Aceh yang <i>Ahlussunnah</i> [Acehnese Ulemas who are <i>Ahlussunnah</i>]	[D2, S13]	C4
5	Deungon beureukat <i>Abu Krueng Kale</i>	Dengan berkat <i>Abu Krueng Kale</i> [By the blessing from <i>Abu Krueng Kale</i>]	[D2, S19]	C5
6	Beurekat teungku di <i>Tanoeh Anoe</i>	Berkat teungku di <i>Tanoeh Anoe</i> [The blessing from teungku in <i>Tanoeh Anoe</i>]	[D2, S27]	C1
7	Beurekat teungku imum <i>meunasah</i>	Berkat teungku imam <i>meunasah</i> [The blessing from imam <i>meunasah</i>]	[D2, S35]	C1
8	Peuretama phoen mula <i>hakiki</i>	Pertama-tama memulai yang <i>hakiki</i> [First, it begins from the absoluteness (<i>hakiki</i>)]	[D3, S10]	C4
9	Meunan neu angkat ulee <i>hazarat</i>	Begini diangkat oleh <i>hazarat</i> . [Soon, (he is) promoted by <i>hazarat</i>]	[D3, S26]	C4
10	Jitanguen ngon <i>bu</i> untuk <i>Teungku Ayah</i>	Dimasak nasi untuk <i>Teungku Ayah</i> [Rice is cooked for <i>Teungku Ayah</i>]	[D5.2, S34]	C4

The word *alhamdulillah* is categorized into cultural category 4 (Islamic religious concept) and is taken by using transference

translation procedure, that is, by taking directly the word from SL into TL because the translator cannot find its equivalence

in TL. In English, the word is translated as ‘praise be to Allah’. So are the words *darussalam*, *ahlussunnah*, *Tanoeh Anoe*; the first means *kota pendidikan* ‘city for education’, the second ‘the experts of assunah’, the third ‘the name of a place in Northern Aceh’. Literally, the third word can be translated as *tanah pasir* ‘the land of sand/desert’. The phrase *Abu Krueng Kale* in SL refers to the name of great person but literally such phrase means ‘Father from Krueng Kale’.

Couplet/Triplet/Quadruplet translation procedures

There are 13 words which are obtained from couplet/triplet/quadruplet translation procedures but eight of them are discussed in the paper.

Table 5: Couplet/Triplet/Quadruplet translation procedures

No	SL	TL	DS	CC
1	Oh lueuh lon pujoe ke <i>sidroe Rabbi</i>	Setelah itu, saya memuji kepada <i>seorang Rabbi</i> [Then, I pray for God]	[D1, S5]	C4
2	Beurekat <i>teungku imam meunasah</i>	Berkat <i>teungku imam meunasah</i> [The blessing for <i>teungku imam meunasah (imam masjid)</i>]	[D2, S35]	C2
3	Tuhan peuleupah lam <i>syuruga tinggi</i>	Tuhan memasukkan ke dalam <i>syurga tinggi</i> [God places in the <i>great heaven</i>]	[D4.2, S37]	C4
4	Meunan meuteumeung dalam <i>karangan</i>	Demikian ditemukan dalam <i>karangan (kitab)</i> [Thereby, (it is) found in <i>composition (holybook)</i>]	[D4.3, S2]	C4
5	Sideh di <i>Makah tanah mulia</i>	Di sana di negeri <i>Mekkah tanah mulia</i> [There in <i>Makkah, the great land is found</i>]	[D4.4, S11]	C2
6	<i>Seulaweuet</i> sajan akan <i>Saidina</i>	<i>Selawat</i> disertakan kepada <i>Saidina</i> [<i>Invocation</i> is addressed to the <i>Saidina (Muhammad)</i>]	[D5.1, S3]	C4
7	Tuhan yang peutron <i>kuruan suci</i>	Tuhan yang menurunkan <i>Al-quran suci</i> [God sent down the <i>holy Book</i>]	[D5.1, S4]	C4
8	Keunam <i>eleumee</i> hana meubacut	Keenam <i>ilmu</i> tak ada sedikitpun [Sixth, there is no <i>knowledge</i> at all]	[D5.4, S24]	C4

The phrase *sidroe Rabbi* in SL is translated literally as *seorang Rabbi*; Rabbi is an Arabic word meaning ‘God’. This phrase is included as the category 5 (cultural category). The phrase *teungku imam meunasah* in SL is translated as *teungku imam meunasah* in TL because the phrase does not have equivalence in Indonesian. This word is identical with Acehnese culture that refers to the person who leads a prayer in a special place called *meunasah*. The translator used naturalization translation procedure in translating the word *imam* dan *imam*; however, the word *meunasah* is not the same as the word *surau* which have similar meaning in TL. In this case, the translator used transference translation procedure. In translating the phrase *teungku imam meunasah* the translator used couplet translation procedures.

The phrase *syuruga tinggi* ‘great heaven’ in SL is translated as *syurga tinggi* in TL; this is called naturalization and transference translation procedure or couplet translation procedure. The word *karangan* ‘composition’ in SL is translated as *kitab karangan* ‘book of composition’ in TL; in this case, the translator used transference and descriptive equivalence translation procedures. The phrase *Makah tanoeh mulia* ‘Mecca the highlighted’ in SL is translated as *Mekkah*

tanah mulia in TL; here, three translation procedures, namely naturalization, established equivalence, and transference are involved. The *Makah* in SL to become *Mekkah* in TL is done with naturalization translation procedure. The *tanoeh* in SL to become *tanah* in TL is translated with established equivalence. The word *mulia* in TL is translated by transference translation procedures. The words *seulaweuet* and *saidina* ‘pray or ask for the blessing from Prophet Muhammad’ in SL is translated as *selawat* and *saidina* in TL. The two words are categorized into category 4 (cultural word). The translator used two translation procedures namely naturalization and transference.

The phrase *kuruan suci* ‘holy book’ in SL is translated as *Al-Quran suci* ‘the holy Qur’an’ in TL; here, the translator applied naturalization and transference. The translation from *kuruan* into *Al-Quran* undergoes the naturalization while the word *suci* uses transference translation procedure. The word *eleumee* ‘knowledge’ in SL is translated as *ilmu* in TL by using naturalization and established equivalence translation procedures. The use of couplet/triplet/quadruplet translation procedure is meant to transfer meaning from SL into TL.

Cultural equivalence translation procedures

Table 6: Cultural equivalence translation procedures

No	SL	TL	DS	CC
1	Meunan keuh tamse kamoe <i>meurukon</i>	Begitulah tamsil (ibarat) kami <i>mendaras</i> [That is the analogy we recite]	[D1, S39]	C4
2	Idin lon tuan jeut neujak gisa	Izin dari <i>saya</i> boleh Anda pulang [<i>I</i> let you to go home]	[D1, S52]	C5
3	Tacok le <i>gata</i> aju tasimpan	Ambillah oleh <i>mu</i> dan simpanlah [(<i>You</i>) take and save them]	[D4.1, S35]	C5
4	Jinoe loen peugah wahe <i>teungku cut</i>	Sekarang saya sampaikan wahai <i>guru</i> [Now, I deliver, oh my <i>teacher</i>]	[D4.5, S3]	C3

The word *meurukon* ‘to recite the holy book’ in SL is translated as *mendaras* in TL; however, the two words cannot be equivalent because they have different context. The *meurukon* means to discuss the holy book with limited time while the *mendaras* is very broad and complex because it refers to the Al-Quran. So, the first word does not have semantic equivalence in TL and is untranslatable. Not all cultural terms have equivalence in TL and are known as *untranslatable words*; Baker stated the term *common problems of non-equivalence* in which the *cultural specific concept* in SL cannot be found in TL.⁹ The phrase *lon tuan* ‘I’

in Acehnese is closely related to specific tradition in which it is used by the translator to show euphemism instead of words *lon*, *long*, and *kei* which are used as rude words. The word *gata* ‘you SG/PL’ is more polite than the words *kah* and *kamu*. The *lon tuan* and *gata* are categorized into category 4 (traditional and habitual terms).

The phrase *teungku cut* in SL is translated as *guru* ‘teacher’ in general in TL. The *teungku cut* refers to a boarding school teacher who specifically teaches the way to recite the Al-Quran and some other books and the *guru* is the one who teaches at formal schools. Thus, here, the translator used

cultural equivalence translation procedures. Newmark argued cultural translation procedure is used to replace cultural word **Calque translation procedure**

or phrase in SL to the word or phrase which equivalence in TL [10].

Table 7: Calque translation procedure

No	SL	TL	DS	CC
1	Bukon <i>Seudati</i> ngon sandiwara	Bukan <i>Seudati</i> dan sandiwara [Neither <i>Seudati</i> nor drama]	[D1, S50]	C4
2	Beurekat <i>teungku</i> gure mengaji	Berkat <i>teungku</i> guru mengaji [The blessing of <i>teungku</i> as the quranic teacher]	[D2, S33]	C3
3	Geumanoe <i>junub</i> di jih hantom gleh	Mandi <i>janabah</i> dia tak pernah bersih [While taking <i>janabah</i> shower, he has never cleaned thoroughly]	[D5.4, S25]	C4

The word *seudati* is derived from Arabic word *syahadati* or *syahadatain* meaning to give testimony or confession. There is a dance called *seudati* from Aceh Pidie and North Aceh and the dance consists of 8 males and two of them are called *anak syahi* who act a vocalist and a *syeh* (or a leader in *seudati* dance. Idris argued the *syeh* sings a song while six other dancers act as chest beaters and fingers clappers; the sound of chest beating and fingers clapping is called *seudati* [11]. To overcome the difficulty in translating the term, the translator

used calque translation procedure. So, word ‘seudati’ is an unfamiliar word for the speaker of Indonesian language. So is the word *teungku* which has the same form in TL. The word *junub* in SL is translated as *janabah* in TL, which undergoes calque translation procedure because this collocation is already known by the TL’s speakers.

The data in Table 7 proves that the calque translation procedures could overcome the problems in the translation of cultural specific terms in SL.

Descriptive equivalence translation procedure

Table 8: Descriptive equivalence translation procedure

No	SL	TL	DS	CC
1	Karena but nyoe <i>meurtrang agama</i>	Karena kegiatan ini <i>meluruskan masalah agama</i> [Therefore, this activity is meant to <i>straighten problem of religion</i>]	[D1, S48]	C4
2	Bek neunit but nyoe bagoe <i>Rapai</i>	Janganlah menganggap kegiatan ini seperti <i>Rapai (genderang)</i> [Never consider the activity like a <i>Rapai (drum)</i>]	[D1, S49]	C4
3	Rab bineh pante sideh di <i>Banda</i>	Dekat pantai di Banda Aceh [Near the beach in <i>Banda Aceh</i>]	[D2, S20]	C2
4	Asai bek leubeh ka nibak <i>kada</i>	Asalkan jangan lebih dari yang <i>ditetapkan (dari kadar)</i> [Provided, no more than what had been determined (<i>from the level</i>)]	[D5.3, S12]	C4
5	Menyo pat laen <i>seukak ngon buntut</i>	Jika di tempat lain <i>sekak dan judi buntut</i> [At other places, there are found <i>chess and buntut gambling</i>]	[D5.4, S28]	C3

The phrase *meurtrang agama (meurukon)* in SL is translated as *meluruskan masalah agama* in TL in which the word *masalah* is an addition created by the translator who used descriptive equivalence translation procedure when she faced problem of translation. The word *rapai* ‘drum’ remains to have the same form in TL. Idris argued that *rapai* is an instrument of Acehnese traditional music which is struck by using hand (without stick) [12]. The word *Banda* refers Banda Aceh which belongs to the capital of Aceh Province. The word *kada* in SL is translated as *kadar* ‘content or amount of’ in TL but in this case the *kadar* is completely translated as *ditetapkan (dari*

kadar) ‘determined from the content’. Last, the phrase *seukak ngon buntut* ‘chess and gambling’ in SL becomes *sekak dan judi buntut* ‘chess and *buntut* gambling’ in TL. The translator added the word *judi* ‘gambling’ because *buntut* ‘tail’ is normally called *judi buntut*.

Established translation procedures

In Table 9 there are twenty four words and phrases which are found after the application of established translation procedure and only eight of them are discussed in this paper.

Table 9: Established translation procedure

No	SL	TL	DS	CC
1	Tamse <i>bak pisang</i> baroe tapula	Tamsil (umpama) <i>pohon pisang</i> baru ditanam [The analogy is like a <i>banana tree</i> that is newly planted]	[D1, S36]	C1
2	Rab bineh pante sideh di Banda	Dekat <i>pantai</i> di Banda Aceh [Near the <i>beach</i> in Banda Aceh]	[D2, S20]	C1
3	Adak meurempok di <i>rhoet</i> ngon di <i>blang</i>	Seandainya bertemu di <i>jalan dan di sawah</i> [If (you) meet on the <i>street and in the farm</i>]	[D2, S47]	C1
4	Sang nyum geulumpoe cicem <i>hamamah</i>	Seolah-olah bermimpi burung <i>merpati</i> [It looks like a dream of <i>pigeon</i>]	[D4.2, S14]	C1
5	Oh lheueh <i>seumayang</i> gobnyan meulangkah	Setelah <i>shalat</i> beliau melangkah [After prayer, he left]	[D4.2, S24]	C4
6	Hana meusaboh <i>jeulamee</i> jiba	Tak seorangpun diberikan <i>mahar</i> [None were given <i>dowry</i>]	[D5.1, S44]	C4
7	Mantong beu geubri <i>bungong seulanga</i>	Masih berbau terasa <i>bunga kenanga</i> [The smell is like <i>ylang flower</i>]	[D5.3, S22]	C1
8	Burung <i>cempala</i> burung mirah pati	Burung <i>murai</i> burung merpati [The <i>murai</i> bird, the pigeon]	[D5.3, S28]	C1

The phrase *bak pisang* ‘banana tree’ is translated as *pohon pisang* in TL and the word *pante* ‘beach’ becomes *pantai* in TL. About the phrase *rhoet and blang* ‘street and paddy

fields’, such phrase is translated as *jalan dan sawah* in TL and the word *hamamah* ‘pigeon’ becomes *merpati* and with regards to the word *seumayang* ‘prayer’ is translated as *shalat*

in TL. The word *jeulamee* ‘dowry’ bin SL becomes *mahar* in TL and the phrase *bungong seulanga* ‘seulanga or ylang flower’ in SL is translated as *bunga kenanga* in TL. The final word *cempala* ‘magpies’ in SL becomes *murai* in TL. Hoed argued if the translator finds established equivalences, he does not need to find other word in target language because the

translator can directly take the existing definition found in dictionary [13].

Naturalization translation procedure

Table 10 shows thirteen of 43 words and phrases which are translated by naturalization translation procedures.

Table 10: Naturalization translation procedure

No	SL	TL	DS	CC
1	Khutbah <i>nalam</i> lon analisa	Khutbah <i>nazam</i> saya analisa [I analyze the <i>nazam</i> speech]	[D1, S56]	C4
2	Uleh pimpinan <i>a'lem</i> ulama	Oleh pimpinan <i>alim</i> ulama [By leaders and <i>smart</i> ulemas]	[D2, S12]	C4
3	<i>Modham</i> Syafi'i suloh agama	<i>Mazhab</i> Syafi'i suluh agama [The Syafi'i <i>Mazhab</i> describes the religion]	[D2, S16]	C4
4	Supaya ek jeut tajok <i>et tibar</i>	Supaya dapat menjadi <i>iktibar</i> [In order to become <i>lesson</i>]	[D3, S6]	C4
5	Ureung <i>Euseulam</i> nyang samporeuna	Orang <i>Islam</i> yang sempurna [The perfect <i>Moslems</i>]	[D4.1, S3]	C4
6	Sinan pih na <i>phereuman</i> Tuhan	Di situpun ada <i>firman</i> Tuhan [Overthere, there is God's verses]	[D4.1, S10]	C4
7	Bak teungku syiah yang ahli <i>teukeubi</i>	Pada teungku syiah yang ahli <i>takbir</i> [To teungku syiah who is skillful in <i>takbir</i>]	[D4.2, S25]	C4
8	Menan keuh masa yoh <i>jaheliyah</i>	Itulah masa ketika <i>jahiliyah</i> [That was the age of <i>jahiliyah</i>]	[D4.4, S25]	C4
9	Nyawong rab leupah meuhadap <i>ma'bud</i>	Nyawa hampir keluar menghadap <i>makbud</i> [The soul was almost gone to face the <i>God</i>]	[D4.5, S7]	C4
10	Jiyue khen sulet ya <i>Rasolonlah</i>	Disuruh katakan tidak benar (jujur) <i>Rasulullah</i> [He was asked to lie <i>Rasulullah/Prophet Muhammad</i>]	[D4.5, S8]	C4
11	Raya that <i>phala</i> Neubri le Tuhan	Besar sekali <i>pahala</i> diberikan oleh Allah [Great <i>rewards</i> are given by God]	(D5.2, S4)	C4
12	Ubak <i>khaliphah</i> jijak meuhadap	Pada <i>khalifah</i> datang (pergi) menghadap [To the caliph, people come and go]	(D5.2, S15)	C4
13	Tajeudi <i>hadih</i> menyang keulhee	Terjadi <i>hadis</i> yang ketiga [the third hadith was spoken]	(D5.6, S9)	C4

The words *nalam*, *a'lem*, *modham*, *et tibar*, *euseulam*, *phereuman*, *teukeubi*, *jaheliyah*, *ma'bud*, *rasolonlah*, *phala*, *khaliphah*, and *hadih* in SL are respectively translated as *nazam*, *alim*, *mazhab*, *iktibar*, *Islam*, *firman*, *takbir*, *jahiliyah*, *makbud*, *rasulullah*, *pahala*, *khalifah*, and *hadis* in TL. Those words are categorized as cultural category or specifically as the religious concepts of Islam.

4. Findings

There are 129 words and phrases of cultural terms from the *meurukon* text and nine translation procedures, namely: literal, modulation, transference, couplet / triplet / quadruplet, cultural equivalence, calque, descriptive equivalence, established equivalence, and naturalization. Of 129 words and phrases, four are translated by literal translation procedures, four by modulation translation procedure, 30 by transference translation procedures, 13 by couplet/triplet/quadruplet translation procedures, four by cultural equivalence translation procedures, three by calque translation procedure, five by descriptive equivalence translation procedure, 24 by equivalence translation procedures, and 42 by naturalization translation procedure. Of nine translation procedures, the naturalization and transference translation procedures are dominantly applicable to translate the *specific cultural terms* which which were borrowed from Arabic. The translation procedures could in general be applied for word level but not for phrase and clause levels. The researchers as the translators used specific translation procedure because of her lack of ability in understanding specific fields from the text. We argue context is important in this case. Translating the loan words could lead to ambiguity and derive different forms from the original words in text.

5. References

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