

## CULTURAL TRANSLATION OF *DO DA IDI* FOR HERITAGE-BASED ENGLISH LANGUAGE TEACHING

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### Abstract

Amid the dominance of foreign-oriented English learning materials, local oral traditions remain underrepresented in English Language Teaching (ELT) classrooms. This article investigates the translation of the Acehnese *Syair Do Da Idi* into English as heritage-based ELT material. The research aims to identify the religious, moral, and cultural values embedded in the *Syair*, examine how culturally specific expressions are translated into English, and explore its pedagogical relevance for English learning. Employing a qualitative descriptive design with content analysis, the research used the original Acehnese lyrics of *Do Da Idi* as the primary data source, supported by literature on cultural translation, oral tradition, local wisdom, and heritage-based ELT. The findings reveal that *Do Da Idi* contains strong Islamic teachings, moral messages, and cultural values reflecting Acehnese identity. Translating the *Syair* into English required contextual and communicative translation strategies to preserve cultural authenticity, religious meanings, and comprehensibility in the target language. The findings position translation not merely as linguistic transfer, but as cultural mediation linking local heritage to global language learning. In addition, the translated *Syair* demonstrates significant potential as heritage-based ELT material for vocabulary learning, reading comprehension, speaking activities, intercultural awareness, and character education. The article highlights the potential of Acehnese oral tradition as a culturally responsive resource for contemporary ELT and cultural preservation.

**Keywords:** Cultural Translation; *Do Da Idi*; Heritage-Based ELT; Local Wisdom; Oral Tradition

### 1. Introduction

The integration of local culture into English Language Teaching (ELT) has become increasingly important in contemporary language education. English learning is no longer viewed merely as linguistic competence acquisition but also as a medium for promoting cultural awareness, identity, and meaningful learning experiences. In multicultural societies such as Indonesia, integrating local wisdom into ELT contributes to preserving cultural heritage while strengthening students' understanding of their local identity.

In many Indonesian EFL classrooms, English learning materials are still dominated by foreign cultural content with limited integration of local heritage and indigenous knowledge. Consequently, students often learn English through contexts that are culturally distant from

their social realities and identities. This condition may reduce students' cultural awareness and weaken the preservation of local oral traditions among younger generations. Therefore, integrating local culture into ELT becomes important not only for improving language learning but also for sustaining cultural identity and contextual education.

Several studies have emphasized the importance of culture-based language learning. Rahmawati et al. (2024) explained that traditional songs and local culinary culture can be effectively integrated into English learning to create contextual and culturally responsive classrooms. Similarly, Wibowo et al. (2023) highlighted that local wisdom-based teaching materials contribute significantly to students' social and educational development. In addition, Chairuddin et al., (2025) found that translated local folklore improved students' English competence and intercultural understanding through contextual learning experiences. These findings indicate that local culture has significant potential to support meaningful English learning.

In the era of educational transformation and contextual learning, English teachers are encouraged to develop innovative materials relevant to students' cultural and social backgrounds. Rahmiati et al. (2026) argued that pedagogical changes in modern education require teachers to adopt meaningful and contextual approaches in language learning. Furthermore, Franklin & Harrington (2019) explained that effective classroom engagement can be improved through learning materials closely related to students' experiences, identities, and social environments. Consequently, local oral traditions can become valuable educational resources in English classrooms.

Among the rich oral traditions in Aceh, *Do Da Idi* is one of the most recognized traditional *syair* used by parents as a lullaby and moral teaching medium for children. The *syair* contains religious teachings, advice, moral values, and social messages reflecting Acehnese cultural identity. One of the lines in *Do Da Idi*, "*Lailahailallah... Allah-Allah sabe lam hate,*" reflects strong Islamic teachings and spiritual values embedded in Acehnese oral tradition. Rahmawati et al. (2024) explained that *Do Da Idi* has transformed from oral tradition into digital cultural expression while maintaining its historical and social significance within Acehnese society. Likewise, (Inayatillah et al., 2025) stated that the *Doda-idi* tradition remains important in maintaining Acehnese cultural identity amid modernity.

Previous studies have examined *Do Da Idi* from perspectives of character education, oral tradition, and cultural values. Andriani et al. (2020) identified character education values in the lyrics of *Do Da Idi*, Al Khalidi & Syam (2017) highlighted moral representations related to Islamic teachings and social ethics. Arfah (2022) further explained that the tradition functions as an educational medium for children in Acehnese families. In addition, Iswadi & Jannah (2023) stated that *Do Da Idi* serves as a medium for transmitting Islamic values and supporting children's psychological development.

However, translating local oral traditions into English is not a simple linguistic activity because many cultural expressions, religious concepts, metaphors, and symbolic meanings may not have direct equivalence in the target language. According to Newmark (1988) cultural translation requires translators to maintain semantic meaning while adapting contextual and cultural elements in the target language. Similarly, Nida, (1964) emphasized that translation should preserve meaning and communicative effect rather than merely transferring words literally. In the context of *Do Da Idi*, translation becomes essential because the *syair* contains Islamic teachings, moral advice, and culturally specific expressions deeply rooted in Acehnese society.

Despite numerous studies discussing *Do Da Idi* as cultural heritage and character education media, limited studies have explored its translation into English as heritage-based ELT material. Existing studies mainly focused on moral education, oral tradition, and local wisdom without specifically examining how Acehese *syair* can be translated and transformed into contextual English learning resources while preserving cultural meanings and religious values. Herefore, this study attempts to bridge Acehese oral tradition and English language learning through the cultural translation of *Do Da Idi* as heritage-based ELT material.

This study aims to This research aims to:

1. identify the religious, moral, and cultural values represented in the Acehese *syair Do Da Idi*;
2. examine the cultural translation of religious and cultural expressions in *Do Da Idi* into English; and
3. explore the pedagogical relevance of the translated *syair* for heritage-based English Language Teaching.

Based on the objectives above, the research questions of this study are formulated as follows:

1. What cultural, religious, and moral values are represented in the Acehese *syair Do Da Idi*?
2. How are cultural and religious expressions in *Do Da Idi* translated into English?
3. How can the translated *Syair* be utilized as heritage-based ELT material?

The study is expected to contribute to culturally responsive English language teaching while supporting the preservation of Acehese oral heritage and promoting local cultural awareness among students.

## **2. Literature Review**

### **2.1 Heritage-Based English Language Teaching**

The integration of cultural heritage into English Language Teaching (ELT) has become increasingly important in contemporary education. Heritage-based ELT refers to the incorporation of local traditions, folklore, songs, oral narratives, and indigenous knowledge into language learning activities to create meaningful and contextual learning experiences. This approach enables students to develop English competence while simultaneously strengthening cultural awareness and identity preservation.

In many Indonesian EFL classrooms, English learning materials are still dominated by foreign cultural content, which is often distant from students' social and cultural realities. Consequently, students may experience language learning as abstract and less meaningful. Juliana et al. (2025) emphasized that English learning materials should be aligned with students' contextual and educational needs to improve learning relevance and engagement. Similarly, Franklin & Harrington (2019) argued that meaningful classroom engagement can be achieved when learning materials are closely connected to students' experiences and identities.

Several studies have demonstrated the effectiveness of integrating local culture into language learning. Rahmawati et al. (2024) found that traditional songs and local culinary culture could be integrated into ELT to create culturally responsive classrooms and meaningful learning experiences. Likewise, Wibowo et al. (2023) explained that local wisdom-based teaching materials contribute positively to students' educational and social development.

These findings indicate that local culture can function as an effective pedagogical resource in English language learning.

In addition, local cultural integration contributes to preserving cultural identity amid globalization and educational transformation. Rahmiati et al. (2025) stated that pedagogical changes in modern education require teachers to adopt contextual and innovative teaching approaches relevant to students' realities. Similarly, Anis et al. (2026) emphasized that local history and cultural materials can strengthen social cohesion and cultural awareness among learners. Therefore, integrating local heritage into ELT can support both language acquisition and cultural sustainability.

Previous studies also revealed that translated local stories and folklore could improve students' English competence and intercultural understanding. Chairuddin et al. (2025) found that translated local folklore supported vocabulary acquisition, reading comprehension, and intercultural awareness through contextualized learning experiences. Therefore, heritage-based ELT can function as a bridge between global language learning and local cultural preservation.

## 2.2 *Do Da Idi* as Acehese Oral Tradition

*Do Da Idi* is one of the most recognized oral traditions in Aceh. Traditionally, the *syair* is performed by parents while lulling children to sleep and simultaneously conveying religious teachings, moral advice, and social values. The tradition reflects the close relationship between language, religion, and cultural identity in Acehese society.

Haikal & Nurhayati (2025) explained that *Do Da Idi* has transformed from oral tradition into digital cultural expression while maintaining its historical and social significance within Acehese society. This transformation demonstrates that Acehese oral traditions continue to survive despite modernization and technological development. Likewise, Inayatillah et al. (2025) argued that the *Doda-idi* tradition functions as an important socio-cultural medium for maintaining cultural identity amid modern societal changes.

Several scholars have examined the educational and moral values embedded in *Do Da Idi*. Andriani et al. (2020) identified character education values such as religiosity, discipline, obedience, and respect in the lyrics of the *syair*. Similarly, Khalidi and Syam (2017) highlighted moral representations related to Islamic teachings and social ethics in the lyrics of *Do Da Idi*. These findings indicate that the *syair* functions not merely as entertainment but also as a medium for moral and cultural education.

The educational function of *Do Da Idi* is also reflected in family and community traditions. Arfah (2022) explained that *Do Da Idi* serves as an educational medium for children through oral cultural transmission within Acehese families. In addition, Iswadi & Jannah (2023) stated that the *syair* contributes to children's psychological development by introducing Islamic values, moral behavior, and social responsibility from an early age. Yanti et al. (2024) further emphasized that *Ratéb Doda Idi* preserves social values through parental messages poetically delivered in Acehese oral traditions.

The preservation of *Do Da Idi* has also been supported through educational development initiatives. Rawanita et al. (2025) developed an Acehese-language *Doda Idi* module based on local wisdom for educational purposes in Madrasah Aliyah. Their study demonstrated that local oral traditions can be transformed into structured educational resources while maintaining their cultural authenticity. Therefore, *Do Da Idi* can be viewed not only as oral heritage but also as a potential educational resource for broader learning contexts, including English Language Teaching.

### 2.3 Cultural Translation in ELT Materials

Translation plays an important role in transforming local cultural products into educational resources for language learning. In heritage-based ELT, translation does not merely transfer linguistic meaning from one language into another but also preserves cultural values and contextual meanings embedded in the source text. Cultural translation enables learners to understand language within its social and cultural contexts, making language learning more meaningful and relevant to students' identities and experiences.

According to Nida (1964) translation should preserve meaning and communicative effect between source and target languages through dynamic equivalence. Similarly, Newmark (1988) emphasized that cultural translation requires semantic and communicative adjustments to maintain contextual meaning in the target language. These concepts are important in translating oral traditions because cultural expressions, religious terms, and symbolic meanings often do not have direct equivalence in English.

Several scholars have emphasized the importance of cultural integration and translation in language education. Chairuddin et al. (2025) argued that translated local folklore can support students' vocabulary acquisition, reading comprehension, and intercultural understanding through contextualized learning experiences. Similarly, Rahmawati et al. (2024) explained that integrating traditional cultural products into ELT contributes to culturally responsive classrooms and increases students' engagement in English learning. In addition, Makhroji et al. (2023) highlighted that innovative and contextual learning materials can improve students' language skills and classroom participation.

The integration of translated cultural texts into ELT also supports contextual and student-centered learning. Juliana et al. (2025) emphasized that English teaching materials should be relevant to learners' needs and social realities to improve learning effectiveness. Likewise, Franklin & Harrington (2019) argued that students tend to participate more actively when learning materials are closely related to their experiences and identities. Therefore, translated oral traditions can function as meaningful learning resources that connect students' cultural backgrounds with English language learning.

Translating oral traditions into English learning materials enables students to access local cultural knowledge while simultaneously developing English competence. This process not only supports linguistic learning but also strengthens students' cultural identity and awareness of local heritage. Musanna (2011) stated that local wisdom-based education contributes significantly to character building and cultural continuity in educational contexts. Likewise, Ridho et al. (2025) emphasized that local wisdom plays an important role in strengthening cultural identity and national awareness among younger generations. Consequently, cultural translation can function as a bridge between local identity and global language learning.

However, translating cultural texts requires careful consideration because certain religious expressions, local terms, metaphors, and symbolic meanings may not have direct equivalence in English. Translators must maintain balance between preserving cultural authenticity and ensuring comprehensibility for language learners. In the context of Do Da Idi, translation becomes particularly important because the *syair* contains Islamic expressions, moral advice, and culturally specific messages deeply rooted in Acehese traditions and values (Haikal & Nurhayati, 2025; Inayatillah et al., 2025).

Through cultural translation, local oral traditions can be transformed into meaningful ELT materials that promote language learning, intercultural awareness, and heritage

preservation simultaneously. Translating Do Da Idi into English provides opportunities for students to learn English through familiar cultural contexts while appreciating Acehnese oral heritage. Thus, cultural translation can support culturally responsive English education and contribute to sustaining local cultural narratives in modern educational settings (Chairuddin et al., 2025; Rahmawati et al., 2024; Musanna, 2011).

### 3. Research Method

This study employed a qualitative descriptive design with content analysis to examine the translation of the Acehnese *syair Do Da Idi* into English as heritage-based English Language Teaching (ELT) material. Qualitative descriptive research is appropriate for interpreting social, cultural, and textual phenomena through descriptive analysis (Creswell, 2014). Furthermore, content analysis was used to systematically identify meanings, themes, cultural expressions, and contextual interpretations embedded in the *syair* (Krippendorff, 2018).

The primary data consisted of selected verses of *Do Da Idi* obtained from Arfah (2022). The Acehnese text served as the source text for cultural translation analysis, while the English version was translated by the author to facilitate the examination of cultural meanings and pedagogical potential in English Language Teaching contexts. Supporting data were collected from relevant literature related to heritage-based ELT, local wisdom, oral tradition, cultural translation, and contextual language learning. Several previous studies concerning *Do Da Idi*, cultural preservation, and translation-based learning were also used to support the analysis.

The research procedure consisted of several stages. First, the researchers identified and documented the lyrics of *Do Da Idi* in their original Acehnese form. Second, the *syair* underwent a cultural translation process into English by considering semantic meaning, cultural context, communicative equivalence, and cultural authenticity. The translation process referred to Nida (1964) concept of dynamic equivalence and Newmark (1988) semantic and communicative translation approaches to maintain both cultural authenticity and comprehensibility in the target language. During the translation process, particular attention was given to preserving religious expressions, moral messages, and culturally specific meanings embedded in the original Acehnese *syair* while maintaining readability and comprehensibility in English.

Third, the translated lyrics were analyzed through content analysis to identify cultural, religious, moral, and educational values embedded in the *syair*. The analysis focused on cultural expressions, Islamic teachings, parental advice, moral messages, and local wisdom represented in the text. Fourth, the researchers examined the pedagogical potential of the translated *Syair* as heritage-based ELT material, particularly for vocabulary learning, reading comprehension, speaking activities, and intercultural learning. The translated version was further examined to determine its applicability as contextual English learning material for heritage-based ELT activities.

The data were analyzed through data reduction, categorization, interpretation, and conclusion drawing. The researchers categorized the findings into several themes, including religious values, moral values, cultural expressions, translation strategies, and pedagogical relevance in English language learning. The findings were then interpreted descriptively to explain how *Do Da Idi* could function as contextual and culturally responsive ELT material.

To ensure data validity, the researchers applied source triangulation and theoretical triangulation by comparing findings from the *syair* with relevant literature on Acehnese oral tradition, cultural translation, and heritage-based ELT (Denzin, 1978). In addition, perspectives

from translation studies, local wisdom education, and culturally responsive language learning were employed to strengthen the interpretation of the data.

## 4. Result and Discussion

### 4.1. Results

#### 1. Cultural and Religious Values in *Do Da Idi*

The analysis revealed that the Acehnese *Syair Do Da Idi* contains strong religious, moral, and cultural values closely related to Acehnese identity and Islamic teachings. The *syair* functions not only as a lullaby but also as a medium for transmitting moral education, religious beliefs, and social values from parents to children.

One of the dominant values represented in the *syair* is religiosity and Islamic faith.

| Acehnese Syair                   | English Translation                      |
|----------------------------------|------------------------------------------|
| <i>Lailahailallah</i>            | <i>There is no God but Allah</i>         |
| <i>Allah-Allah sabe lam hate</i> | <i>Allah always remains in the heart</i> |

The lines above indicate Islamic spiritual teachings related to monotheism and devotion to God. The findings also show that the *Syair* introduces children to religious awareness from an early age.

Religious education related to prayer and Islamic obligations was also identified in the *syair*.

| Acehnese Syair                         | English Translation                     |
|----------------------------------------|-----------------------------------------|
| <i>Geuteurimong seumbahyang limong</i> | <i>Received the five daily prayers</i>  |
| <i>Ta sembangyang pujoe Rabbana</i>    | <i>Perform prayers and praise Allah</i> |

These expressions reflect Islamic teachings concerning prayer, worship, and obedience to religious obligations.

In addition, the *syair* contains moral and social values related to respect toward parents and teachers.

| Acehnese Syair                          | English Translation                            |
|-----------------------------------------|------------------------------------------------|
| <i>Keu jasa guree hai neuk ta ingat</i> | <i>Always remember the teacher's kindness</i>  |
| <i>Ta balah jasa poma ngoen abi</i>     | <i>Repay the kindness of mother and father</i> |

The findings indicate that *Do Da Idi* functions as a medium for transmitting moral values such as gratitude, respect, obedience, and social responsibility within Acehnese family traditions.

The analysis also revealed that the *syair* represents local wisdom and cultural continuity through oral transmission. Parents traditionally perform the *Syair* while lulling children to sleep, allowing educational messages to be transmitted emotionally and culturally within family contexts.

#### 2. Translation of Cultural and Religious Expressions into English

The findings demonstrated that the translation of *Do Da Idi* into English required contextual and communicative translation approaches to preserve cultural meanings and religious expressions.

Several Islamic expressions were translated by maintaining their theological and cultural meanings.

| Acehnese Expression              | English Translation                      | Translation Strategy      |
|----------------------------------|------------------------------------------|---------------------------|
| <i>Lailahailallah</i>            | <i>There is no God but Allah</i>         | Communicative equivalence |
| <i>Allah-Allah sabe lam hate</i> | <i>Allah always remains in the heart</i> | Semantic translation      |
| <i>Pujoe Rabbana</i>             | <i>Praise Allah</i>                      | Communicative translation |

The findings indicate that religious expressions could not always be translated literally because the expressions contain spiritual and cultural meanings embedded in Acehese Islamic traditions.

The translation of moral and social expressions also required contextual adaptation.

| Acehnese Expression                     | English Translation                            | Translation Strategy      |
|-----------------------------------------|------------------------------------------------|---------------------------|
| <i>Keu jasa guree hai neuk ta ingat</i> | <i>Always remember the teacher's kindness</i>  | Communicative translation |
| <i>Ta balah jasa poma ngoen abi</i>     | <i>Repay the kindness of mother and father</i> | Semantic translation      |
| <i>Bek Allah bri neuk daroehaka</i>     | <i>May Allah protect you from disobedience</i> | Cultural adaptation       |

The findings revealed that several expressions contained moral and religious connotations that required cultural adaptation to maintain comprehensibility in English.

Furthermore, Islamic educational concepts in the *Syair* required contextual clarification during translation.

| Acehnese Expression                | English Translation              | Translation Strategy    |
|------------------------------------|----------------------------------|-------------------------|
| <i>Seumbahyang limong</i>          | <i>The five daily prayers</i>    | Cultural clarification  |
| <i>Rukon Islam limoeng perkara</i> | <i>The five pillars of Islam</i> | Established equivalence |

The findings demonstrated that semantic translation, communicative translation, cultural adaptation, and equivalence strategies were frequently used to preserve cultural authenticity and contextual meaning in the translated text.

### 3. Pedagogical Potentials of *Do Da Idi* as Heritage-Based ELT Material

The findings revealed that the translated version of *Do Da Idi* has significant potential to be utilized as heritage-based English Language Teaching (ELT) material. The *syair* can support contextual and culturally responsive English learning activities.

One of the pedagogical potentials identified in this study is vocabulary learning.

| Cultural Theme  | Vocabulary Examples                     | Learning Focus               |
|-----------------|-----------------------------------------|------------------------------|
| Religion        | <i>faith, prayer, Allah, worship</i>    | Religious vocabulary         |
| Family Values   | <i>mother, father, teacher, respect</i> | Social and moral vocabulary  |
| Moral Education | <i>kindness, obedience, gratitude</i>   | Character-related vocabulary |

The translated *Syair* also demonstrated potential for reading comprehension activities because students can analyze meanings, moral messages, and cultural contexts embedded in the text.

In addition, the translated version can be utilized for speaking and intercultural learning activities such as oral reading, discussion, storytelling, and cultural presentation. These activities enable students to practice English communication skills while simultaneously learning local cultural values.

The findings further indicated that integrating *Do Da Idi* into ELT can support culturally responsive learning, character education, and cultural preservation. Therefore, the translated *syair* can function not only as language learning material but also as a medium for introducing Acehese cultural heritage within English classrooms.

## 4.2 Discussion

The findings of this study demonstrate that the Acehese *Syair Do Da Idi* contains interconnected religious, moral, and cultural values that are highly relevant to heritage-based English Language Teaching (ELT). The *Syair* reflects Acehese cultural identity through Islamic teachings, parental advice, and social values transmitted orally within family traditions. These findings support previous studies stating that *Do Da Idi* functions not merely as entertainment but also as a medium for character education and cultural preservation (Andriani et al., 2020; Iswadi & Jannah, 2023; Inayatillah et al., 2025).

The study also revealed that translating *Do Da Idi* into English requires more than literal linguistic transfer. Many expressions found in the *syair* contain religious meanings, local wisdom, and symbolic values that cannot be translated directly without losing their contextual meanings. In this context, the translation process aligns with Nida's (1964) concept of dynamic equivalence, which emphasizes preserving communicative meaning and cultural effect in the target language. Similarly, Newmark's (1988) semantic and communicative translation approaches were relevant in maintaining both readability and cultural authenticity during the translation process.

Several translation strategies identified in this study, including communicative translation, semantic translation, cultural adaptation, and equivalence, demonstrated that cultural translation functions as a form of cultural mediation. Expressions such as *Lailahailallah*, *seumbahyang limong*, and *daroehaka* required contextual interpretation because their meanings are deeply connected to Islamic and Acehnese cultural perspectives. Therefore, translation in this study was not limited to lexical transfer but involved preserving religious and cultural meanings embedded in the original *Syair*.

Despite the successful translation of many expressions, several cultural and religious concepts in *Do Da Idi* remained difficult to transfer fully into English because their meanings are closely connected to Acehnese Islamic worldview and local socio-cultural experiences. Certain expressions contain emotional, spiritual, and cultural nuances that may not be entirely represented in the target language. This indicates that cultural translation involves inevitable meaning negotiation and partial semantic shifts during the translation process. Consequently, translation should be viewed not as exact linguistic replacement but as interpretive cultural reconstruction.

The findings further indicate that translated local oral traditions can contribute significantly to culturally responsive English learning. The translated version of *Do Da Idi* demonstrated potential for vocabulary learning, reading comprehension, speaking activities, intercultural awareness, and character education. These findings are consistent with those of Rahmawati et al. (2024) who argued that integrating traditional cultural products into ELT creates meaningful and contextual learning experiences. Likewise, Chairuddin et al. (2025) found that translated local folklore improved students' English competence and intercultural understanding through contextual learning materials.

The findings also suggest that integrating translated local oral traditions into ELT may reduce students' dependence on foreign-oriented learning materials that are often culturally distant from their experiences and social realities. In many EFL classrooms, English materials predominantly represent Western cultural contexts, which may limit students' cultural connection with the learning process. Through heritage-based ELT materials, students can learn English while maintaining connections with their local identity, cultural background, and social values. Consequently, English learning becomes more contextual, culturally responsive, and meaningful for learners.

The findings also reflect the ongoing tension between the global dominance of English and the preservation of local cultural identity in EFL classrooms. English is frequently associated with Western-oriented educational materials, while local traditions are often marginalized within formal language learning contexts. In this situation, translating local oral traditions into English can become a strategy for balancing global language learning with local cultural sustainability. Rather than positioning English as a threat to local identity, heritage-

based ELT may transform English into a medium for introducing and preserving local culture within broader global contexts.

The use of translated local oral traditions in ELT may also support efforts to decolonize English language teaching by positioning local culture as a legitimate source of learning content rather than merely relying on dominant Western-oriented materials. This perspective encourages learners to view English not only as a foreign language associated with external cultures but also as a medium for expressing local identity, cultural heritage, and indigenous knowledge within global communication contexts.

In addition, the translation of *Do Da Idi* into English demonstrates that translation can function as a strategy for preserving local oral traditions within global educational contexts. By translating Acehnese *Syair* into English, local cultural narratives become more accessible to wider audiences while maintaining their educational, moral, and religious values. This process indicates that translation not only transfers language but also supports cultural sustainability and intercultural communication. Integrating oral traditions into formal education may therefore contribute to sustaining local cultural narratives among younger generations in increasingly digital and globalized societies.

The integration of *Do Da Idi* into ELT also supports educational approaches based on local wisdom and cultural sustainability. Musanna (2011) emphasized that local wisdom-based education contributes to character development and cultural continuity. Similarly, Ridho et al. (2025) stated that local wisdom plays an important role in strengthening cultural identity among younger generations. In the context of globalization and the dominance of foreign-oriented ELT materials, utilizing translated Acehnese oral traditions can become an alternative strategy for preserving local heritage within modern education.

Although heritage-based ELT materials offer contextual learning benefits, their implementation may require teachers' cultural understanding and careful material adaptation to ensure accessibility for diverse learners. Without appropriate pedagogical guidance, culturally specific texts may become linguistically and contextually challenging for students with limited cultural background knowledge. Therefore, teachers play an important role in mediating cultural meaning and adapting heritage materials into effective English learning activities.

This study contributes not only to heritage-based ELT research but also to translation studies by demonstrating how cultural and religious expressions in local oral traditions can be adapted into English learning materials without losing their contextual meanings. Unlike previous studies focusing mainly on moral values and oral traditions, this study specifically examined the translation of *Do Da Idi* into English and its pedagogical relevance for ELT. Therefore, the novelty of this study lies in bridging Acehnese oral heritage, cultural translation, and heritage-based English language learning within a single educational framework.

## 5. Conclusion

This study explored the cultural translation of the Acehnese *Syair Do Da Idi* for heritage-based English Language Teaching (ELT). The findings revealed that *Do Da Idi* contains strong religious, moral, and cultural values reflecting Acehnese identity and Islamic teachings. The *Syair* functions not only as an oral tradition and lullaby but also as a medium for transmitting moral education, social values, and local wisdom within Acehnese society.

The findings further demonstrated that the cultural translation of *Do Da Idi* into English requires contextual and communicative translation approaches to preserve cultural authenticity, religious meanings, and comprehensibility in the target language. Several

translation strategies, including semantic translation, communicative translation, cultural adaptation, and equivalence, were applied to maintain the meanings embedded in the original Acehnese text. The research also indicated that cultural translation involves meaning negotiation because certain religious and cultural expressions cannot be transferred fully into English without partial semantic shifts.

In addition, the translated version of *Do Da Idi* demonstrated significant potential as heritage-based ELT material. The *Syair* can support vocabulary learning, reading comprehension, speaking activities, intercultural awareness, and character education through culturally responsive learning experiences. The findings also suggest that the cultural translation of local oral traditions into English can function not only as linguistic transfer but also as cultural mediation linking local heritage with global language learning. In this context, English can become a medium for preserving and introducing Acehnese cultural identity within broader educational settings.

This research contributes to the development of heritage-based ELT and translation studies by demonstrating how Acehnese oral traditions can be transformed into meaningful English learning resources through cultural translation. The research also highlights the importance of integrating local heritage into English learning as an alternative strategy for supporting cultural sustainability in increasingly globalized educational contexts. However, this research focused only on textual and translation analysis of *Do Da Idi*. Future research may investigate classroom implementation, students' responses, teachers' perspectives, and the effectiveness of heritage-based ELT materials in improving English learning outcomes and intercultural competence.

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## Appendices

The Acehnese version of *Do Da Idi* presented in this appendix was adapted from the work of Arfah Ibrahim (2022), while the English translation was produced by the author for the purpose of cultural translation analysis and heritage-based English Language Teaching material development.

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**Excerpt of *Do Da Idi* and Its English Translation**

| <b>Acehnese Text</b>                                                                                                              | <b>English Translation</b>                                                                                                                                                                                           |
|-----------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Lailahaillallah<br/>Kalimah taibah beukai tamate<br/>Menyoe han ek takheun ngon<br/>lidah<br/>Allah-Allah sabe lam hate</i>    | <i>Lailahaillallah</i> (There is no god but Allah)<br>The sacred declaration is provision for the hereafter.<br>Even if it is not spoken by the tongue,<br><br>May the name of Allah always remain within the heart. |
| <i>Lailahaillallah<br/>Nabiyullah kalheuh neu mi'reut<br/>Geuek nabi u langet manyang<br/>Geuteurimong seumbahyang<br/>limong</i> | <i>Lailahaillallah</i> (There is no god but Allah)<br>The Prophet of Allah experienced the Mi'raj.<br>The Prophet ascended to the highest heaven.<br>There he received the command of the five daily prayers.        |
| <i>Allah haidokudodaidi<br/>Beugot budi neuk watee raya<br/>Keu jasa guree hai neuk ta ingat<br/>Nyang peuteupat hukum agama</i>  | Allah, my beloved child, Do Da Idi<br>Maintain good character when you grow up.<br>Always remember the services of your teachers.<br>Those who have taught you the principles of religion.                           |
| <i>Lailahaillallah<br/>Nabiyullah pangulee donya<br/>Oeh ka rayeek muda sedang<br/>Ta sembahyang pujoe Rabbana</i>                | <i>Lailahaillallah</i> (There is no god but Allah)<br>The Prophet of Allah is the leader of humankind.<br>When you reach adolescence and maturity,<br>Perform your prayers and praise your Lord.                     |
| <i>Alahai dokudodaidi<br/>Ta pujoe Rabii neuk wateei rayeek<br/>Ta balah jasa poma ngoen abi<br/>Bek Allah bri neuk daroehaka</i> | Oh my beloved child, Do Da Idi<br>Praise Allah when you become an adult.<br>Repay the kindness of your mother and father.<br>So that you may not be counted among the disobedient.                                   |
| <i>Alahai dokudodaidi<br/>Rukon Islam limoeng perkara<br/>Wajeeb ta pubuet, beu ta amalkan<br/>Perintah Allah beu takeurija</i>   | Oh my beloved child, Do Da Idi<br>The Five Pillars constitute the foundation of Islam.<br>They must be practiced and implemented.<br>The commands of Allah should always be fulfilled.                               |

Note: The English translation is the author's translation.