

Translation Ideology And Pronoun Equivalence In The Arabic-English Translation Of Surah Al Kahfi

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Abstract

Translation is the process of substituting text in the target language (TL) for text in the source language (SL). Catford 1965 said determining translation equivalency between two distinct linguistic systems is the main challenge in translating. This research between Arabic-English translation that is actually has a big difference, aims to the distribution and percentage of pronouns contained in Surah Al-Kahfi, and investigates the translation ideology in the Arabic-English translation of Surah Al-Kahfi. The study using a descriptive qualitative method supported by quantitative analysis or Mixed Method. The data consist of 532 pronouns identified from the Arabic text and its English translation. The pronouns are classified into personal pronouns, possessive pronouns, attached pronouns, and implicit pronouns. The pronouns are classified into shift type, technique type, ideology type and equivalence in translation. Shift type divided into unit shift, structural shift and split shift. Techniques type divided into literal, transposition, amplification, reduction. Translation Ideology divided into foreignization and domestication, and Equivalence divided into formal and dynamic. The Findings release that Attached Pronoun and Implicit Pronoun are the majority found at the type of pronoun because AlQuran especially Surah Al Kahfi has the unique character. There are also Unit Shift and Structural Shift are the most dominant categories at translation shift according to Catford 1965. Furthermore, Domestication appears slightly more dominant than foreignization due to Lawrence Venuti 1995 about translation ideology. At the end equivalence shows that dynamic is more dominant than formal according to Eugene Nida 1964. It is shown that reflecting the translator's tendency to adapt Arabic grammatical structures to English linguistic norms while maintaining selected Qur'anic character.

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1. INTRODUCTION

Translation plays a crucial role in facilitating cross-linguistic communication, particularly in the transfer of knowledge across fields such as science, technology, and social life (Mahmudah et al., 2018). Rather than merely transferring words from a source language (SL) to a target language (TL), translation involves a complex process of negotiating meaning, structure, and cultural context. In this sense, translation can be viewed as a bridge connecting different linguistic communities (Anis, 2018). Consequently, it is widely regarded as an essential component of human interaction. To perform this task effectively, translators are expected not only to master linguistic aspects but also to understand translation techniques, strategies, and underlying ideological orientations (Mahmudah et al., 2018).

Among these, ideology often plays a subtle yet significant role in shaping how meaning and expression are ultimately represented in the target text (Thompson & Yaqin, 1990).

Within this broader framework, pronouns emerge as a particularly significant linguistic feature. They function as cohesive devices that maintain referential clarity while avoiding unnecessary repetition. However, pronoun translation between Arabic and English presents notable challenges. Arabic pronouns may appear in attached, detached, or implicit forms, whereas English pronouns are typically explicit and syntactically independent. This structural discrepancy often requires translators to make adjustments, resulting in what (Catford, 1965) describes as translation shifts, which occur when there is no formal correspondence between the SL and TL. Consequently, pronoun equivalence becomes crucial, not only in preserving grammatical form but also in maintaining coherence and naturalness in the target text.

The concept of translation shift is closely related to the broader issue of equivalence in translation studies. (Nida, 1964) distinguishes between formal equivalence, which emphasizes structural similarity and dynamic equivalence, which prioritizes the communicative effect on the target audience. This perspective is further supported by (Baker, 2011) who conceptualizes equivalence as a multi-level phenomenon and (Newmark, 1988) who highlights the continuum between semantic and communicative translation. These perspectives suggest that achieving equivalence often requires flexibility rather than strict adherence to form.

To address structural and semantic differences between languages, translators employ various techniques. (Molina & Hurtado Albir, 2004) propose techniques such as modulation, transposition, amplification, and reduction as strategies for resolving mismatches between SL and TL. These techniques are particularly relevant in pronoun translation, where grammatical differences necessitate adaptation. In the context of Arabic–English translation, (Dickins et al., 2017) emphasize that structural asymmetries between the two languages often lead to significant grammatical reconfiguration.

Beyond linguistic considerations, translation is also influenced by broader ideological orientations. (Venuti, 1995) introduces the concepts of Domestication and Foreignization to describe two contrasting translation strategies. Domestication involves adapting the text to the norms of the target language to enhance readability, whereas foreignization seeks to preserve the distinctive features of the source text. This perspective is further reinforced by (Taoury G., 2012) who highlights the role of norms in shaping translation practices and (House, 2015) who emphasizes the importance of functional equivalence in translation quality assessment.

These theoretical perspectives are particularly relevant in the translation of religious texts, which are characterized by high semantic density and interpretive sensitivity. The Qur'an, as a central religious text in Islam, presents unique challenges due to its linguistic richness and rhetorical complexity. Different translators, such as (Haleem, 2004) (Ali, 2007) and (Pickthall, 2006) have adopted varying approaches in rendering the Qur'an into English, reflecting different balances between fidelity and readability. The translation by Sahih International (1997) for instance, is often noted for achieving a balance between clarity and faithfulness. These variations demonstrate how translation ideology can influence linguistic choices, including the rendering of pronouns.

From a linguistic perspective, Arabic pronouns exhibit distinctive characteristics that make them a particularly insightful unit of analysis. Their ability to appear in attached, detached, and implicit forms contrasts with the explicit nature of English pronouns, often resulting in translation shifts. This highlights the importance of examining how equivalence is achieved and how meaning is preserved in practice.

Previous studies have explored related issues (Utami & Hikmaharyanti, 2019) examine pronoun shifts in literary translation and show how grammatical variations result in systematic changes. While (Ariyaningsih & Santika, 2018) stress the significance of preserving meaning rather than form in achieving equivalency. (Ariyaningsih & Santika, 2018) note the widespread usage of modulation and

transposition in addressing structural mismatches. These studies, however, typically look at translating phenomena separately, concentrating on equivalency, shift, or technique. Because of this, little is known about how these components interact, especially when it comes to translation ideology.

This disparity emphasizes the necessity of more comprehensive analytical strategy. It is reasonable to predict that structural variations between Arabic and English will lead to different kinds of translation shifts in pronoun rendering based on the theoretical viewpoints previously stated (Catford, 1965). However, rather than rigorous formal correspondence, equivalency is anticipated to be attained mainly by functional or dynamic adaptation (Baker, 2011; Nida, 1964). Additionally, the degree to which the translation leans toward domestication or foreignization may depend on the translator's ideological stance (Taoury G., 2012; Venuti, 2017).

This circumstance highlights the necessity for more comprehensive strategy, more comprehensive understanding of how meaning is negotiated in translation may be obtained by looking at pronoun translation from many angles: shift, equivalency and ideology. Such an analysis is especially pertinent given the linguistic intricacy and interpretive sensitivity of Qur'anic discourse. By concentrating on Surah Al-Kahfi's pronoun translation. To give light on how language forms interact with underlying ideological inclinations during the translation process, an analysis is carried out. These are a few study questions to investigate the trends and factors that influence such decisions. These are the Research Question (1) How are pronouns distributed in surah Al-Kahfi and its English Translations, and what are their respective frequencies and percentages? (2) What translation ideology appears to govern the rendering of pronouns in the Arabic-English translation of surah Al-Kahfi? Accordingly this study aims (1) To analyse the distribution and percentage of pronouns in surah Al-Kahfi and their translations into English (2) To investigate the translation ideology that governs the rendering of these pronouns in the Arabic-English translation.

Then The first type of research contribution is theoretical. (1) It provides a comprehensive viewpoint that links pronoun analysis to translation shift, equivalence, and ideology. (2) It builds on previous work on Qur'anic translation, particularly in the domain of Arabic-English pronoun use. (3) It gives empirical evidence about how linguistic and ideological elements interact in translation. The second section is Practical Contributions (1) which may be valuable for translators who work with religious texts. (2) It clarifies how pronoun equivalence can be handled in Arabic-English translation. (3) It lays the groundwork for future research in translation studies, particularly in Qur'anic discourse.

In order to stay focused, this aim to study the translating Surah Al-Kahfi from Arabic to English, the analysis is restricted to pronouns. Without addressing other linguistic aspects, the conversation focuses on translation shifts, equivalency, and ideological tendencies. By setting these limits, the study hopes to maintain concentration while providing insightful information about how pronouns are translated in Qur'anic language.

2. METHOD

The research method in this paper is divided into research approach, data source, method of collecting the data and method of analyzing the data. This study employs a mixed-method approach, combining quantitative and qualitative analysis to examine pronoun translation in Surah Al-Kahfi. The quantitative component is used to analyze the distribution, frequency, and percentage of pronouns, while the qualitative component is applied to investigate translation shifts, equivalence, and underlying translation ideology. The analytical framework is based on (Catford, 1965) for translation shifts, (Nida, 1964) for equivalence, and (Venuti, 1995) for translation ideology.

The data of this study consist of pronouns identified in the Arabic text of Surah Al-Kahfi and their corresponding English translations. The data sources include: (1) The original Arabic text of Surah Al-Kahfi. (2) An authorized English translation of English Translation. The unit of analysis is pronouns, which are categorized into: personal pronouns, possessive pronouns, object pronouns, attached pronouns, implicit pronouns. While method of collecting the data using a documentation

method, involving the following steps: Reading the Arabic text and its English translation carefully, Identifying all pronouns in the source text, Mapping each Arabic pronoun to its English equivalent, Recording the data into a structured dataset, Classifying pronouns based on type and grammatical function.

Then the data was analyzed through two integrated method: first Quantitative Analysis (1) frequency of each pronoun type (2) percentage distribution of pronouns, This analysis provides an overview of how pronouns are distributed across the text. Second Qualitative Analysis: (1) Translation Shift Analysis Using the framework of (Catford, 1965) the study identifies unit shift, structural shift, category shift. (2) Pronoun Equivalence Analysis Based on (Nida, 1964) the study examines formal equivalence and dynamic equivalence. (3) Ideology Analysis on (Venuti, 1995), the study interprets whether the translation tends toward domestication and foreignization. The analysis is conducted through the following steps: Identifying pronouns in the Arabic text, Matching them with their English equivalents, Classifying pronouns by type, Calculating frequency and percentage, Analyzing translation shifts, Evaluating equivalence, Interpreting translation ideology. The analyzed data are presented in the form of tables (distribution & percentage), descriptive explanations, interpretative discussion.

3. RESULTS AND DISCUSSION

Distribution And Percentage Of Pronouns In Surah Al-Kahfi

Pronoun Type	Frequency	Percentage
Personal Pronoun	96	18.0%
Possessive Pronoun	100	18.8%
Attached Pronoun	181	34.0%
Implicit Pronoun	155	29.2%
TOTAL	532	100

The analysis of frequency and percentage distribution of pronouns in Surah Al-Kahfi demonstrates that pronoun usage in the Arabic Qur'anic text is strongly dominated by morphologically embedded grammatical forms, particularly attached pronouns and implicit pronouns. Based on the findings, attached pronouns account for 34.0% of the total data, while implicit pronouns account for 29.2%. Meanwhile, possessive pronouns constitute 18.8%, and personal pronouns represent 18.0% of the total occurrences. This distribution indicates that Qur'anic Arabic relies heavily on grammatical encoding through verbal morphology, suffix pronouns, and bound morphemes rather than independent lexical pronouns.

The dominance of attached and implicit pronouns reflects one of the major linguistic characteristics of Arabic, in which subject references, possessive markers, and grammatical relations are frequently embedded within verbs, nouns, and prepositions. Unlike Arabic, English grammatical structure generally requires explicit pronoun realization and independent lexical forms. Consequently, these structural differences significantly influence the translation process from Arabic into English.

According to (Catford, 1965) in *A Linguistic Theory of Translation*, translation shift occurs when formal correspondence between the source language and target language cannot be maintained due to differences between linguistic systems. The findings of this study strongly support Catford's theory because the high frequency of attached and implicit pronouns contributes directly to the occurrence of translation shift, particularly unit shift and structural shift. Arabic bound morphemes and hidden subjects frequently undergo grammatical transformation into explicit English lexical pronouns in order to conform to target-language grammatical norms.

For example, Arabic verbal forms often contain implicit subjects within a single morphological construction, whereas English translation requires separate lexical pronouns. As a result, translators frequently transform morphologically embedded pronouns into overt grammatical structures. This phenomenon demonstrates that translation shift in the Arabic-English translation of pronouns is not optional but linguistically unavoidable due to the fundamental grammatical differences between the two languages.

The findings further indicate that the dominance of attached and implicit pronouns also influences equivalence patterns in the translation process. Because English readers generally require clearer grammatical references, translators frequently prioritize communicative clarity and readability rather than preserving the compact grammatical structure of Arabic. This tendency reflects Eugene Nida's concept of dynamic equivalence, in which equivalent effect and target-reader comprehension become more important than strict formal correspondence.

Moreover, the distribution pattern also affects translation ideology. The high frequency of morphologically embedded pronouns encourages translators to adapt Arabic grammatical structures into more natural English expressions. Consequently, domestication becomes slightly more dominant than foreignization in the translation of pronouns in Surah Al-Kahfi. This finding supports Lawrence Venuti's theory that translation ideology is closely related to the translator's decision either to preserve source-language characteristics or to prioritize target-language readability.

Overall, the frequency and percentage distribution of pronouns provide important empirical evidence that pronoun translation in Surah Al-Kahfi involves extensive grammatical negotiation between Arabic and English linguistic systems. The distribution findings therefore serve as the foundational basis for analyzing translation shift, equivalence, translation techniques, and translation ideology throughout this study.

An overview of the distribution of pronouns in the Arabic text and its English translation is given by the analysis of pronoun frequency and percentage distribution in Surah Al-Kahfi. The grammatical features of Qur'anic Arabic are reflected in this distribution, especially the frequent usage of implicit and attached pronouns in verbal and morphological structures. The results show that, at 34.0% of the total data, attached pronouns are the most common type of pronoun. This finding indicates that suffix pronouns attached to verbs, nouns, and prepositions are commonly used in Arabic Qur'anic discourse. Due to the fact that subject pronouns are frequently integrated into verbs in Arabic verbal morphology, implicit pronouns also occur frequently (29.2%).

In contrast, personal pronouns make up 18.0% and possessive pronouns make up 18.8% of all pronoun occurrences. These results demonstrate that in Surah Al-Kahfi, morphologically connected pronouns predominate over explicit independent pronouns. At the end, the distribution shows that the grammatical systems of Arabic and English are essentially distinct. Translation

shift, amplification, and dynamic equivalency in the Arabic-English translation process are greatly influenced by the high frequency of attached and implicit pronouns. This result validates the hypotheses put out by Molina and Albir (2002), Eugene Nida (1964), and J. C. Catford (1965).

The results and discussion section contains the research findings and their scientific discussion. Write down the scientific findings obtained from the research that has been conducted, but they must be supported by adequate data. The scientific findings referred to here are not the research data obtained. These scientific findings must be explained scientifically, including: What are the scientific findings obtained? Why did this happen? Why is the variable trend like that? All of these questions must be explained scientifically, not just descriptively, and if necessary, supported by adequate scientifically based phenomena. Furthermore, comparisons with the results of other researchers on similar topics must also be explained. The research results and findings must be able to answer the research hypothesis in the introduction.

Pronoun Type

Pronouns in Surah Al-Kahfi appear in a variety of grammatical forms, according to the distribution and percentage findings. Pronouns appear as connected morphemes and implicit grammatical indicators contained within verbal constructions in Arabic Qur'anic speech, in addition to serving as independent lexical units. Because, each category affects translation shift, equivalency, and translation ideology in the Arabic-English translation process differently, it becomes crucial to comprehend the various types of pronouns.

1) Personal Pronoun

Independent pronouns that specifically refer to the speaker, listener, or third person are known as personal pronouns. In both Arabic and English, these pronouns typically occur as distinct lexical objects and serve as subjects within sentences. Because Arabic and English have comparatively similar free pronoun systems, personal pronouns in Surah Al-Kahfi are frequently translated directly. As a result, this category tends to maintain formal equivalency and frequently results in little grammatical modification.

Arabic pronoun	English translation	explanation
هُوَ	He	Refers explicitly to a third-person masculine subject
هُمْ	They	Refers to plural masculine subjects
أَنْتُمْ	You	Refers explicitly to second-person plural listeners

2) Possessive Pronoun

Ownership or possession is indicated by possessive pronouns. While English often indicates possession using distinct lexical pronouns like "my," "their," or "our," Arabic often uses possessive pronouns as suffixes linked to nouns. Because Arabic bound morphemes become

autonomous English pronouns during translation, this grammatical difference frequently causes unit shift.

Arabic Pronoun	English Translation	Explanation
قَلْبُهُ	His heart	The suffix َ indicates third-person masculine possession
أَصْحَابُهُمْ	Their companions	The suffix َ marks plural possession
عِلْمِنَا	Our knowledge	The suffix ْنَا functions as possessive pronoun “our”

3) Object Pronoun

Object pronouns serve as grammatical objects that receive the verb or preposition's action. Object pronouns are often found as attached suffixes in Arabic, although they are typically separated into independent pronouns in English. Because Arabic object markers are morphologically connected, this category frequently needs grammatical restructuring during translation.

Arabic Pronoun	English Translation	Explanation
خَلَقَكَ	Created you	The suffix َكَ functions as object pronoun
نَصَحْتُهُ	I advised him	The suffix َهُ refers to masculine object
أَرْسَلْنَاهُمْ	We sent them	The suffix َهُم indicates plural object pronoun

4) Attached Pronoun

Attached pronouns are pronouns connected morphologically to verbs, nouns, or prepositions. This category becomes one of the most dominant pronoun forms in Surah Al-Kahfi because Arabic relies heavily on bound pronoun morphology. Unlike English, Arabic frequently encodes grammatical relationships through suffixes attached to words. Consequently, attached pronouns often trigger unit shift and amplification during translation.

Arabic Pronoun	English Translation	Explanation
عَلَيْهِمْ	Upon them	The suffix <i>هم</i> is attached to the preposition
لَكُمْ	For you	The suffix <i>كم</i> marks second-person plural reference
بِهِ	With him / it	The suffix <i>هـ</i> functions as attached object pronoun

5) Implicit Pronoun

Hidden pronouns that are included into Arabic verbal morphology are known as implicit pronouns. In Arabic, verb conjunction frequently makes the subject clear without the need for an explicit lexical pronoun. However, specific topics are typically necessary for English grammar. As a result, during translation, implicit pronouns often experience dynamic equivalency and amplification.

Arabic Verb	English Translation	Explanation
سَمِعَ	He heard	The subject “he ”is implied within the verb
رَجَعُوا	They returned	The plural subject is embedded morphologically
تَكَلَّمْتَ	You spoke	The second-person subject is implicit in the verb form

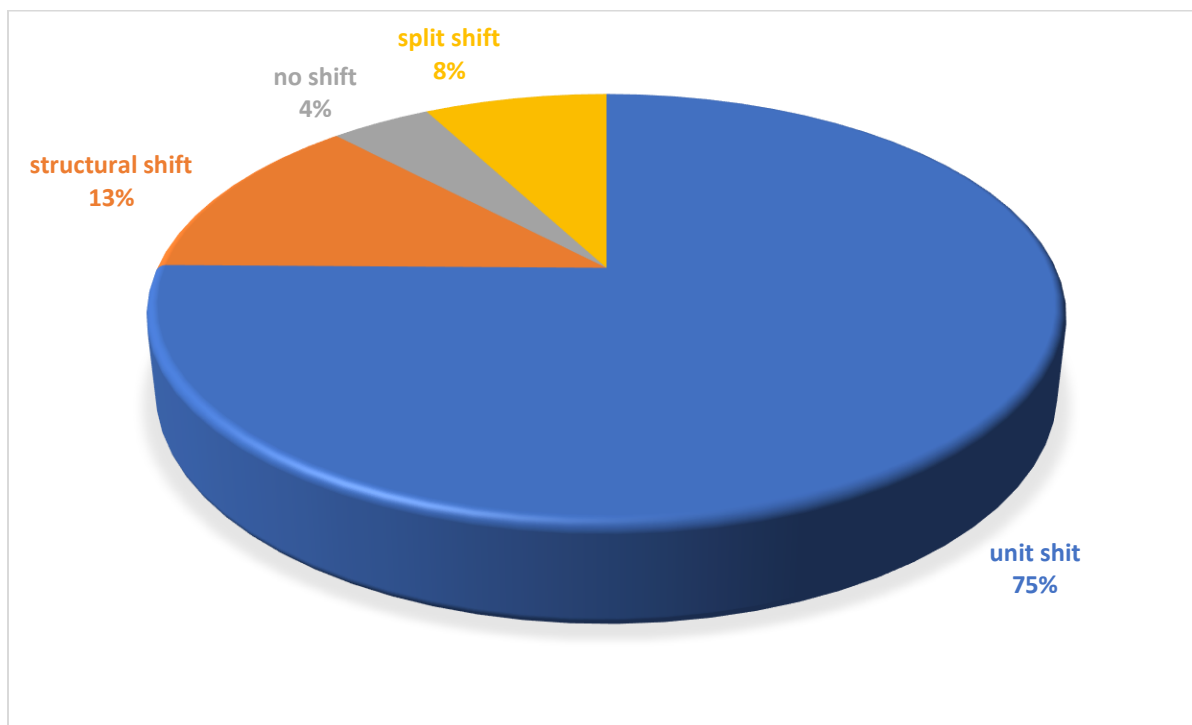
Understanding Arabic structure is the key to know well about the relationship between Arabic and English translation through Nahwu Sharef in Arabic and Grammar in English.

INVESTIGATE TRANSLATION SHIFTS, TRANSLATION IDEOLOGY, AND UNDERLYING EQUIVALENCE

Pronoun	Equivalence	Translation	Ideology	Frequency	Percentage	Example	Analysis
Independent Pronoun	Formal	No Shift	Foreignization	96	18.0%	أَنَا I	Direct correspondence between Arabic and English pronoun forms
Attached Pronoun	Dynamic	Unit Shift	Domestication	181	34.0 %	أَبْنَيْتُمْ You stayed	Bound pronoun transformed into explicit free pronoun

Attached Pronoun	Formal	Unit Shift	Foreignization	100	18.8 %	لَهُمْ for them	Literal rendering while preserving grammatical meaning
Implicit Pronoun	Dynamic	Unit Shift	Domestication	137	25.8 %	قَالَ He said	Implicit Arabic subject explicated in English
Implicit Pronoun	Formal	Structural Shift	Neutral	18	3.4 %	contextual implied forms	Minimal restructuring with partial preservation of source form
Total	—	—	—	532	100 %	—	—

1. Translation Shift J. C. Catford (1965)



Grammatical distinctions between Arabic and English have a major impact on the translation process, as shown by the examination of translation shift in the Arabic-English translation of pronouns in Surah Al-Kahfi. The results show that when pronouns are translated from the source language to the target language, most of them experience structural changes. The idea put out by (Catford, 1965) in *A Linguistic Idea of Translation*, which holds that translation shift happens when formal correspondence between the source and target languages cannot be fully preserved due to linguistic differences, is highly supported by this phenomena.

Four significant translation shifts in the translation of pronouns in Surah Al-Kahfi are found based on the data analysis, specifically: Split shift, Structural shift, Unit shift, and No shift. The most prevalent shift seen in the data among these categories is Unit Shift. Unit shift happens when a unit at one linguistic rank in the source language is translated into a different rank in the target language, according to (Catford, 1965). When Arabic implicit and attached pronouns are translated into explicit English pronouns, this kind of change is most noticeable. While English

grammar often requires independent lexical pronouns, Arabic grammar often uses bound morphemes connected to verbs, nouns, and prepositions. The Arabic verb, for instance:

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۖ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۖ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ ۚ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۚ ١٩

“And so We awakened them so that they might question one another. One of them exclaimed, “How long have you **remained ‘asleep’**?” Some replied, “Perhaps a day, or part of a day.” They said ‘to one another’, “Your Lord knows best how long you have remained. So send one of you with these silver coins of yours to the city, and let him find which food is the purest, and then bring you provisions from it. Let him be ‘exceptionally’ cautious, and do not let him give you away”. (18:19)

There is a suffix pronoun in **كَمْ لَبِثْتُمْ** which concurrently indicates: verbal agreement, plural topic, and second person. When translated into English, the phrase becomes: "You remained." Here, the Arabic suffix pronoun is changed to the independent pronoun "you." As the result, the grammatical rank shifts from: bound morpheme into: separate lexical item. According to Catford's theory, this incident illustrates unit shift. The translation of the following exhibits a similar phenomenon:

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝

“They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies”.(18:5)

The suffix in Arabic: "They" is already indicated by the topic information in **وَنَ**. However, the verb must come before an explicit subject pronoun according to English grammar. As a result, the translator presents the pronoun "they" independently. This result shows that grammatical information included in Arabic verbal morphology frequently has to be explicitly lexicalized in English translations.

Structural shift is another prominent pattern found in the data. Structural shift, according to (Catford, 1965) happens when the source language's grammatical structure is different from the target language's. This change commonly occurs because English typically requires more explicit syntactic organization, while Arabic Qur'anic discourse frequently uses short grammatical constructions. For instance: Translated as follows:

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۚ ٣٤

”And he had other resources¹ ‘as well’. So he boasted to a ‘poor’ companion of his, while conversing with him, “I am greater than you in wealth and superior in manpower.”(18:34)

The sentence structure in Arabic is rather short and does not specifically call for the auxiliary verb "am." However, in order to create a phrase that is technically correct, English grammar requires a copular verb. Consequently, the translation rearranges the sentence structure. Because the syntactic arrangement is altered to comply with English grammatical conventions, this situation shows a structural shift.

Additionally, the research finds split shift in a number of translations of pronouns. When one Arabic grammatical element is translated into several English elements, this is known as split

shift. Because Arabic verbs often encode tense, subject, number, and gender all at once inside a single language unit, this phenomenon is especially prevalent in Arabic verbal morphology. For example:

وَتَحْسَبُهُمْ آيِقَازًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۚ وَكُلُّهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ۚ ١٨

“And you would have thought they were awake, though they were asleep. We turned them over, to the right and left, while their dog stretched his forelegs at the entrance. Had you looked at them, you would have certainly fled away from them, filled with horror.”(18:15)

it arranges the lexical meaning “think”, plural subject information, and present-tense within one word. However, English translation separates these meanings into: “you would have thought them” that subject, verb and object. From a single Arabic grammatical construction becomes multiple English grammatical elements. This phenomenon demonstrates split shift because one source-language unit is distributed into separate target-language components.

On the other hand, there is no change when Arabic pronouns are translated straight into English without any structural changes. Because Arabic and English have comparable free pronoun systems, this issue typically manifests in independent personal pronouns. For instance:

أَنَا → I

نَحْنُ → We

أَنْتَ → You

وَتَحْسَبُهُمْ آيَقَازًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۚ وَكُلُّهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ۚ ١٨

“And you would have thought they were awake, though they were asleep. We turned them over, to the right and left, while their dog stretched his forelegs at the entrance. Had you looked at them, you would have certainly fled away from them, filled with horror.”(18:18)

In these instances, the source and target languages' grammatical structures and semantic meanings are essentially the same. As a result, there is no significant grammatical change. The results also show that (Molina & Hurtado Albir, 2004) translation methods are closely associated with translation shift. Because translators must make hidden Arabic grammatical information clear in English translation, unit shift and structural shift typically coexist with amplification strategies. For example:

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ٦٧

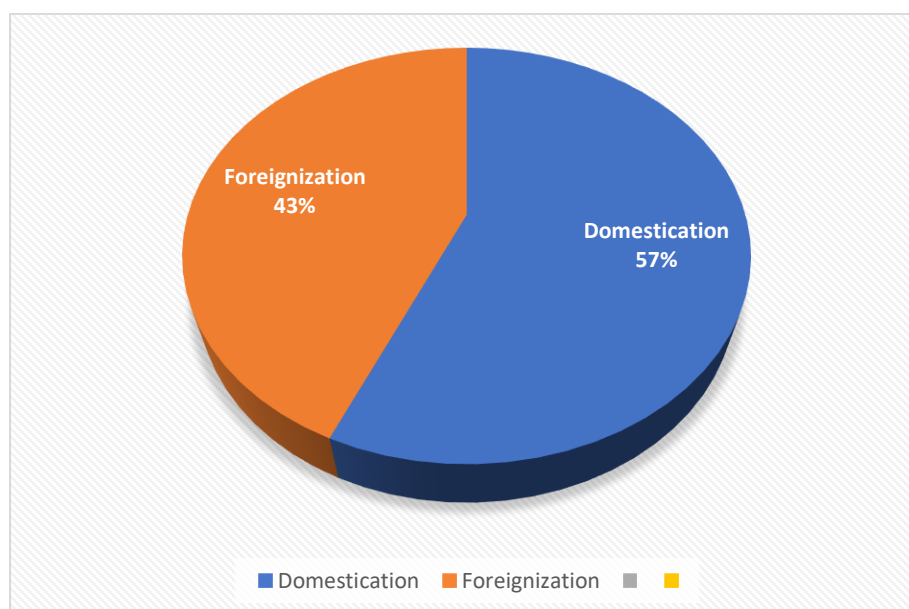
He said, “You certainly cannot be patient ‘enough’ with me.”(18:67)

An implicit male singular subject is incorporated into the Arabic verb قَالَ But the explicit pronoun “he” is required by English grammar. Consequently, lexical material that is grammatically implied in Arabic is added by the translator. Because the target text adds explicit information that isn't included in the source text's surface structure, Molina and Albir classify this process as amplification.

Additionally (Nida, 1964) concept of dynamic equivalency is substantially supported by the results. The translator stresses readability and efficient communication over rigorous structural preservation, as evidenced by the predominance of unit shift and amplification. The translator modifies pronoun structures to create natural English expressions that are comprehensible to the intended audience rather than strictly adhering to Arabic grammatical norms. From an ideological standpoint, the predominance of amplification and unit shift also represents: Domestication Ideology according to (Venuti, 1995). Because the translator regularly modifies Arabic grammatical structures to fit to English linguistic rules, domestication takes place. Arabic syntactic tightness is rearranged into natural English structures, bound morphemes are converted into independent lexical pronouns, and implicit pronouns are made explicit.

Translation Shift Type	Frequency	Percentage
Unit Shift	451	84.8%
Structural Shift	52	9.8%
Split Shift / Other Shifts	29	5.4%
Total	532	100%

2. Translation ideology Venuti, 1995



The analysis of translation ideology in the Arabic-English translation of pronouns in Surah Al-Kahfi shows that the translator constantly balances creating an accessible translation for English readers with maintaining the linguistic features of the Qur'anic source text. Because the translator must choose whether to preserve Arabic grammatical structures or modify them to conform to English linguistic norms, the results show that the translation process is not only linguistic but also ideological.

The notion of translation ideology put forward by (Venuti, 1995) in *The Translator's Invisibility* serves as the main foundation for the examination. According to (Venuti, 1995), translation typically alternates between two ideological stances: **foreignization and domestication**. In order to generate readability, fluency, and naturalness for target readers, translation techniques known as "domestication" modify source-language structures to conform to target-language norms. Foreignization, on the other hand, aims to keep the linguistic and cultural identity of the original work by preserving aspects of the source language. Based on the findings, domestication appears as the dominant ideology in the translation of pronouns in Surah Al-Kahfi.

The dominance of domestication suggests that the translator usually gives priority for English readers, readability, grammatical clarity, and communication efficacy are important. This inclination is particularly apparent in the translation of both implicit and attached pronouns. Arabic grammar commonly uses In contrast to English grammar, which often calls for independent lexical forms and explicit subject pronouns, hidden subjects, verbal suffix pronouns, and bound morphemes. As a result, the translator frequently reorganizes Arabic grammatical structures to meet English grammatical standards.

Translation Ideology	Frequency	Percentage
Domestication	301	56.6%
Foreignization	231	43.4%
Total	532	100%

As an example:

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ٩

“Have you ‘O Prophet’ thought that the people of the cave and the plaque¹ were ‘the only’ wonders of Our signs?” (18:9)

The verb itself implicitly contains the subject pronoun in Arabic. However, the verb must come before an explicit subject in English grammar. To create an english sentence that is grammatically correct, the translator inserts the pronoun "you." Because the translation favors intelligibility in

the target language over maintaining the Arabic original text's small grammatical structure, this behavior is indicative of domestication. An analogous instance can be found in:

فَانْطَلَقَ حَتَّى إِذَا أَتَى أَهْلَ قَرْيَةٍ ۚ اسْتَطَعَمَا أَهْلُهَا فَأَكْبَرُوا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۚ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ۗ ٧٧

“So they moved on until they came to the people of a town. They asked them for food, but the people refused to give them hospitality. There they found a wall ready to collapse, so the man set it right. Moses protested, “**If you wanted**, you could have demanded a fee for this.”(18:77)

The suffix in Arabic: Second-person plural, subject information is already present. However, the explicit pronoun "you" is necessary for English translation. As a result, the Arabic bound morpheme becomes a separate English lexical unit.

Due to the translator's adaptation of Arabic grammatical structures to English linguistic expectations, this discovery provides substantial support for Venuti's concept of domestication. The prevalence of domestication is also strongly associated with the application of unit shift, dynamic equivalency, and amplification. Amplification happens when translators add explicit information that is implied in the original text, according to (Molina & Hurtado Albir, 2004). Because English readers need more precise grammatical references, this method is often used when translating implicit Arabic pronouns. Because the translator places more emphasis on communicative naturalness and equivalent effect than strictly adhering to formal grammatical structure, this procedure also follows (Nida, 1964) concept of dynamic equivalency. However, the translation data also shows a large amount of foreignization. Foreignization typically happens when the translation closely adheres to the Arabic source text's grammatical structure and semantic shape. This tendency is particularly apparent both possessive and personal pronouns.

While there are still significant grammatical changes, especially in possessive suffixes, the overall structure is still quite similar to the original language. Because they preserve the language orientation of the Qur'anic discourse, these translations there by exhibit foreignization. The findings show that foreignization is often linked to minimal grammatical rearrangement, formal equivalency, and direct translation. Because the translator tries to maintain both grammatical form and semantic content, this tendency supports Nida's idea of formal equivalency.

Additionally, there is a high correlation between the ideological findings and Catford's translation shift theory. Translation shifts are invariably caused by grammatical variations across languages, according to (Catford, 1965). Because the pronoun systems in Arabic and English are essentially different, translators usually use the following grammatical restructuring, unit shift, and structural shift. Ideological orientation is subsequently impacted by these changes. Domestication takes over when a translator significantly modifies Arabic structures to conform to English grammatical standards. On the other hand, foreignization is more noticeable when the translation closely maintains the structures of the original language.

Thus, the analysis shows that translation ideology is not absolute when translating pronouns in Surah Al-Kahfi from Arabic to English. Rather, the translator constantly bargains between maintaining the linguistic identity of the Qur'an while creating understandable translations into English. Overall, it shows that domestication is marginally more prevalent than foreignization because explicit pronouns and syntactic restructuring are often required by English grammatical requirements. Foreignization is still important, because the translator also makes an effort to maintain some linguistic and stylistic elements of the original Qur'anic text. Therefore, the

translation of pronouns in Surah Al-Kahfi reflects both an ideological negotiation between source-text fidelity and target-reader accessibility as well as a linguistic transfer process.

3. Pronoun Equivalence Venuti 1995

Equivalence Type	Frequency	Percentage
Dynamic Equivalence	308	57.9%
Formal Equivalence	224	42.1%
Total	532	100%

Pronoun equivalency in the Arabic-English translation of Surah Al-Kahfi is analyzed, and the findings show that equivalency and ideological orientation in translation are closely associated. This study shows that equivalency patterns are also strongly influenced by the ideological framework put forth by (Venuti, 1995), especially through the concepts of domestication and foreignization, even though the concept of equivalency is primarily associated with (Nida, 1964).

(Venuti, 1995) asserts that translation is not ideologically neutral since translators must constantly choose between maintaining the qualities of the source language and modifying the material to meet the expectations of the target language. Equivalency in pronoun translation encompasses more than just grammatical similarities. It also shows how translators place the target reader in relation to the original material.

There are two main tendencies that lead to pronoun equivalency in Surah Al-Kahfi foreignization-related formal-oriented equivalency, dynamic-oriented equivalency related to domestication. These patterns of equivalency are particularly evident in the translation of Implicit, attached, possessive, and personal pronouns.

1) Formal-Oriented Pronoun Equivalency and Foreignization

It shows that a number of pronouns are translated while maintaining close grammatical and semantic correspondence with the Arabic original text. This inclination shows Ideology of foreignization because the Qur'anic discourse's linguistic orientation is preserved by the translator. For instance: Arabic Pronoun Translation into English:

هُمْ They

هِيَ She

أَنْتُمْ You

In these situations, the translator maintains person reference, grammatical function, and semantic identity in English and Arabic. The pronoun in Arabic: هُمْ "They" without making

major structural changes. The translation preserves the source text's grammatical function and plural reference. The translator's effort to maintain the Qur'anic text's original language structure is shown in this type of equivalency. Example هِيَ “She” keeps a straight feminine singular reference. Both Arabic and English use similar free personal pronouns in some situations, despite having different linguistic systems generally. Equivalency can therefore be attained without significant restructuring. Because the translator minimizes intervention and preserves close textual correlation with the Arabic source text, this situation demonstrates foreignization.

By avoiding excessive adaptation to target-language conventions, foreignization aims to maintain the "foreignness" of the original text, according to (Venuti, 1995). According to the study's findings, Arabic pronouns that have direct lexical match in English often exhibit formal-oriented pronoun equivalency.

Arabic	English Translation	Directly Translate
لَنَا	For us	Us
عَلَيْهِمْ	Upon them	Them

Arabic pronouns are attached morphemes, which results in slight grammatical changes, but the semantic and referential meaning is mostly retained. As a result, the equivalency is still focused on the original text. These results suggest that foreignization ideology has a major role in maintaining the linguistic identity of the Qur'an after translation.

2) Dynamic-Oriented Pronoun Equivalency and Domestication

it also show that many pronouns undergo significant grammatical restructuring to produce natural English expressions. This tendency reflects domestication ideology because the translator prioritizes communicative clarity and readability for target readers. The findings also show that create genuine English statements, many pronouns go through significant grammatical rearrangement. This inclination shows ideology of domestication because the translator places a high priority on communicative clarity and readability for the intended audience. For instance:

Arabic	English Translation	Directly translate
فَأْوُوا	So they take refuge	So take refuge
وَجَدُوا	They found	They will find whatever
اسْتَطَاعُوا	They were able	And so the enemies could neither scale nor tunnel

فَأْوُوا So they sought refuge

The Arabic verbs in these examples already have implicit plural subjects embedded within verbal morphology, but the English translation calls for explicit subject pronouns

وَجَدُوا They found

The English translation becomes: "They found," even though the subject is grammatically implicit in Arabic. This process reflects dynamic-oriented equivalency because the translator prioritizes comprehensibility over maintaining compact Arabic morphology. However, subject pronouns must be used explicitly when translating into English. For example:

اسْتَطَاعُوا They were able

Demonstrates even greater restructuring. The Arabic verb inherently contains subject reference and verbal meaning simultaneously, whereas English translation separates the information into: explicit subject, auxiliary verb, and predicate structure.

3) Equivalence in attached pronoun

One of the most significant findings concerns attached pronouns because Arabic frequently encodes pronouns through suffixes attached to: verbs, nouns, and prepositions.

Arabic	English Translation	Directly translate
فَاخْتَلَطَ بِهِ	In it	'It is' like the plants of the earth
عِنْدَنَا	Besides us	We had granted mercy from Us
لَكَ	For you	He answered, "Did I not tell you

It serves as a masculine third-person attached pronoun. Because independent pronouns must come after prepositions in English, this structure cannot be directly preserved in English translations. As a result, the translator divides the grammatical elements into: preposition and plus lexical pronoun. The referential meaning is unchanged despite the structural changes. This result shows that pronoun equivalency in translations of the Qur'an often entails: grammatical change while maintaining semantic integrity. As a result, functional rather than structural equivalency is attained.

4) Equivalence in implicit pronoun

Implicit pronouns represent one of the most complex aspects of Arabic-English equivalence because Arabic verbs often omit explicit subjects entirely.

Arabic	English Translation	Directly translation
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دَخَلَ	Entered	He entered
خَرَجُوا	Went out	They Went Out
قَالُوا	Said	They said

Arabic expression in surah al kahfi above contain an implicit masculine singular subject one word becomes two word. This process reflects domestication because the translation conforms to English grammatical norms. However, equivalence is still maintained because the semantic reference of the pronoun remains preserved. The findings demonstrate that equivalence in Qur'anic translation is frequently dynamic and interpretive rather than purely formal.

5) Relationship between pronoun equivalence and translation ideology

The results show that ideological inclination has a significant impact on pronoun equivalency in Surah Al-Kahfi. Foreignization-focused equivalency typically limit rearrangement, retain source-text identification, and preserve Arabic grammatical structure. Domestication-oriented equivalency typically Give readability top priority, clarify implicit pronouns, and modify Arabic morphology to fit English syntax.

As a result, equivalency in the translation of the Qur'an cannot be reduced to linguistic similarities alone. Rather, equivalency turns into a negotiation of ideologies between: preservation of the source text and accessibility for the target reader. Venuti's claim that ideological positioning is always a part of translation is thus supported by the findings. Translators constantly balance maintaining Qur'anic linguistic uniqueness with creating understandable English discourse while translating pronouns from Arabic to English in Surah Al-Kahfi. In general, the results show that: While dynamic-oriented equivalency is more directly linked to domestication, formal-oriented equivalency is more closely linked to foreignization. This illustrates how pronoun equivalency in Qur'anic translation is closely related to translation ideology and interpretative approach rather than just being grammatical.

Interpretative Discussion

The findings of this study show that the translation of pronouns in the Arabic-English translation of Surah Al-Kahfi is not only a grammatical transfer process but also an interpretive and ideological activity shaped by linguistic differences between Arabic and English. The analysis shows that pronoun translation entails constant compromise between preserving the linguistic features of the Qur'anic source text and making it readable for English target readers. According to the research, pronoun translation entails constant compromise between preserving the linguistic features of the original Qur'anic text and making it readable for English target users.

The predominance of attached and implicit pronouns in the Arabic text is one of the study's most important findings. This distribution reflects the morphological nature of Arabic, where grammatical references are often embedded within verbs, nouns, and prepositions, whereas

English grammatical structure typically requires explicit lexical pronouns and overt syntactic organization. As a result, translators often perform grammatical restructuring to transfer Arabic pronouns into natural English expressions. The morphological nature of Arabic, where grammatical references are often embedded within verbs, nouns, and prepositions, is reflected in this distribution. On the other hand, overt syntactic organization and explicit lexical pronouns are typically necessary for English grammatical structure. In order to translate Arabic pronouns into natural English statements, translators often employ grammatical restructuring.

The findings also show that the translator often puts conversational clarity ahead of strict grammatical preservation. The widespread use of amplification, explicitation, and grammatical restructuring is indicative of this tendency. Arabic implicit pronouns are frequently expressed clearly in English to satisfy English grammatical standards and improve reader comprehension. This result validates Eugene Nida's theory of dynamic equivalency, which prioritizes target-reader comprehension and comparable effect over rigorous formal resemblance.

Simultaneously, the findings show that a number of possessive and personal pronouns that are translated directly without significant grammatical changes nevertheless exhibit formal equivalency. This suggests that when formal connection is still available, the translator selectively maintains some linguistic elements of Qur'anic discourse rather than totally abandoning source-text structure.

The findings further support the applicability of Molina and Albir's approach from the standpoint of translation techniques. The data constantly uses strategies including transposition, amplification, and literal translation. Because Arabic surface structure lacks the explicit grammatical realization that English requires, amplification becomes especially prevalent when translating implicit pronouns. On the other hand, when Arabic pronouns have relatively direct lexical equivalent in English, literal translation is more frequently used.

The findings additionally demonstrate that translation ideology plays a crucial role in shaping pronoun equivalence. The data suggests that domestication is somewhat more prevalent than foreignization. In order to attain fluency, readability, and communicative accessibility, this tendency implies that the translator regularly modifies Arabic grammatical structures to English linguistic norms. However, because the translator also makes an effort to maintain some grammatical and stylistic elements of the Qur'anic original text, foreignization is still important. This equilibrium suggests that translating the Qur'an necessitates both language accuracy and interpretive modification.

More significantly, the findings imply that lexical or grammatical analysis alone is insufficient to comprehend pronoun translation in Qur'anic discourse. In the Qur'an, pronouns often have rhetorical, theological, contextual, and referential purposes. As a result, translators must not only convey grammatical meaning but also decipher discourse linkages and inferred references that are ingrained in Arabic morphology. This explains why translating pronouns often entails interpretive and ideological choices that go beyond simple grammatical equivalency.

Overall, the findings of this study show how translation shift, equivalency, translation procedures, and translation ideology interact to shape pronoun equivalence in the Arabic-English translation of Surah Al-Kahfi. Therefore, the study reveals that translating the Qur'an involves a complicated interpretive negotiation between maintaining the sacred linguistic

identity of the original text and creating discourse that is understandable for target readers, rather than just substituting words from one language into another.

4. CONCLUSION

The distribution and percentage of pronouns as well as the translation philosophy guiding the translation of pronouns from Arabic to English in Surah Al-Kahfi were examined in this study. The results show that the structural distinctions between the Arabic and English grammar systems have a significant impact on pronoun translation in the Qur'anic text. 532 pronouns in all were found and categorized as implicit, attached, possessive, and personal pronouns. The most prevalent forms in these categories were attached pronouns and implicit pronouns, suggesting that Qur'anic Arabic mostly depends on morphologically embedded grammatical references rather than independent lexical pronouns.

The study also shows that translation shift is directly caused by the predominance of implicit and attached pronouns. According to J. C. Catford's thesis, the most common shifts were unit shift and structural shift since it was often necessary to convert Arabic bound morphemes and implicit grammatical markers into explicit English lexical pronouns. These results demonstrate that the underlying disparities between Arabic morphological structures and English syntactic requirements make translation shift in the Arabic-English translation of Surah Al-Kahfi linguistically inevitable.

The results show that, depending on the grammatical context of the pronouns, the translator uses both formal and dynamic equivalency. When direct lexical connection is still possible, formal equivalency typically occurs in the translation of independent personal pronouns and a number of possessive pronouns. In the meantime, because English grammar typically necessitates explicit subject realization and clearer syntactic organization, dynamic equivalency becomes increasingly prevalent in the translation of attached and implicit pronouns. This result validates Eugene Nida's claim that target-reader understanding and equivalent effect often outweigh strict structural preservation.

Additionally, the study supports the applicability of Molina and Albir's translation strategies, especially transposition, amplification, and literal translation. While transposition happens when Arabic morphological formulations are converted into distinct English grammatical categories, amplification often occurs when implicit Arabic pronouns are represented clearly in English translation.

From an ideological standpoint, the results show that when translating pronouns in Surah Al-Kahfi, domestication is marginally more prevalent than foreignization. This trend suggests that in order to enhance readability, fluency, and communicative clarity for target readers, the translator regularly modifies Arabic grammatical structures to English linguistic norms. However, a number of pronoun translations that maintain close grammatical and semantic congruence with the Arabic source text still exhibit signs of foreignization. As a result, the translation process is an ongoing compromise between preserving the Qur'anic discourse's linguistic integrity and creating an understandable English translation.

Overall, this study shows that pronoun translation in the Arabic-English translation of Surah Al-Kahfi involves a complicated interplay involving translation shift, equivalency, translation procedures, and translation ideology rather than just a linguistic transfer process. By bolstering the application of Catford's translation shift theory, Nida's equivalency theory, Molina and Albir's translation procedures, and Venuti's translation ideology within the framework of Qur'anic translation, the findings theoretically advance translation studies. For future scholars, translators, and students interested in Qur'anic translation, Arabic-English linguistic analysis, and translation ideology studies, this study may offer practical insights.

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