



Textual Equivalence of Cohesive Devices in Arabic-Indonesian Personal References

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Abstract: The textual equivalence between the source text (ST) and the target text (TT) is greatly influenced by cohesive device translation. This article aims to analyze textual equivalence in translating personal references from Arabic to Indonesian. This research is a qualitative descriptive study using Halliday and Hasan's (1976) theory of cohesion and Baker's (2018) theory of cohesiveness in textual equivalence. The data came from the narrative discourse of the saga genre of the book 'Wali Tanah Jawa' in the form of the Arabic text "Ahla Al-Musamarah fi Hikayati Al-Auliya' Al-'Asyrah" by Sheikh Abul Fadhol Senori (1961) and the translation by M. Solahudin (2020). The results of the analysis showed that there were three findings in the translation of cohesive personal reference devices from Arabic into Indonesian, namely variations in the form of alignment of personal reference translators, differences in the frequency of appearance of personal references in equivalent language units, and the interrelationship of social and cultural relationship factors in the translation of personal references.

Keywords: Cohesive devices; personal references; textual equivalence; translation

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A. INTRODUCTION

Equivalence is a central issue in translation and has undergone long discussions over time (Leonardi, 2000). In the comparison of texts between languages, various theories, and concepts as well as points of view have been put forward by experts, including the taxonomic levels of equivalence by Baker (1992). One of the taxonomic levels of equivalence is textual equivalence (Azmina, 2016). Textual equivalence refers to



information and cohesion (Delu & Rushan, 2021) so that the cohesiveness of a text can be assessed from the use of cohesive devices and context together.

Translators always strive to achieve maximum consistency in producing their translated texts. Baker (2018) explains that textual equivalence is obtained through the informativeness and cohesiveness features in a text. These two things facilitate the translator to understand the source language (SL) of the source text (ST) comprehensively. In addition, this can help translators produce cohesive and coherent target texts (TT) in the target language (TL). Callow (1974) in Baker (2018, p. 194) states that every language has certain patterns in expressing the relationship between people and events in text discourse. Thus, in a text, the translator needs to pay attention to each form and meaning of the source text (ST). This is intended to produce maximum textual equivalence to the TT.

Referring to the book *In the Other Words* by Baker (2018), textual equivalence is achieved by understanding text connectivity through messages that are analyzed based on the thematic structure, information, and cohesion of a text (Anis et al., 2018). However, to understand this, translators can experience difficulties. To overcome these difficulties, Baker (2018, p. 194) explains that the translation of text cohesion is a common difficulty in equivalence at the text level. Thus, the function of cohesive devices is to make the entire discourse or text meaningful and coherent (Mahamdeh, 2022).

Textual equivalence is related to information and cohesion between ST and TT. Baker (2018, p. 5) explains that textual equivalence includes thematic and cohesion. The thematic structure is the arrangement of messages or information at the text level related to the theme and theme aspects contained in each clause, as well as the presentation of the information structure. The theme as the core of the clause also functions as a link between discourses both before and after, while the rheme is the goal of the discourse (Vafaibaaj, 2023, p. 33). Besides that, cohesion is the grammatical and lexical relationships that exist between parts of the text with cohesive devices that play an important role in creating text cohesiveness and coherence (Triastika, 2017, p. 78). Therefore, textual equivalence can be achieved by understanding the connectivity of texts based on the thematic and information structure as well as cohesion features in a text (Anis et al., 2018). Whether or not cohesiveness and coherence are maintained in SL and



TL by translators can be analyzed through three main factors, namely target audience, translation purpose, and type of text (Panou, 2013, p. 4).

According to Halliday and Hasan (1976), cohesive devices have an important role because they maintain the relationship between ideas in a discourse or text. Also, cohesive devices enable ST and TT readers to understand the text more logically and systematically. Concerning translation, there is quite a bit of research on cohesive devices that attempt to analyze different varieties of ST and TT. Lulu (2015) states that a translator may translate all or partial cohesion markers or translate them out of balance. Thus, the translation results can influence the communicative meaning of the ST. Cohesion as an internal dimension of text is a concept that refers to the creation of meaningful text through the unity of grammatical, lexicon-grammatical, and lexical relationships (Moindjie, 2019, p. 131). Cohesion is not related to structural units in a text, but rather relates to semantic units or components of a text (Moindjie, 2015, p. 3).

Cohesive devices are text-connecting tools that have the function of making the text understandable (Khoshshima & Moghadam, 2017) and making the entire discourse or text meaningful and coherent (Mahamdeh, 2022). There are various models of cohesive devices that have been proposed by various linguists who generally refer to the classification of Halliday and Hasan (1976), namely reference, substitution, ellipsis, conjunction (the four of which are called grammatical cohesion), and lexical cohesion. Both grammatical and lexical cohesion can make the text have a cohesive relationship between the elements in the sentence and contribute to the coherence of the text.

Much research has been conducted on textual equivalence. This research mapped out textual equivalence research related to the translation of cohesive devices, theme-rheme structure or text informativity, and textual equivalence with Arabic ST. Research related to the use of cohesive devices in texts between different language pairs has been carried out by Zhuang (2021) regarding cohesive devices in Chinese and English, Vula (2020) from Albanian to English and vice versa, and Alasmri & Kruger (2018) from English to Arabic. Research related to textual equivalence regarding text informativity has been carried out by Anis (2022) in the construction of theme-rheme in the translation of film subtitles from local Indonesian (Purbalingga language) to Arabic, Lewandowski (2020) regarding the structure of theme-rheme from Polish to English, Azmina (2016) about grammatical and textual equivalence from English to Indonesian, and Triastika (2017)



about thematization and cohesion of English to Indonesian texts. Other research on textual equivalence with Arabic ST has been conducted by Moindjie (2019) with a focus on translating cohesive devices in French and English case studies, and Chaalal (2016) in English case studies. Other research was conducted by Anis (2017) and Anis, et al (2018) regarding textual equivalence based on text informativity using Javanese as TT.

Research related to translation (techniques, strategies, methods) from various language pairs has been widely carried out, as well as research on the translation of cohesive devices and research on equivalence. However, this research aims to fill the void related to research on textual equivalence in the translation of cohesive devices which is still rarely carried out in Arabic-Indonesian language pairs. Textual equivalence is analyzed to find out how the cohesive devices of personal references tend to exist between language pairs in narrative discourse.

Narrative discourse is one of the texts that is relevant in studying the grammatical cohesion of personal references. Narrative discourse as a written language product can be in the form of an essay that reveals a story or event (Muchi, 2021. p. 38) containing elements of characters, events, and settings (Wati et al., 2023 p. 138), so it requires connected sentences to be able to produce coherent discourse (Syamsudduha et al., 2019). This connection is produced, one of the ways, by grammatical cohesion in the form of personal references as a discourse-building element. Therefore, this article discusses the textual equivalent of translating cohesive personal reference devices from Arabic to Indonesian in a narrative discourse. So, this research tries to complement translation studies and can at least be supporting data for further research.

B. RESEARCH METHOD

This research analyzes the translation of personal references from Arabic to Indonesian in narrative discourse and is limited to personal references which are one of the hyponyms of references. Personal references are pronouns that can refer to personal categories, both people and objects, which are adapted to the speech situation (Agustia, 2016, p. 71). Thus, other reference hyponyms, namely demonstrative references and comparative references, are not included in the data in this study. In narrative discourse where stories or tales are told, the diversity and frequency of occurrence of grammatical



cohesive devices of personal references is the reason for choosing a data source because it influences the textual equivalence contained in the translated text.

This research applies a descriptive qualitative approach, namely collecting and observing detailed personal reference grammatical cohesion translation data. This is in line with Moleong's (2007) statement that research data is observed holistically in order to identify and interpret phenomena. A descriptive analysis approach was carried out in this research by mapping primary data objects in the form of text or written data (Sajarwa, 2021, p. 105), namely the grammatical cohesion of Arabic personal references and Indonesian translations which are described based on findings or phenomena. This research is supported by the theory of cohesion proposed by Halliday and Hasan (1976) and cohesiveness in textual equivalence by Baker (2018).

The data source in this research is the book *Wali Tanah Jawa* published by Nous Pustaka Utama which contains Arabic text as well as an Indonesian translation (2020). The original Arabic text is a saga about the historical traces of the Wali in the land of Java along with the story of the transition of power from Majapahit to Demak in Arabic entitled *Ahla Al-Musamarah: fi Hikayati Al-Auliya'* written by Kiai Abul Fadhol Senori Tuban on 5 Muharram 1381 H which coincides with June 18, 1961, while the Indonesian text was translated by M. Solahudin. This book was chosen as the data source text because it contains parts of the story and genealogy of ten Wali in Java and other figures related to the transition of power from Majapahit to Demak and has been translated in various versions. The translation published by the Nous publisher was chosen because both ST and TT are placed parallel. Apart from that, each story is differentiated based on the title of the character, which greatly influences the analysis of textual equivalence in translating personal references. As far as researchers are concerned, this data source has never been studied from a pure or applied linguistic research perspective.

The data provided in this research was collected through mapping written data from grammatical cohesive devices in the form of personal references found in the book *Wali Tanah Jawa*. The data collection steps were: (i) reading Arabic and Indonesian texts; (ii) identifying reference cohesion based on its type and form; and (iii) recording all data in both languages. At the data analysis stage, the following steps are carried out: (i) classifying and comparing data based on type and form; (ii) compare the two groups of



data based on their meaning; (iii) carry out description and interpretation of data; and (iv) draw conclusions.

C. FINDINGS AND DISCUSSION

Findings

Textual equivalence is analyzed based on a cohesive set of references from Arabic ST which is translated into Indonesian TT. Between two languages with different typologies, there are differences in systems and structures which of course influence translation, including cohesive reference devices. Arabic is a flex language type, while Indonesian is an agglutinative language type. As a flex language, SL has gender markers in the verb and noun aspects, while TL does not have gender-marked verb and noun aspects. Apart from that, in the SL, some references are not visible or attached to the verb while the TL does not have this concept.

After analyzing data on the Arabic source text and the Indonesian language target text in the book 'Wali Tanah Jawa', the researcher classified the findings into three sub-chapters, as follows: the parallelism of Arabic and Indonesian personal references, the frequency of occurrence of personal references in equivalent lingual units, and the factor of sociocultural relations of personal references.

It was found that there are various forms of alignment of personal references between ST and TT in data. In certain texts, personal references are equally found in both ST and TT. There are also conditions where there are personal references in ST but in TT, these personal references are not written by the translator. Vice versa, there are written personal references in TT even though they are not mentioned in ST. The following is an example regarding the parallels in the form of personal references of the Arabic ST and the Indonesian TT.

Table 1. The Parallelism of Arabic and Indonesian Personal References

No	Target Text	Source Text
1	Segala puji milik Allah yang telah menjelaskan kepada kita cara-cara mencari pengetahuan, dan memerintahkan kita untuk mengingat dan mengambil pelajaran, (p. 5)	الحمد لله الذي أوضح لنا مناهج الاستبصار وأمر بالتذكر والاعتبار <i>Alhamdu lillahi alladzi audhoha lana manahijal ibtishar wa amara bittadzakkuri wal-i'tibari</i>

2	lalu <u>Dia</u> mengisahkan cerita orang-orang terpuji dan tercela, (p. 5)	فَقَصَّ عَلَيْنَا قِصَصَ الْأَخْيَارِ وَالْأَشْرَارِ <i>faqassha 'alaina qishasha al-akhyar wal-asyrar</i>
3	agar <u>kita</u> bisa mengambil pelajaran atas apa yang terjadi pada <u>mereka</u> di masa lalu (p. 5)	لِنَعْتَبِرَ بِمَا جَرَى لَهُمْ فِي سَوَافِ الْأَعْصَارِ <i>lina'tabira bima jara lahum fi sawalifi al-a'shar</i>
4	Andaikan tidak karena itu, tentu Allah tidak akan mengisahkan kepada kita cerita umat-umat terdahulu pada masa lampau, dan mendorong <u>kita</u> untuk berjalan di atas muka bumi ini dengan melihat bekas-bekas <u>mereka</u> (untuk mengambil pelajaran). (p. 6)	وَلَوْلَا ذَلِكَ لَمَا قَصَّ اللَّهُ عَلَيْنَا قِصَصَ الْأُمَمِ الْمَاضِيَةِ فِي الدُّهُورِ وَالْأَعْصَارِ الْخَالِيَةِ وَحَتَّىٰ بِالسِّيَارِ فِي نَوَاحِي الْأَرْضِ لِلنَّظَرِ فِي الْأَثَارِ <i>Walaula dzalika lama qassha Allah 'alaina qishasha al-umam al-madhiyah fi ad-duhur wal-a'shar al-khaliyah wa hatsana bissiyar fi nawahi al-ardhi linnazri fi al-atsari</i>

In data (1), there is the noun **الله** translated as 'Allah'. This noun in the target text is used as a reference for data (2) **فَقَصَّ**. This third-person is a singular in the masculine gender category. It is a noun in the genitive case even though it is preceded by the preposition **لِ** which means 'belongs'. Apart from that, there is the pronoun **نَا** attached to the verb. It is the first-person plural with a neutral gender category and it is a personal reference with a dative case which is also preceded by a preposition and is an indirect object. In data (2), there is a personal pronoun or referent 'Dia' in the TT as a translation of **قِصَّ** which means 'Dia menceritakan' because the verb **قِصَّ** is a verb that contains a hidden pronoun or it is attached to the verb. Thus, there is suitability and equivalence of personal references in the ST and TT. Another example of writing a personal reference in ST which is also written in TT is in data (3). The third person plural pronoun 'mereka' is used as a translation of the personal referent **هُمْ** which refers to **الأخيار والأشرار** which means 'orang-orang terpuji dan tercela' in the TT of data (2). In contrast to the advanced text in data (2), the personal referent **نَا** is written which means 'kita' and refers to the referent in data (1) in the text **فَقَصَّ عَلَيْنَا** but there is a deletion of the pronoun 'kita' in the TT in data (2) even though the personal referent is written in the ST. On the other hand, the deletion of the personal referent occurs in the ST data in data (4) but the personal pronoun is still written. The personal reference 'mereka' is used to refer to 'umat-umat terdahulu' in the TT, whereas in the ST, there is no personal reference for **الامم الماضية**.

In data (1) to data (3), the referent is anaphoric because the reference or antecedent is mentioned first before the personal reference. This is applied in both ST and TT, such



as the antecedent الله or 'Allah' which is written first before the personal reference ففص (third-person singular personal pronoun attached to the verb) or 'Dia' (Dia mengisahkan). In data (2), there is a personal reference نا which means 'we' written in the ST, but it is not found in the TT. On the other hand, in data (4), the antecedent in the ST, namely الأمم الماضية, is mentioned, as is the antecedent in the TT, namely 'umat-umat terdahulu'. There are no personal references or pronouns written, whereas in the TT, the personal reference 'mereka' is found which refers to the antecedent.

There are differences in writing personal references in Arabic source texts and Indonesian target texts. Arabic personal referents are attached to each equivalent lingual unit, whereas in Indonesian, personal references are translated by only writing one personal referent, namely the last lingual unit. The following is an example of personal reference data, namely pronouns with lingual units in the form of nouns.

Table 2. The Frequency of Occurrence of Personal References in Equivalent Lingual Units

No	Target Text	Source Text
5	Shalawat dan salam semoga tersampaikan atas junjungan kita Nabi Muhammad yang diutus untuk membawa berita gembira dan peringatan, juga atas keluarga dan sahabatnya yang utama dan menjadi orang pilihan. (hal. 5)	والصلاة والسلام على سيدنا محمد المبعوث بالبشرى والإنذار وعلى آله وأصحابه الفضلاء الأخيار <i>wassholatu wassalamu 'ala sayyidina Muhammad al-mab'utsu bil-busyra wal-indzari wa 'ala alihi wa ashabihi al-fudhala' al-akhyar</i>
6	Allah Maha Pemberi pertolongan dengan pemberian dan karuniaNya. (hal. 7)	والله الموفق بمنه وكرمه <i>wallahu al-muwaffaq bimannihi wa karamihi</i>

In data (5), personal references of the personal pronoun سيدنا محمد in ST means the Prophet Muhammad or Nabi Muhammad' in TT is هـ. This data is a third-person personal reference with one person marked as masculine. The reference هـ is attached to the words ال and أصحاب to indicate that these two words refer to the previously mentioned persona. In the target text, the referent 'nya' which refers to 'Nabi Muhammad' is not attached to the word 'keluarga' but is written in the equivalent word at the syntactic level, namely 'sahabat'. Likewise, with data (6), the Arabic personal referent is written repeatedly with a total of equivalent units at the syntactic level, whereas the personal reference in the Indonesian translation text is only written once. The personal reference هـ which refers to the persona الله is attached to the nouns من and كرم which are translated as 'pemberian' and

'karunia' in TT. In the target text, the personal reference 'Nya' is only written in the last unit it is in the word 'karunia'.

It was found that Arabic personal pronouns as personal references do not have variations in their use for first, second, and third person personal pronouns, while Indonesian has a variety of pronouns for each personal reference. The following is data that shows the diversity of Indonesian personal pronouns is caused by social and cultural relations factors:

Table 3. The Factor of Sociocultural Relations of Personal References

No	Target Text	Source Text
7	Aku mengutus mu untuk menemui Raja Campa . Jika engkau telah bertemu dengannya , katakanlah: (p. 25)	إني مرسلك إلى ملك جمفا فإذا جئت إليه فقل له <i>Inni mursiluka ila maliki jamfa faidza ji'ta ilaihi faqul lahu</i>
8	Saya adalah utusan Prabu Brawijaya ingin memberitahu paduka bahwa Prabu Brawijaya berharap paduka mengirimkan Condrowulan kepadanya. (p. 25)	إني رسول الملك براويجايا إليك ليخبرك بأنه أحب أن تكون ابنتك السيدة جوندواوولن زوجته <i>inni rosulu al-maliki brawijaya ilaika liyukhbiraka biannah ahabba an takuna ibnataka assayyidatu condrowulan zaujatahu</i>
9	Adapun keperluan saya datang menemui paduka adalah untuk mengajak paduka meninggalkan penyembahan berhala untuk menyembah Allah Sang Maha Raja Yang Memberi Balasan, dan masuk ke dalam agama yang lurus lagi suci (p. 11)	وأما حاجتي بالدخول عليك فإني أدعوك عن عبادة الأوثان إلى عبادة الملك الديان والدخول في الدين الحنيف الطاهر <i>Waamma hajati biddukhuli 'alaika fainne ad'uka 'an 'ibadati al-autsan ila 'ibadati al-maliku ad-diyana wa ad-dukhul fi ad-dini al-hanifi at-thohiri</i>

In data (7), there is the word 'aku' as a reference for the first-person singular pronoun in ST 'إني' and the word '-mu' to refer to the second-person singular. The use of the translation of the words 'aku' and 'mu' is due to the status position of the personal reference of the first person, namely Prabu Brawijaya, which is higher than the second person. In contrast to data (8), Prabu Brawijaya told his envoy to introduce himself to Raja Campa with the word 'I' to refer to himself. In this data, the reference for referring to the second person using the word 'paduka' is used to refer to the singular second person or the interlocutor of Prabu Brawijaya's envoy. Likewise, data (9) is in line with the context of data (8). The choice of personal references used by the translator takes into account the



distance in social status between the characters in the text discourse. Although there were different translators in TT, no differences were found in ST indicating social status.

Discussion

In Indonesian, the use of personal references is aimed at personal pronouns in the first person singular and plural, second person singular and plural, and third person singular and plural. In contrast to Arabic, which in fact is a language with gender and numeral types, there are additional personal pronouns, namely first, second and third person pronouns which refer to two people, and personal pronouns which each also refer to gender. In the context of reference translation as a cohesive device, practical efforts need to be made to produce a translation that is natural and appropriate to discourse in order to achieve text integration (Arhire, 2020, p. 33).

The cohesiveness of a text can be assessed from the use of cohesive devices that bind a text and context (Delu & Rushan, 2021) and each language has a special way of expressing its use (Moindjie, 2015, p. 3). Even though they are different in form and type of language, anaphoric references are found in both ST and TT. This is done to increase the cohesiveness of the text by avoiding repetition or redundancy of the lingual units referred to (Arhire, 2020, p. 32). The texts are commensurate because each one mentions references to clarify the context.

In translation, including reference translation, there is the possibility of simplification and explicitation. Simplification is in the form of simplifying or eliminating translations of personal references, while explicitation is an explicit form to compensate for structural differences in language (Arhire, 2020, p. 38-39). Simplification by not translating personal references in TT is done because the context of the reference is clear. On the other hand, the appearance of personal references is explicitly used to connect and clarify the references that have been mentioned (Jen & Saksono, 2023). In the case of personal references in the form of personal pronominals or property pronominals that are not aligned between ST and TT, personal references are not always translated word for word but also adapt to the characteristics of the language and the translator's decisions (Moindjie, 2019, p. 136).

Textual equivalence can be achieved because of the cohesiveness between texts. The omission of the personal reference cohesive device does not mean that the text is not commensurate because the main thing in equivalence is the information link and cohesion

between ST and TT. Baker (2018, p. 5). The existence of a persona referent is needed in every language to know the reference to a persona. ST or TT which do not indicate a personal referent can occur as long as there is a personal pronoun in the context before or after which indicates a text reference related to pronouns for objects, people, or other things (Aswan et al., 2021, p. 196). Translators should pay attention to these tools to produce translations that are textually equivalent and increasingly generate the communicative meaning of the SL with a cohesive bond (Lulu, 2015).

In Arabic texts, personal references as pronouns are written repeatedly following the same number of words and participate in connecting the text to form cohesiveness in the text (Dimyathi, 2016, p. 77). In contrast to Arabic, Indonesian translation texts do not always write repeated references to equivalent language units. This principle is similar to writing the Arabic conjunction *و* means 'and' that connects two or more equivalent language units, whereas the conjunction 'and' in Indonesian can be written once before the last language unit (Rosada, 2020, p. 109). In the Arabic conjunction 'and', there is a placement in the form of a comma. This is different from personal references which have no replacement if translated by obliterating them and only appear in the last equivalent language unit. Thus, in terms of form, there are more Arabic personal references in the source text than Indonesian personal references in the target text.

The target text has fewer personal references than the source text, causing language characteristics and specifications to become a phenomenon that makes the two texts not parallel but still equivalent in textual meaning (Moindjie, 2019). Baker (1992, p. 188) states that special attention to changes in cohesion needs to be based on insights from two different languages so that the elements remain structurally and semantically related. Similarly, Larson (1984) mentioned the possibility of meaning distortion that could occur if references were translated one by one, especially in narrative discourse (Van Leuven-Zwart, 1990; Arhire, 2020). Equivalence in terms of number in the translation of personal references is not a criterion that can determine integration that produces maximum textual equivalence (Trosborg, 2002).

Personal references in the form of personal pronouns in Arabic in the categories of case, number and gender do not recognize social or cultural parameters. Therefore, the ST personal reference form is always appropriate and does not change by a particular social or cultural situation. This is different from personal references in Indonesian which



are related to and highly influenced by specific communication situation or various social measures and factors as well as culture in a society context (Rachmawati, 2012, p. 139). Social and cultural conditions of TT take into account age, position, kinship lines, or other factors underlying an interpersonal relationship. In certain contexts, there are pronouns that are used as honorific expressions, as Baker (2018) explains equivalence in translation is influenced by cultural factors in a language.

In the context of reference translation as a cohesive device, practical efforts need to be made to produce a translation that is natural and appropriate to discourse to achieve text integration (Arhire, 2020, p. 33). Based on this, the translated text can experience an unavoidable shift in the translation of cohesive devices (Schäffner, 2000). Translators are expected to make decisions by considering social and cultural factors regarding the target text to produce a translation with maximum textual equivalence.

D. CONCLUSION

A study of the Arabic to Indonesian translation text in the book 'Wali Tanah Jawa' shows that personal references are the most widely used cohesive device in both languages, both Arabic and Indonesian. Although personal references are part of a cohesive device that influences the textual equivalence of a discourse text, there are different tendencies in their use in Arabic and Indonesian. Based on the results of the data analysis, there is the possibility of simplification and explicitation in the translation of personal references other than the forms of personal references that are found to be parallel. Personal references are used less frequently in Indonesian than in Arabic. Arabic can accommodate a very large number of personal references in one paragraph. In the translation of personal text references into Indonesian, the translator made the decision to replace personal references with personal repetition and lexical replacement as well as taking more into account norms in the form of social and cultural relationship factors in text discourse, whereas Arabic does not consider these factors.

This research only analyzes personal references which are one of the hyponyms of cohesive devices. Other cohesive devices serve as a reference for textual equivalence in terms of text cohesiveness that have not been touched upon by researchers, so they are open to analysis for further research. Besides that, the data in this study are still limited to the one of saga genre book This makes it possible to produce more findings if the data



is expanded in the form of other narrative discourses such as the translation of the text of the poetry as a whole, short stories and novels, as well as oral discourse such as interpretation of speech texts, translation of the dialogue in advertisements, and subtitles in movies. Thus, the results of this study can open opportunities for further research on the textual equivalence of the translation of cohesive devices from Arabic into Indonesian.

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