

Research Article

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Translation strategies for Arabic stylistic shifts of personal pronouns in Indonesian translation of the Quran

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Abstract: The stylistic shift of personal pronouns is one of the characteristics of the language style used by the Qur'an. Therefore, translation challenges arise due to stylistic differences between the source text (ST) and the target text (TT). This study analyses the translation strategies used in the latest edition (2019) of the Quran translation by applying Newmark's theory of translation methods and procedures and Baker's theory of textual equivalence, focusing on the referential element of personal pronouns. Four types of personal pronoun shifts are identified in this study: shifts from first person plural to first person singular and *vice versa*; from second person plural to second person singular; and from third person plural to third person singular. The study found that there are eight strategies used in translating these shifts, including literal, extended, idiomatic, compensatory, communicative, cohesive, functional, and combination strategies. These strategies can potentially be applied to translate personal pronoun shifts into other languages that have linguistic features like Indonesian. Although successful in translating the main message of the ST, these strategies cannot translate the stylistic impact of the style into the TT, except in the case of translating the stylistic shift of first person plural.

Keywords: stylistic shift, translation strategies, the Quran, personal pronouns

1 Introduction

The Quran is believed to have interesting and inimitable language characteristics. Therefore, translations of the Quran in other languages cannot be positioned as a substitute for the Quran in its original language, Arabic (Abdul-Raof 2001, Al-Zurqaniy 1998, Musthapa 2009). The stylistic features of the language and the message contained in the Quranic text cannot be translated into other linguistic features (Rahman 1988). In essence, Quranic translations have different semantic layers and contextual interpretations (Al-Shabab 1998, 2008). It is no exaggeration to conclude and suggest the importance of standardising Quranic translations to avoid misunderstandings due to the nature of the Quranic text (Halimah 2014).

As the source text (ST) of translation, the Quranic text which has stylistic features in the form of shifting personal pronouns used in it becomes a problem in the translation process. This is due to the difference in pronouns and stylistic features between the ST and the target text (TT) (Najjar 2020). The style of shifting personal pronouns in the Quranic text itself is considered a problem, especially when translated into other

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languages (Abdel-Haleem 2011). In English translation, for example, stylistic shift translation employs a number of strategies to convey the message of the Quranic text (Al-Badani *et al.* 2014).

Markhamah *et al.* (2017) pointed out that the translation of pronouns from Quranic texts into Indonesian does not differentiate gender, number, and time, as in the original text (ST). This is due to the differences between the Arabic and Indonesian language systems. Personal pronouns in Arabic Quranic texts, besides distinguishing between first, second, or third person, also distinguish between gender (*mudzakar*/male, *muannats*/female) and number (*mufrad*/one, *tatsniyah*/two, *jama'*/three or more) (Abdul-Raof 2018). The stylistic shifts of personal pronouns in Arabic Qur'anic texts cannot all be found in Indonesian, because in Indonesian, pronouns do not recognise gender and pronouns for two (*tatsniyah*) (Steinhauer 2010). In addition to these semantic reasons, the stylistic translation of the Quranic text itself has always been a problem faced by Quranic translators. The reason that often arises is the legality of the translation itself, where the Qur'an is considered to be the word of God revealed to Muhammad in Arabic (Musthapa 2009).

This study investigates the equivalence, strategies, and rhetorical effects of personal pronouns shifts in the latest revised editions of the Indonesian translation of the Quran published from 1965 to 2019 by the Indonesian government. This official translation has gained its legality as a recognised translation of the Quran in Indonesia as a country that has a very large number of Muslims in the world.

2 Literature review

As the holy book of Muslims, the Quranic text has been the subject of much research, including in terms of translation and its relationship with the style of the Quranic text. Ibraheem and Al-Bagoa (2010) examined three English translations of the Quran and concluded that translators of the Quran must be proficient in both Arabic and English. In addition, the translator must also master the stylistic features of the Quran as the ST, including stylistic features such as the following stylistic shifts. Al-Badani *et al.* (2014) also conducted a study on the translation strategies of stylistic shifts into English in Surah al-Baqarah and found five translation strategies used, namely literal translation, expansion, free translation, combination, and footnote strategies. This study does not provide a conclusion on whether the stylistic effect is successfully translated in TT or not. Previously, Al-Quran and Al-Azzam (2009) examined the stylistic functions of this personal pronoun shift and concluded that many stylistic functions or effects are lost in the English TT. Bushaqoor (2008) in his research also concluded that French tends to fail in translating this style of language, but there are similarities between enallage in French and the style of pronoun shift in Arabic, the text of the Quran.

This article examines stylistic shifts in Indonesian TT. This article examines the object of the latest official translation of the Quran according to the Indonesian government, 2019. The translation is the fourth revision of the Indonesian translation of the Quran and has been approved by LPMQ (*Lembaga Pentashihan Mushhaf Alquran*). This study takes data on the style of shifting personal pronomina from the text of the Qur'an narrated by Hafsh, which is the reading of the majority of Muslims in the world, by using two types of tafsir as a guide to interpreting the text of the Qur'an, namely modern tafsir (*al-Tahrîr wa al-Tanwîr* by Ibn Ashur, died 1973 AD) and classical tafsir (*Rûh al-Ma'ânî* by al-Alusi, died 1853 AD). From these data sources, this study is expected to present a new strategy for translating the stylistic shifts, as well as to see the effect of translating the stylistic shifts in TT.

2.1 Qur'anic language style: stylistic shifts of personal pronouns

Language style is the use of language in a particular context and for a particular purpose (Leech and Short 1984). Language style is also understood as the preference for a model of expression in speech or writing (Wales 2014). Language style is a form of language choice, either intentional or unintentional (Munday 2008). Thus, the Qur'anic language style is the choice of language used by the Qur'an in a particular model for a

particular purpose. The Qur'anic language style is believed to have a well-structured beauty that does not exist in other languages, even in other Arabic text structure (Abdul-Raof 2004).

Muslim scholars have concluded that there are a number of stylistic features found in the Quranic text, such as repetition (*takrar*) that give the Quran its aesthetic appeal (Faizin 2016, Mahliatusikah 2020). Included in the stylistic features of language is stylistic shift. This stylistic shift is mainly influenced by the context and situation. The compatibility between context, situation, and the style chosen by the Quranic text is an advantage of the Quranic text, so that it is believed to exceed other (Abdul-Raof 2004, 2018). Abdul-Raof (2018) explains that the shifting rhetorical features of the Qur'an are used to embellish discourse, provide clarity of purpose and variety, and to emphasise speech acts. Najjar (2020) examines this stylistic shift using a semantic perspective, namely the use of the conjunction particles *wa*, *fa*, and *thumma* in the Qur'an and how they are translated into English.

In the discourse of the Qur'an, the aspects of the style according to him are eight: namely, syntactic, phonetic, semantic, co-textual, contextual, pragmatic, repetition, or at the level of ungrammatical structure. Abdul-Raof (2018) explains that stylistic shifts in the Qur'an occur at two levels, namely the macro level and the micro level. This level is based on the aspects of the stylistic shift, whether it occurs at the sentence level (micro) or the level outside the sentence (macro). Stylistic shifts in personal pronouns can occur in two sentences, namely shifting from the first person (*mutakallim*), second person (*mukhathab*), and third person (*ghaib*) to others. The stylistic shifts that occur in personal pronouns are usually referred to by Arabic linguists as *iltifat* and are also considered 'courage' of the Arabic language (*shaja'ah al-'arabiyah*) (Abdel Haleem 1992, Al-Jabanki 1996).

Based on the presence of the person, the style of personal pronoun shift is usually divided into six kinds according to three groups of persons, namely the first person or *mutakallim* (first person), the second person or *mukhatab* (second person), and the third person or *ghaib* (third person). While based on the number of personal pronouns, this style of shift can be a shift from singular (*mufrad*), dual (*tatsniyah*), and plural (*jama'*) (Abdel Haleem 1992). So, based on the presence of the person, this stylistic shifts has six models, namely first person to third person (P-1 to P-3) and second person (P-1 to P-2), then second person to third person (P-2 to P-3) and first person (P-2 to P-1), and third person to first person (P-3 to P-1) and second person (P-3 to P-2) shifts. These six models become more numerous when the shift in the number of persons in each model is made into separate types or models.

According to Abdel Haleem (1992), the most common of the stylistic shifts is the third person to first person shift (P-3 to P-1), then (P-1 to P-3), then (P-3 to P-2), then (P-2 to P-3), then (P-1 to P-2), and the least (P-2 to P-3). Here is an example of the shift (P-3 to P-2), as in surah Abasa: 1–3:

عَبَسَ وَتَوَلَّى. أَنْ جَاءَهُ الْأَعْمَى. وَمَا يُذْرِكْ لَعَلَّهٗ يَرْكَى

English: He frowned and turned away, when the blind man came to him. How would you know? Perhaps he might be purified.

The person Muhammad in the first verse is referred to using the third personal pronoun, he (*huwa*), as well as in the second verse, him (*hu*), while in the third verse, the person Muhammad is referred to using the second-person pronoun, you (*ka*). Had there been no shift, it would have said "How would he know?", not "How would you know" as contained in that Quranic text.

2.2 Translation strategies

In this article, the terms method, procedure, and strategy in translation are used interchangeably, although the term method is more related to the text as a whole and the term procedure is related to sentences or smaller language units, and the term strategy more often refers to the translation result itself rather than the translation procedure. The strategies referred to in this article are closer to localised strategies, i.e. translation strategies related to specific lexical items or language structures (Kearns 2009). To get out of the problem of whether the translation is done by free translation or literal translation strategy, Newmark (1988) describes some translation strategies which are the development of the free and literal translation strategies. The

purpose of this development is to achieve a translation that is considered to best convey the accurate message as intended by the native speaker or author in the ST. According to Newmark, the translator's orientation in translating is sometimes more oriented towards ST and sometimes more oriented towards TT. Newmark explains it in the following diagram V:

Table 1 shows eight translation strategies. The eight strategies are (1) Word-for-Word translation, which emphasises the original. The word order of ST is retained, and words are translated singly based on the most common meaning, out of context (2) Adaptation, which emphasises the new language. This is the freest form of translation. It is used mainly for drama (comedy) and poetry; the theme, characters, plot are usually retained, the ST culture is adapted to the TT culture, and the text is rewritten. (3) Literal translation, which emphasises the source language but also considers the new language. The ST grammatical constructions were converted to their closest TT equivalents, but lexical words were again translated singly, out of context. (4) Free translation, which emphasises the new language but also considers the source language. This strategy reproduces the material or content without the original form. It is usually a paraphrase that is much longer than the source. (5) Faithful translation, which considers TT more than literal translation. This strategy attempts to reproduce the appropriate contextual meaning of the original language within the constraints of the TT grammatical structure. (6) Idiomatic translation, which considers ST more than free translation. This strategy reproduces the 'message' of the original language but tends to distort the nuances of meaning by favouring colloquialisms and idioms that do not exist in the original language. (7) Semantic translation, which is the opposite of communicative translation. This strategy differs from a 'faithful translation' only in that it must take more account of the aesthetic impact (i.e., beauty and naturalness of sound) of the ST, compromising on 'meaning' where necessary, so that there is no word play or inappropriate repetition. (8) Communicative translation, which considers the TT and endeavours to provide the appropriate contextual meaning of the ST in such a way that the content and language are easily received and understood by the reader.

According to Newmark (1988), the translation strategies that meet the standards of language accuracy and economy are semantic translation and communicative translation (semantic for expressive texts and communicative for informative and vocative texts). The semantic strategy is interpretive, while communicative is explanatory and often better than the original text (Newmark 1988). In other words, Newmark seems to summarise two ideal translation strategies, namely The Communicative Strategy that aims to focus on creating the same impact on the reader of the translation (TT) as the reader of the original text (ST) and The Semantic Strategy that pays more attention to the semantic and syntactic structure of the translated text (TT) to ensure that the contextual meaning of the original text (ST) is preserved as accurately as possible. Although in practice, both strategies can be used simultaneously (Al-Badani *et al.* 2014, Newmark 1988). In addition, Newmark (1991, 3) also mentions several procedures that can also be used and considered in the translation process, including synonyms, cultural equivalent, compensation, componential analysis, modulation, descriptive equivalent, functional equivalent, paraphrase, and so on.

Regarding the equivalent translation strategies between ST and TT, Baker (2018) also pays attention to the equivalence between ST and TT at various linguistic levels. In relation to textual equivalence, i.e. at the level of textual cohesion, one of which is formed through pronoun reference, Baker proposes a strategy of using textual cohesion-forming elements in TT which include repetition, synonyms, superordinate, general words, and the pronouns itself. As a translation strategy for linguistic units that have the same referent, the use of cohesion-forming elements can also be considered.

Table 1: Newmark's eight strategies

SL emphasis	TL emphasis
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

3 Method

3.1 Data collection

The material objects studied in this research are the text of the Quran and the latest version of the official translation of the Indonesian government. The formal objects of the research include the stylistic shift of personal pronouns in the Quranic texts and the translation strategies used in the Indonesian translation. The initial data of the stylistic shift of personal pronoun in this study are the data collected by Abdel-Haleem (2011) about *iltifāt*, then cross-checked with two works of Quranic interpretation, namely *Tafsir Rûh al-Ma'ânî* and *Tafsir al-Tahrîr wa al-Tanwîr*. In that case, this research refers to the Quranic text of Hafsh's narration, so that the shift of personal pronouns in other ST narrations is not included as data. The selection of this narration is because it is the majority reading in the world today, and because the translation of the Quran in Indonesia also uses this narration.

In this study, the data source is limited to the longest surah of the Qur'an, namely Surah al-Baqarah, which has 36 stylistic shifts. The stylistic shift of personal pronoun in the data sometimes occurs in one verse, two, and even three verses which are still in the same topic or theme as the topicalisation of Surah al-Baqarah by Robinson (2003). Data collection on TT translations of the official Indonesian Quran was then carried out based on the 36 data of personal pronoun shifts.

3.2 Data analysis

After the data from ST and TT are collected, the first stage of analysis is the analysis of the cohesion of the translation (TT) with a focus on Halliday and Hasan's theory of lexical cohesion forming elements in the form of reference (Halliday and Hasan 1976). This theory is used to see the shift of personal pronouns from first, second, and third persons to indicate the same referent in ST and TT. Halliday and Hasan (1976) mentioned reference as a lexical cohesion element used to maintain cohesion or continuity in a text through the use of referential elements such as pronouns. In this context, reference serves to track entities in the text that have changes in the use of pronouns but with the same reference in both ST (Arabic al-Quran) and TT (Indonesian translation of al-Quran). In case it is necessary to ascertain the meaning components of personal pronomina in both ST and TT, this study also uses the componential analysis proposed by Nida (1975). This analysis is applied to analyse the differences in meaning that arise in such shifts, enabling the researcher to understand the stylistic impact of the pronouns changes in the process of translating the ST to the TT. In the context of this study, component analysis is used to understand the change in meaning of personal pronouns from Arabic to Indonesian, taking into account the different cultural and stylistic contexts of the two languages.

In analysing translation strategies, this study refers to the theory of translation methods and procedures proposed by Newmark (1988, 1991). This research also utilises Mona Baker's theory regarding the strategies of using cohesion-forming elements through references (Baker 2018). The researcher analysed the strategies used by the Indonesian government in the revision of the latest translation of the Quran on the verse passages that experienced stylistic shifts of personal pronouns in the TT (Indonesian translation of surat al-Baqarah).

This data analysis does not aim to criticise the Indonesian government's official translation of the Quran, but to investigate the methods and strategies used in the official translation related to shifts in personal pronouns so that those strategies can become strategies in translating Quranic texts or other Arabic texts into languages that have the same characteristics as Indonesian and provide input for the Indonesian government's translation of the Quran.

4 Results

The collected data show that personal pronoun shifts occur in one verse, two verses, and three verses. The pronoun shift occurs in four models, namely from the first person to the third person (P-1 to P-3); the second

person to the third person (P-2 to P-3); the third person to the first person (P-3 to P-1); and from the third person to the second person (P-3 to P-2). No data were found on the shift from first person to second person (P-1 to P-2) and *vice versa*, i.e. from second person to first person (P-2 to P-1). Number shifts occur from first person plural or (mu'adhim nafsaḥu) to first person singular and *vice versa*; from second person plural to second person singular; and from third person plural to third person singular. This shift sometimes occurs twice in one place, even in one verse, as in verse 196.

The translation strategies found in the translation of the Quran into Indonesian include literal, expansive, idiomatic, compensatory, communicative, cohesive, functional, and combination translation strategies. These strategies can be used to translate stylistic shifts in Arabic in general and the Quran in particular into Indonesian. The capitalisation of personal pronouns referring to Allah is one strategy that appears in all personal pronouns in the Indonesian translation. This occurs in the first, second, and third person pronouns, both in the singular and plural forms (mu'adhim nafsaḥu). This study also found that the meaning effect of the stylistic shift cannot be translated into the Indonesian translation of the Quran in its fourth revised edition, there is only one effect that often appears and can be translated into the TT language, namely the meaning effect of the first person plural shift (*nahnu*) to glorify the speaker, namely Allah, which is translated with '*Kami*'.

5 Discussion

The eight strategies found in the Indonesian translation of the Quran are used differently; some are used frequently, and some are used only at certain times. The most widely used strategy is the literal strategy. Each of these strategies will be discussed along with examples of data that have been found.

5.1 Literal strategy

The strategy used in translating the stylistic shift of personal pronouns, the first is Literal strategy. It is a way of translation by maintaining the same grammatical construction from the language into the language and translating word by word lexically. This translation does not pay more attention to the context, so that the translation results can be said to still be a little unusual. This literal translation strategy can be seen in the data in Table 2.

The first column of Table 2 shows the style of personal pronoun shift. P-1 means first person pronoun, P-2 means second person, and P-3 means third person. Changes in the number/quantity of personas are indicated by symbols and numbers in brackets. The sign (>2) indicates plural number, and (1) indicates singular number and *vice versa*. The following is an example of a verse that uses the literal strategy in translation:

الَّذِينَ يَتَّبِعُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ بِمَا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْصَلَ وَيَفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (27)
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (28)

Table 2: Literal strategy

Stylistic shift	Percentage	Frequency	Verse number
P-1 to P-3	13.9	5	3–5; 27–28; 36–37; 172; 159; 160–161
P-3 to P-2	5.6	2	24–25
P-3 to P-1	11.1	4	72–73; 82–83
P-2 to P-3	16.7	6	48; 87–88; 168–170; 187; 200; 225–226
P-1 (1) to (>2)	2.8	1	33–34
P-1 (>2) to (1)	2.8	1	159–160
P-3 (>2) to (1)	2.8	1	213–214
P-2 (>2) to (1)	2.8	1	105–106

Indonesian: 27 (yaitu) orang-orang yang melanggar perjanjian Allah setelah (perjanjian) itu diteguhkan, memutuskan apa yang diperintahkan Allah untuk disambungkan (silaturahmi), dan berbuat kerusakan di bumi. Mereka itulah orang-orang yang rugi. (28) Bagaimana *kamu* ingkar kepada Allah, padahal *kamu* (tadinya) mati, lalu Dia menghidupkan *kamu*, kemudian Dia mematikan *kamu* lalu Dia menghidupkan *kamu* kembali. Kemudian kepada-Nyalah *kamu* dikembalikan.

English: 27 those who violate Allah's covenant after it has been affirmed, break whatever 'ties' Allah has ordered to be maintained, and spread corruption in the land. It is they who are the 'true' losers. (28) How can you deny Allah? You were lifeless, and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will 'all' be returned.

In this verse, the literal translation of the third person plural '*hum/mereka/they*' into the second person plural '*antum/kamu/you*' is relatively unproblematic. Both 'they' and 'you' are plural personal pronouns, but in the first use of the word 'die' (in ST *kuntum amwâta* which denotes the past tense) the explanation '(was)' is added which according to Muslim translators means 'the nothingness of man' before being born. The addition does not make this translation strategy non-literal because in the TT construct, the additional element is equivalent to the element 'كُنْتُمْ' in the ST, which lexically means 'you have been'.

The following is another example of the literal strategy in a stylistic shift translation:

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34)

Indonesian: (33) Dia (Allah) berfirman, "Wahai Adam! Beritahukanlah kepada mereka nama-nama itu!" Setelah dia (Adam) menyebutkan nama-namanya, Dia berfirman, "Bukankah telah Aku katakan kepadamu, bahwa Aku mengetahui rahasia langit dan bumi, dan Aku mengetahui apa yang kamu nyatakan dan apa yang kamu sembunyikan?" (34) Dan (ingatlah) ketika Kami berfirman kepada para malaikat, "Sujudlah kamu kepada Adam!" Maka mereka pun sujud kecuali Iblis. Ia menolak dan menyombongkan diri, dan ia termasuk golongan yang kafir.

English: (33) Allah said, "O Adam! Inform them of their names." Then, when Adam did, Allah said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?" (34) And 'remember' when We said to the angels, "Prostrate before Adam,"¹ so they all did – but not Iblis,² who refused and acted arrogantly,³ becoming unfaithful.

This literal strategy is also evident in the translation of first-person pronouns that refer to Allah. The pronoun that refers to Allah sometimes uses the first person plural pronoun '*نَحْنُ/Kami/we*' and sometimes uses the first person singular pronoun '*أَنَا/Aku/me*'. The translation of the first-person singular pronoun (أَنَا) with '*Aku*' that shifts to the first-person plural pronoun (نَحْنُ) with '*Kami*' is a literal translation that has no semantic or stylistic differences between the ST and TT. The meaning of the first-person plural pronoun used to refer to Allah in the ST can be translated with '*Kami*' used to designate the first person plural in the TT. The glorifying effect shown by the first-person plural pronoun (نَحْنُ) in the ST can also be conveyed in its literal translation with the word '*Kami*' in the TT.

5.2 Expansion strategy

This translation strategy is what Newmark mentions as the opposite of the reduction strategy (Newmark 1988). Reduction is translating by reducing items in the ST, while expansion is translating by adding items to the TT

Table 3: Expansion strategy

Stylistic shift	Percentage	Frequency	Verse number
P-3 to P-1	5.6	2	22–23; 118
P-1 to P-3	5.6	2	23; 60
P-2 to P-3	2.8	1	85
P-3 to P-2	2.8	1	85
P-2 to P-2 (1)	2.8	1	216–217

that are not in the ST. In other words, this expansion strategy makes the translation longer than the original. The data of translations using this strategy are shown in Table 3.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ (22) وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (23)

Indonesian: (22) (*Dialah*) yang menjadikan bumi sebagai hamparan *bagimu* dan langit sebagai atap, dan *Dialah* yang menurunkan air (hujan) dari langit, lalu *Dia* hasilkan dengan (hujan) itu buah-buahan sebagai rezeki *untukmu*. Karena itu janganlah *kamu* mengadakan tandingan-tandingan bagi Allah, padahal *kamu* mengetahui. (23) Dan jika *kamu* meragukan (Al-Qur'an) yang *Kami* turunkan kepada *hamba Kami* (*Muhammad*), maka buatlah satu surah semisal dengannya dan ajaklah penolong-penolongmu selain Allah, jika *kamu* orang-orang yang benar.

English: (22) He is the One Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah 'in worship'. (23) And if you are in doubt about what We have revealed to Our servant, then produce a *surah* like it and call your helpers other than Allah, if what you say is true.

The addition of the third-person singular pronoun referring to God in the TT is placed in brackets '*Dialah*'. This step is done to give fairness to the TT language structure so that it fulfils the elements of subject and predicate. Ellipsis or omission of the subject at the beginning of the sentence in the ST structure is natural, but it is less natural in the TT structure. In addition to this reason, the addition of the word '*Muhammad*' in brackets after the phrase '*hamba kami*' in this verse is also explanatory.

The addition of a singular third-person pronoun referring to God in the TT is placed in brackets '*Dialah*'. This step is done to give fairness to the TT language structure so that it fulfils the elements of subject and predicate. The ellipsis or omission of the subject at the beginning of the sentence in ST structure is natural but less natural in TT structure. In addition to this reason, the addition of the word '*Muhammad*' is intended as an explanation in parentheses after the phrase '*hamba kami*' in this verse.

This expansion strategy is also used to anticipate misunderstanding of the pronoun reference when there is a stylistic shift in the translation of verse 85 from second-person pronouns to third-person pronouns and back again to third-person pronouns. In verse 85, the phrase '*Bani Israel*' is added in parentheses after the pronoun '*kamu*' and in the translation of verse 217, the word '*Muhammad*' is also added in brackets as an explanation of the second-person pronoun reference.

The expansion strategy in the translation of verse 118 also uses the addition of pronouns in the TT to explain words in the ST that do not use pronouns, for example, the addition of the phrase '*(kekuasaan Kami)*' and the phrase '*(kekuasaan-Nya)*' in brackets after the word '*tanda-tanda*'. In other words, the expansion strategy with the addition of pronouns in the TT is also used to show the reference of words in the ST that do not use other cohesion elements to create a relationship or cohesion of the translation text. Look at verse 118 below.

The expansion strategy in the translation of verse 118 also uses the addition of pronouns in the TT to explain words in the ST that do not use pronouns, for example, the addition of the phrase '*kekuasaan Kami*' and the phrase '*(kekuasaan-Nya)*' in brackets after the word '*tanda-tanda*'. In other words, the expansion strategy with the addition of pronouns in the TT is also used to show the reference of words in the ST that do not use other cohesion elements to create a relationship or cohesion of the translation text. Look at the following verse 118.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ (118)

Indonesian: (118) Dan orang-orang yang tidak mengetahui berkata, "Mengapa *Allah* tidak berbicara dengan kita atau datang tanda-tanda (*kekuasaan-Nya*) kepada kita?" Demikian pula orang-orang yang sebelum mereka telah berkata seperti ucapan mereka itu. Hati mereka serupa. Sesungguhnya telah *Kami* jelaskan tanda-tanda (*kekuasaan Kami*) kepada orang-orang yang yakin.

English: Those who have no knowledge say, "If only Allah would speak to us or a sign would come to us!" The same was said by those who came before. Their hearts are all alike. Indeed, we have made the signs clear for people of sure faith.

Table 4: Idiomatic strategies

Stylistic shift	Percentage	Frequency	Verse number
P1 to P-1 (1)	2.8	1	38

5.3 Idiomatic strategy

This translation strategy is used by reproducing the original message but tends to distort the nuances of meaning by favouring idioms over literal translations (Newmark 1988). This translation strategy is used to translate the idiomatically structured personal pronoun with conjunction in ST, but in TT the conjunction is not translated, and the pronoun is directly replaced with a possessive clitic in TT. The data of this strategy are shown in Table 4.

The translation of the plural first-person pronoun ‘*Kami*’ into the singular first person ‘*-Ku*’ looks like the following:

(38) قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هَذَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indonesian: *Kami* berfirman, “Turunlah kamu semua dari surga! Lalu, jika benar-benar datang *petunjuk-Ku* kepadamu, siapa saja yang mengikuti *petunjuk-Ku* tidak ada rasa takut yang menimpa mereka dan mereka pun tidak bersedih hati.”

English: We said, “Descend all of you! Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve.

The phrase ‘*petunjuk-Ku*’ in the TT translates the idiomatic phrase ‘*مِنِّي هُدًى*’ and the phrase ‘*هَذَايَ*’ in the ST. The translation of idiomatic phrases can convey the message of the ST quite well, although it tends to distort the nuances of meaning contained in the ST, which shows that guidance comes from Allah, not from others, so it is very important to obey. The idiomatic translation here is done by the procedure of subtracting the conjunction/preposition ‘*من/dari/from*’. It can also be said that this strategy is a reduction strategy as opposed to an expansion strategy.

5.4 Compensation strategy

It is a strategy of omitting meaning, sound effect, metaphor, or pragmatic effect in one part of the sentence in the ST, but giving it in another part as compensation in the sentence in the TT (Newmark 1988). The use of this strategy makes the translation of difficult texts easier, whether it is done with one category or a combination of several compensation categories. Dickins et al. mentioned the following categories of compensation: (1) compensation in form, i.e. from explicit meaning to implicit meaning or *vice versa*, from connotative meaning to denotative meaning or *vice versa*; (2) compensation in place, i.e. when the place of the effect in TT is different from its place in ST; (3) compensation by splitting, i.e. by splitting in which the meaning of ST is expanded so that the effect in ST can be conveyed through TT (Dickins et al. 2002). There is one pronoun translation that uses this compensation strategy in the Indonesian translation of the Quran, as shown in Table 5.

The translation of second-person plural pronouns into third-person plural pronouns appears in verse 57 below:

(57) وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

Table 5: Compensation strategy

Stylistic shift	Percentage	Frequency	Verse number
P-2 to P-3	2.8	1	57

Table 6: Communicative strategies

Stylistic shift	Percentage	Frequency	Verse number
P-1 (>2) to (1)	2.8	1	39–40

Indonesian: Dan Kami menaungi *kamu* dengan awan, dan Kami menurunkan kepadamu mann dan salwa. Makanlah (makanan) yang baik-baik dari rezeki yang telah Kami berikan kepadamu. *Mereka* tidak menzalimi *Kami*, tetapi justru *merekalah* yang menzalimi diri sendiri.

English: And ‘remember when’ We shaded you with clouds and sent down to you manna and quails, ‘saying’, “Eat from the good things We have provided for you.” The evildoers ‘certainly’ did not wrong Us, but wronged themselves.

Compensation in translation is done by separating and removing the meaning of the additive conjunction ‘wawu’, which means ‘and’ contained in ST (وَمَا ظَلَمُوا). In addition to removing the meaning of the conjunction, there is also a separation between the two pronouns, namely a separation with a full stop which is a sign that a sentence has been completed and the next sentence is a new sentence. This is a contrasting strategy, although the new sentence can still provide the same syntactic meaning because there is a relationship indicated by using another pronoun, namely the pronoun ‘*Kami*’ which is the actor or sufferer in the structure of the verse and by adding the word ‘*justru/precisely*’ in the last sentence.

5.5 Communicative strategy

It is a translation strategy that offers contextual meanings appropriate to the ST in such a way that the translated content and language can be easily accepted and understood by the readers (Newmark 1988). Although the official Indonesian government translation of the Quran tends to use the literal strategy, the communicative strategy is also used, especially when the message of the verse in the ST is difficult to convey to the readers of the Indonesian translation. There is one place in surah al-Baqarah that uses this strategy, as shown in Table 6.

This table shows the shift of plural first-person pronoun to singular person pronoun referring to Allah. Look at the following verse:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (39) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ يَعْهَدِكُمْ وَإِنِّي فَازَهُبُونَ (40)

Indonesian: (39) Adapun orang-orang yang kafir dan mendustakan ayat-ayat *Kami*, mereka itu penghuni neraka. Mereka kekal di dalamnya. (40) Wahai Bani Israil! Ingatlah nikmat-*Ku* yang telah *Aku* berikan kepadamu. Dan penuhilah janjimu kepada-*Ku*, niscaya *Aku* penuhi janji-*Ku* kepadamu, dan takutlah kepada-*Ku* saja.

English: (39) But those who disbelieve and deny Our signs will be the residents of the Fire. “They will be there forever.” (40) O children of Israel!1 Remember My favours upon you. Fulfil your covenant and I will fulfil Mine, and stand in awe of Me ‘alone’

This communicative strategy is used for fear of errors if the phrase ‘عَهْدِي/my promise’ is translated literally as ‘*janjimu kepada-Ku/my promise to You*’ and phrase عَهْدِكُمْ/your promise’ is translated literally as ‘*janji-Ku kepadamu/Our promise to you*’ without the preposition ‘to’ combined with the clitic personal pronoun as in the ST. This literal translation is prone to misunderstanding, i.e. fulfilling the promise God made to them, when what is meant is fulfilling the promise they made to God. The promise in question is the promise to worship Allah alone. Therefore, to avoid misunderstanding and to be communicative, prepositions and personal pronouns are added even though they are not present in the ST.

In Arabic language structure, verb-nouns (*masdar*) can be combined as a phrasal form with the word that is the agent of the verb or combined with the target object of the verb. The context in the verse above is the second form, the verb-noun combining with its target object which is a personal pronoun. In order not to be understood as the first structure (verb-noun combined with the agent) and to be more communicative, the pronoun of the agent is added, which is also a pronoun preceded by the preposition ‘to’ in the TT.

5.6 Cohesive strategy

It is related to the communicative strategy. It is used with the aim of making the translation more comprehensive and comprehensible by using text cohesion devices, such as reference, substitution, ellipsis, conjunction, and lexical cohesion (Baker 2018). In this strategy, personal pronouns, as one of the elements that form the reference in the text, are used in the Indonesian translation, even though the personal pronouns are not found in ST. There are two places in surah al-Baqarah where this strategy is used, as shown in Table 7.

In verse 196, there is a shift from second-person plural pronoun to third-person plural pronoun and then a shift back to second-person plural pronoun. All personal pronouns refer to the pilgrims who are performing the pilgrimage, whereas in verses 209–210 the second-person pronoun that refers to the believers who are the listeners of the Quran shifts to third-person pronoun. Look at the following verse:

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلِمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (209) هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (210)

Indonesian: (209) Tetapi jika *kamu* tergelincir setelah bukti-bukti yang nyata sampai kepadamu, ketahuilah bahwa Allah Maha-perkasa, Mahabijaksana (210). Tidak ada yang *mereka* tunggu-tunggu kecuali datangnya (azab) Allah bersama malaikat dalam naungan awan, sedangkan perkara (*mereka*) telah diputuskan. Dan kepada Allah-lah segala perkara dikembalikan.

English: (209) If you falter after receiving the clear proofs, then know that Allah is indeed Almighty, All-Wise. (210) Are they waiting for Allah 'Himself' to come to them in the shade of clouds, along with the angels? 'If He did', then the matter would be settled 'at once'. And to Allah 'all' matters will be returned 'for judgment'.

Translation cohesion in verse 210 is maintained when the third-person pronoun '*mereka*' is added in brackets. This personal pronoun is repeated to connect the clause with the previous clause, so that cohesion is formed in the text. This is in line with the theory, which states that there are several devices that can form references, namely repetition, synonyms, clauses, common words, and pronoun (Baker 2018). The repetition of the third-person plural pronoun in the TT is used to be equivalent or balanced with the cohesion in the ST, which has been formed cohesively by giving the definitive particle (ال) to the word (الأمر). The strategy of cohesion formation can basically be done with various other forming tools, but in the context of the translation of verse 210, the translator uses the repetition of the third-person plural pronoun '*mereka*'.

The official Indonesian translation of verse 196 also adds personal pronouns that are not present in the ST. The purpose of using this procedure is to form cohesion in the translation text. The addition of pronouns is done three times in the TT, even though the translated pronouns are not found in the ST. Besides using additional pronouns to form text cohesion, this verse also includes the word '*wajib*' and the phrase '*(wajib menyembelih)*/obligatory to slaughter' in brackets. Therefore, this strategy is a combination of two strategies, namely expansion and cohesive strategies.

5.7 Functional strategy

It is used by utilising a word that is completely different from the word in the ST but has an equivalent function after meaning component analysis. It is usually used to translate cultural words. This strategy can be used when there is a word in the ST that has no equivalent word in the TT (Newmark 1988). This strategy is a naturalisation from ST language to TT language.

Table 7: Cohesive strategy

Stylistic shift	Percentage	Frequency	Verse number
P-2 to P-3	5.6	2	196; 209–210
P-3 to P-2	2.8	1	196

Table 8: Functional strategy

Stylistic shift	Percentage	Frequency	Verse number
P-3 to P-2	2.8	1	233

Table 8 shows the shift of third-person plural pronouns referring to husbands and wives to second-person plural pronouns referring to husbands and wives in general. This strategy is found in the translation of personal pronoun shifts as seen in the following verse.

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرُضُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (233)

Indonesian: (233) Apabila keduanya ingin menyapih dengan persetujuan dan permusyawaratan antara keduanya, maka tidak ada dosa atas keduanya. Dan jika kamu ingin menyusukan anakmu kepada orang lain, maka tidak ada dosa bagimu memberikan pembayaran dengan cara yang patut. Bertakwalah kepada Allah dan ketahuilah bahwa Allah Maha Melihat apa yang kamu kerjakan.

English: (233) But if both sides decide-after mutual consultation and consent – to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do.

In the translation of this verse, the third-person pronoun that shows the quantity of two (dual/*tasniyyah*) is translated using a functional strategy. Indonesian does not have an equivalent for pronouns that indicate the meaning of two. So, in the translation, a word that can function similarly is used, namely the word ‘*kadua*’ with the added pronoun ‘*nya*’ (both). The word ‘second’ in Indonesian is a number word between first and third. The dual third-person pronoun (هما) has a meaning component of ‘two’, this meaning component is translated into TT by using the word ‘*kedua*’ combined with the third-person pronoun ‘*nya*’.

The dual third-person pronoun reference is not explicitly mentioned in the text of verse 233 but is mentioned in the previous verse 232. The two references referred to in the verse are the mother and father of the child being discussed (Ibn Asyur 2004). The reference is then mentioned in the form of a plural second-person pronoun that includes both the mother and father of the child in particular and the married couple of the Muslim family in general.

5.8 Combination strategy

This strategy or procedure is a combination of two strategies used at once in the translation of personal pronoun shifts. The use of two strategies to solve a translation problem is called the couplet strategy or the triplet strategy by Newmark, especially when dealing with cultural words (Newmark 1988). This strategy is also used in the Indonesian translation of the Quran. There is one place in surah al-Baqarah that uses this strategy, as shown in Table 9.

This shift from third-person pronoun to second-person pronoun occurs in the following verse:

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْنًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (229)

Table 9: Combination strategy

Stylistic shift	Percentage	Frequency	Verse number
P-3 to P-2	2.8	1	229

Indonesian: (229) Talak (yang dapat dirujuk) itu dua kali. (Setelah itu suami dapat) menahan (rujuk) dengan cara yang patut atau melepaskan (menceraikan) dengan baik. Tidak halal bagi *kamu* mengambil kembali sesuatu (mahar) yang telah *kamu* berikan kepada *mereka*, kecuali *keduanya* (*suami dan istri*) khawatir tidak mampu menjalankan batas-batas ketentuan Allah. Jika *kamu* (*wali*) khawatir bahwa *keduanya* tidak mampu menjalankan batas-batas (ketentuan) Allah, maka *keduanya* tidak berdosa atas bayaran yang (harus) diberikan (oleh istri) untuk menebus *dirinya*. Itulah batas-batas (ketentuan) Allah, janganlah *kamu* melanggarnya. Siapa yang melanggar batas-batas (ketentuan) Allah, *mereka* itulah orang-orang zalim.

English: Divorce may be retracted twice, then the husband must retain 'his wife' with honour or separate 'from her' with grace. It is not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah. So if you fear they will not be able to keep within the limits of Allah, there is no blame if the wife compensates the husband to obtain divorce.³ These are the limits set by Allah, so do not transgress them. And whoever transgresses the limits of Allah, they are the 'true' wrongdoers.

The strategies combined in this translation are the functional strategy and the footnote strategy. This functional strategy is also done by adding the word '*kedua*' with the pronoun '*nya*' (both) and the word '*diri*' with the pronoun '*nya*' (himself). The word '*kedua*' is a number word after the first and before the third, while the word '*diri*' in Indonesian shows the meaning of 'someone', which is close to the pronoun person, so this can be considered a strategy of using synonyms.

The expansion strategy is also used to overcome the problem of pronoun differences between Arabic, which has a dual pronoun form (*tatsniyah*), and Indonesian, which does not have this form. Expansion is done by adding a reference to the dual pronoun, namely by adding the words 'husband and wife' after the pronoun that shows the meaning of two in the ST. Meanwhile, the strategy of giving notes is used to translate pronouns that are gendered in Arabic (ST), while Indonesian (TT) does not know the gender of the personal pronoun.

The difference in the quantity and gender system of personal pronouns between ST and TT creates problems in translation because the context of the verse talks about married couples and also Muslims in general who use plural pronouns. With the pronoun system in the ST that differs between male and female, one, two, and plural, the cohesive relationship and meaning of the verse message become easier to understand. Meanwhile, the pronoun system in the TT, which has no difference in this regard, requires further explanation to avoid confusion in understanding its meaning.

5.9 Equivalence of the strategies

The data show that the eight strategies used can show the equivalence of the meaning of the Quranic verse and of the pronoun shift when transferred into Indonesian. Baker (2018) mentions a number of levels of equivalence, including word-level equivalence, pragmatic equivalence, and semiotic equivalence. As mentioned in the introduction to the Indonesian translation of the Qur'an, the object of this study, the translation team mentioned that the translation used faithful translation, so equivalence of meaning is the main priority in translating the Qur'an (MORA 2019). Thus, the meaning of pronouns should match the context in which they are used in Arabic. In many cases, the literal strategy will emphasise more on the fidelity of the literal meaning of the words. In using the literal strategy as a translation strategy for personal pronouns, the referential meaning of the pronouns is maintained, but the rhetorical meaning, which is very important in the Qur'an, is still a problem.

From the above strategies, it can be seen that idiomatic and expansive strategies can give translators the possibility to explain or expand the meaning, although these two strategies make the translation of personal pronouns seem to lose their lexical equivalence, but grammatically, the meaning in ST can be achieved in TT. In other words, literal accuracy is ignored in favour of creating a grammatical translation in TT. This seems to be in line with what Abdelaal (2019) concluded that faithful translation in the context of the Quran is an idea that has a position on a scale that can start from very faithful to unfaithful. A faithful translation is one that shows that an effort is made to achieve equivalence in conveying the ST message. With the abundant use of

literal strategies in the data of this study, the translation of personal pronouns cannot be said to be faithless, as the data of this study show a good effort in achieving equivalence at the word and verse level.

The use of these strategies in the translation of verses with this style of shifting has not been able to provide rhetorical equivalence, i.e. the ability of the translation to maintain the stylistic effect of the ST, i.e. the Qur'anic verses involving pronoun shifting as a rhetorical technique to emphasise the majesty of Allah or to affect certain moods and messages. The analysis of the meaning components of the words added in the expansion strategy or the use of idioms in the idiomatic strategy does not show the rhetorical effects that arise in certain contexts and situations, as does the use of combination strategies for the translation of the personal pronouns shift style. The strategies used in the translation of personal pronouns in this study show that they have not been able to achieve the rhetorical equivalence that comes along with the ideology, culture, and culture of the text (Lefevere 1994).

The analysis of the meaning components of pronouns in Indonesian and Arabic does show that the literal strategy can be used to maintain meaning equivalence, but this strategy fails in maintaining rhetorical equivalence. While it may be the case that capitalising pronouns referring to Allah is one way of approaching rhetorical equivalence, the original rhetorical effect of the pronoun shift, such as emphasis (*taukid*) on the command or prohibition that is the message of the verse, is lost and cannot appear in the TT. The failure of these strategies to translate rhetorical or stylistic effects shows the inherent limitations of these strategies, although some translation strategies do manage to maintain the referential clarity of personal pronouns, such as cohesive and communicative strategies.

There is a rhetorical effect of glorifying God that can be relatively translated with literal and other strategies, namely by using capital letters at the beginning and the distinction between 'I' and 'We' referring to God. Thus, the equivalence maintained in the translation of personal pronouns is not equivalence in all its aspects. This is also what Peng (2012) concluded in his research and stated that equivalence does not necessarily mean perfect similarity, but rather achieving slight dissimilarity in conveying the meaning and main function of the ST. The data related to the strategies used in the translation of personal pronouns in this study also show that the faithful translation intended in the Indonesian translation of the Quran is also not a faithful translation that is on the same level, but a faithful translation that maintains – even always prioritises – the main message of the Quranic verses with various strategies and techniques such as functional and cohesive strategies.

The different strategies used also differ from the viewpoint of the principle of translation economy, which emphasises the use of appropriate and efficient words to convey meaning without adding or subtracting excessively from the original text (Newmark 1988). The literal strategy is the most economical strategy because it directly preserves the structure and meaning of the original text. The abundant use of literal strategy shows that the Indonesian Quran translation also pays attention to this economical principle, although communicative and semantic strategies in the translation of personal pronouns. This literal strategy maintains the equivalence between ST and TT without adding explanation.

The advantage of using expansion strategies is that they can provide more flexibility in explaining hidden meanings that may be less obvious in literal and idiomatic translations, but they are often seen as less economical, as they add words or phrases that are not present in the original text. Compensatory strategies, on the other hand, can be quite economical when applied to replace certain missing or intentionally omitted meanings. It also ensures that important information lost in translation can be compensated for in a form that is more concise or better able to convey the message of the verse. In the context of translating shifting personal pronouns, this strategy is very useful, especially in cases where the ST message is difficult to translate in the TT structure.

On the other hand, the use of combination strategies offers greater flexibility, especially in choosing elements from various strategies to keep the message of the verse alive through the TT language or through the most appropriate translation. This strategy is perhaps why the translation of Quranic texts is essentially an interpretation. Translation between languages that have different pronoun repertoires can apparently utilise this combination strategy. However, this strategy must maintain a balance between the accuracy of meaning and economy of words. Adopting too many aspects of the expansive strategy can reduce the economy, while too many aspects of the literal strategy can also reduce the clarity of the ST message.

6 Conclusion

The stylistic shift of pronouns is a complicated issue in Arabic, especially in the Quran. It becomes complicated for the reader of the original Arabic text itself, even more so in its translation into another language such as Indonesian. Nevertheless, with a variety of strategies, the message of the verses that use these stylistic shifts can be conveyed well in the official Indonesian translation of the Qur'an. The use of appropriate strategies in translation is one of the things that contributes the most in keeping the reader from misunderstanding the reference of pronouns, besides the way of writing the first letter of pronouns that refer to Allah with capital letters in the written text also contributes to avoiding misunderstanding of the translated text.

There are eight translation strategies used in translating personal pronoun shifts into Indonesian. Almost all the translation strategies used in the official Indonesian translation of the Quran are more concerned with the ST. The equivalence between TT and ST is always maintained, but if it causes misunderstanding or opens the possibility of misunderstanding, the equivalence will be sacrificed to avoid misunderstanding the message of the verse. Nonetheless, the effect of the stylistic feature of pronoun shift in ST turns out to be very difficult to translate into TT through the eight strategies, except for the effect of using first person plural to first person singular, which is the rhetorical effect of glorifying God. The translation of the rhetorical effect of this stylistic shift is hardly noticed and not explained at all, either in the translation text or in the footnotes. Even if there are footnotes, they only explain the general message of the verses, whereas these footnotes are very likely to be used to contain rhetorical effects.

Finally, this study is still limited to the stylistic shifts found in Surah al-Baqarah. The study of other Quranic surahs may find other strategies used in translating the shifting stylistic. Therefore, further studies should be conducted on other Quranic surahs to find new strategies so that the results of this study will be more perfect. In addition, studying the strategies in translations using other languages, especially official and revised translations of international languages, will further complement this study. Further research could also examine the equivalence, stylistic effects, and general message of translation of these stylistic shifts.

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