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# Enhancing Qur'anic Comprehension Through Linguistic Cohesion: A Discourse Analysis of the Indonesian Translation of Surah Yusuf

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***Abstract*—Understanding the Qur'an requires more than just identifying words. Readers also need to understand how grammatical features connect meanings throughout sentences. This study explored the role of grammatical cohesion in facilitating the reader's comprehension of the Indonesian translation of Surah Yusuf, where the referential component, specifically personal and demonstrative references, facilitates the reader's understanding and maintains textual continuity. The research used an exploratory, reader-response methodology, with a questionnaire administered to 15 participants. In addition, the analysis combines qualitative analysis with Halliday and Hasan's cohesion theory. The results demonstrated that integrated reference patterns facilitate the reader's knowledge of the storyline, character identification, and interpretation of temporal and spatial relationships more efficiently and effectively. Most readers agree that the Indonesian translation is easy to understand. Overall, although it is limited in the scope of participants, the study found that grammatical cohesiveness is crucial for improving the understanding of translated texts. The linguistic component in this study is paramount as a basis for further study on the translation of the Qur'an. Finally, the research enhances analysis of the Qur'anic discourse by showing that grammatical coherence serves as a textual attribute and a cognitive instrument that facilitates the reader's understanding of the translated text.**

***Index Terms*—cohesion, comprehension, exploration, grammar, Prophet Yusuf**

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## I. Introduction

In the Qur'an, Surah Yusuf tells the story of the prophet Yusuf. It contains 111 verses, some of which are from the Makkiyah chapter, which was written in Mecca before the *hijrah*, Muhammad's migration from Mecca to Medina in AD 622, marking the formation of the first Muslim community. The surah is named after the prophet Yusuf, indicating that it primarily concerns his life. However, the gist of Surah Yusuf is emphasizing that the Quran, as a holy book, describes everything in great detail. This explanation leads to advice grounded in the power and knowledge of the Almighty and includes hidden features (Savaskan, 2021).

Surah Yusef is a unique chapter in the Qur'an that conveys a person's story through a series of events. This narrative is extremely paramount because it shows the anguish in a young person's emotions, the seduction of women, the endurance of sorrow, and the love of a father. The surah is often referred to in Arabic as *ahsan al-qashash* ("the best of stories"). Still, the significance of this surah is further underscored by the perception of the Indonesian translation of the Qur'an as a masterpiece, particularly among those engaged in its dissemination. Although the Qur'an is the holy scripture of Islam and a way of life for Muslims (Ayyad, 2022; Boğan & Sarıışık, 2019), not all Muslims are fluent in Arabic; hence, translations are crucial for them to understand the Qur'an. Therefore, it is helpful to explain the Qur'an to people who may not speak the local language.

Several studies have examined the surah on Prophet Yusuf. For example, "The Story of Yusuf in the Qur'an: A Study of Stylistics" by Hanis (2012) examined stylistic aspects, including homonyms, synonyms, and antonyms. Mahliatussikah's (2016) study "Analysis of Prophet Yusuf's Story in the Qur'an through the Interdisciplinary Approach of Literary Psychology" states that Yusuf's story had great style, content, and purpose. The research titled "Cohesion and Coherence in Prophet Yusuf's Story in the Qur'an," by Nashoih (2015), analyzed the Arabic of Prophet Yusuf's narrative, focusing on cohesion and coherence rather than translation. Trisnaningrum et al. (2019) paper "Discourse Analysis of Grammatical Cohesion Devices in College Students' Academic Writing Essays" highlighted that references and conjunctions are commonly employed, suggesting a preference for ellipses and substitutes.

Previous research on Surah Yusuf has been analyzed through a narrative lens, focusing on stylistic, psychological, and cohesion-oriented perspectives. However, it is primarily descriptive and centered on the Arabic language of the Qur'an. Very few studies have been conducted on the influence of grammatical cohesiveness on the understanding of the translation of the Qur'an in Indonesian. This gap is significant because Surah Yusuf is among the most frequently read and oft-quoted chapters of the Qur'an. It teaches Indonesian readers about moral, social, and religious teachings. To comprehend the plot of the text, readers need more than just words. It also requires an excellent understanding of when to use the right words or phrases. Thus, the message conveyed by the text's greeting is maintained from one verse to another.

The study highlights the Indonesian-language coherence of Surah Yusuf, published by Al-Mujamma Al-Malik Fahd, focusing on the use of personal and demonstrative pronouns. Previous research on Surah Yusuf has primarily focused on the stylistic elements or the coherence of the Arabic text of the Qur'an. Therefore, given the importance of linguistic coherence for comprehension and its role in improving readers' understanding, this study uses two methodologies that integrate discourse analysis with the study's perspective. The approach, grounded in linguistic principles, examines how personal and demonstrative pronouns support the narrative development of each sentence. In addition, the questionnaire responses were used to assess the clarity and understanding of cohesive patterns. The research combines linguistic structure with reader comprehension to show that grammar functions not only as a textual component but also as a guide to help non-Arab readers understand their reading. It can expand the linguistic reach of translated surahs and increase knowledge of Qur'an study and translation theory.

## II. Literature Review

### *A. Discourse Comprehension*

Readers need to comprehend what they are reading easily. How well a reader can pick up on language clues that help them understand what a text means is just as necessary as what it says. This shows how writers and readers affect each other (Zahra & Burr, 2018). Understanding style is also crucial because it shows how words fit together and how thoughts flow (Fareh et al., 2020). To fully understand the Qur'an, one must first know how it was put together, especially its syntax. Discourse analysis studies language as a means by which people act in society. It examines how language, context, and people work together to create meaning (Mostofi, 2018). It shows how language choice affects communication, especially how grammatical structures make communication more coherent and help people agree on what they mean (Alyahya, 2023; Kykot, 2021; Opeibi, 2019). Grammatical coherence is a well-known part of discourse analysis that helps people understand texts (Szymańska, 2020).

Discourse is an integrated and interrelated aspect of language. Moreover, it can be said or written in a way that makes sense and is easy to understand (Zanichelli et al., 2020). Cohesion uses linguistic abilities to connect phrases and sentences. It lets readers see how ideas fit together in a way that makes sense. Grammatical cohesiveness is the use of grammatical tools like reference, conjunction, syntactic structure, and others to assist in arranging information in a phrase. These elements work together to transform how people communicate, making it easier to understand what they mean. Kintsch's (1998) construct-integration model posits that a reader's capacity to synthesize concepts across text sections into a

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cohesive mental representation influences comprehension. Grammatical cohesive devices, particularly referential processes, enhance comprehension by guaranteeing the fluidity and coherence of phrases and sentences. This study demonstrates that a solid understanding of grammatical allusions in the Indonesian translation of Surah Yusuf helps readers accurately and distinctly comprehend the narrative.

### *B. Linguistic Cohesion*

Grammatical and lexical or syntactic categories are groups of words that play different grammatical and semantic roles in a sentence. Examples of grammatical categories are function words, such as articles, prepositions, conjunctions, pronouns, and auxiliary verbs. They serve grammatical purposes but usually have little lexical value. Furthermore, these grammatical or lexical categories include cohesion. Grammatical cohesiveness is the way that different forms in the grammatical system work together. It includes things like references, substitutions, ellipsis, and conjunctions (Abu-Ayyash, 2017; Ampa & Basri, 2019; Qin et al., 2019; Suwandi, 2016). Lexical categories, or parts of speech, are collections of words that act the same way regarding grammar. It commonly refers to states, events, or other things that are not mere words. This word can be found in nouns, verbs, adjectives, and adverbs. When grammatical and lexical categories are closely related, discourse can be straightforward, easy to understand, and get its point across to readers. Researchers assert that discourse analysis is crucial for recognizing and comprehending various elements, including substitutions, relationships, ellipses, lexical cohesion, intersections, and rhetorical structures. This method examines every part of the conversation to ensure clarity.

This study underscores the significance of referents in data analysis. According to discourse analysis, reference is the act of referring, which the speaker or writer sees as a key part of communication. Referents may act as co-referents, denoting entities that do not self-interpret but signify another entity. A reference corresponds to this viewpoint, indicating an indirect participant or component whose identification can be retrieved. In English, demonstratives, definite pronouns, comparatives, and euphoric adverbs (such as here, there, now, and then) are all used as references (Ahn, 2022; Garing, 2011; Hinterwimmer & Bosch, 2018; Kaplan, 2004; Pappas, 2025). They are all taught, learned, and employed well and interchangeably.

The categories of references include personal, demonstrative, and comparative references, enhancing understanding of their role in language and speech. In interpretation, if understanding extends beyond the text, the relationship is termed exophora, indicating that it does not enhance the text's integrity. On the other hand, if the text's interpretation is endophoric, that means it creates unifying links. It is an example of two anaphoric features of ending physical relationships, as seen through a backward reading (Cornish, 1996; Perdicoyianni-Paléologou, 2006). Readers who use a cataphoric approach look for meanings that come after the text. This difference in how people read helps them understand and make sense of the relationships between texts. Thus, there is the necessity for sentences that flow well and create a complete and sufficient discussion. The main factor in deciding whether a group of sentences is text or context is how the sentences in the network relate to each other and to the network as a whole. The network is built on a cohesive relationship, which gives it its identity. Semantic cohesion describes the meaning of textual relationships. Moreover, textual, grammatical, and lexical factors contribute to cohesion (Abu-Athreh & Aladdin, 2025; Eskandari & Saeidi, 2024). Cohesion also includes making meaning, which goes beyond conversation, language, and sentences. Finally, cohesion occurs when different parts of a discourse are understood in relation to each other, helping us grasp how all parts of a text are connected.

Halliday and Hasan (1976) observed that coherence is a semantic connection that unites textual elements, enabling texts to function as a coherent whole. Grammatical coherence can be seen in the use of references, substitutions, ellipses, and conjunctions. In narrative speech, references are the most paramount way to make a story make sense. The conceptual framework indicated how personal reference and demonstrative function in the Indonesian translation of Surah Yusuf.

## III. METHODOLOGY

### *A. Research Design*

The study was conducted using a qualitative analytic discourse analysis based on the exploration of data and reader responses. This study focused on the use of personal pronouns and demonstratives in translating Surah Yusuf from Indonesian into English. In addition, it applied the cohesion theory to analyze the connections among anaphora, cataphora, and exophora that appear in the verse, especially as the characters, temporal sequence, and story context develop. By reading the text carefully, 15 readers were asked to fill out the questionnaire to assess how clear and fluent their understanding is in terms of the use of referential consistency in the verse. Questionnaire data is used only for exploratory purposes, not for statistical generalization. However, this analysis serves as methodological triangulation, offering a reader-centered perspective that helps put discourse-based findings in context and demonstrate their value. The study is intended to add depth of interpretation and the reader’s credibility in integrating the reading textually and thoroughly, based on the reader's responses.

### *B. Data Sources*

The study's data sources included Surah Yusuf from the Qur’an and the 15 participants chosen to represent readers through the questionnaire. Because this research is qualitative and exploratory, a limited number of participants were chosen with the intention of keeping each participant's responses fully engaged and to allow their reading experience to

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be interpreted more holistically. The study does not aim for statistical generalizations but offers enlightening insights into readers' perceptions and processing of grammatical cohesiveness in the context of authentic reading. The questionnaire results were analyzed descriptively to identify recurring patterns in readers' understanding and to complement the findings of the discourse analysis. Though the limited sample size also limits the generalization of the study, this does not detract from its analytical significance, as it shows the efficacy of grammatical cohesion in the translation of the Qur'an. These findings provide a basis for future studies that can improve analysis by using a larger, more diverse group of participants or by applying a more robust experimental approach to investigate the relationship between coherent devices and reader understanding.

### *C. Data Collection Techniques*

The data collection technique is based on two core sources: the Indonesian translation of Surah Yusuf and readers' responses to specific parts of the Qur'an. Textual data consists of surahs that mark pivotal moments, particularly those characterized by tension, transitions, and conclusions. The author chose the verse to show how grammatical consistency works within it and how the story flows as it is. In addition to discourse-based analysis, 15 participants were given a questionnaire to collect data on readers' responses to the verse. Furthermore, the questions in the questionnaire were intended to make the reader think about how clear and easy the verses are to understand, especially when it comes to using referential language. The questionnaire was simple and to the point so each participant could read the Indonesian translation of the Qur'an very well and could easily think about their experience while reading it rather than having to do a technical or critical review.

### *D. Data Analysis Techniques*

Data analysis was conducted using three interconnected processes. First, a qualitative discourse analysis was carried out on selected ayat (verses) from Surah Yusef, focusing on the consistency of language, particularly the use of demonstratives and personal references. The reason for this is to assess referential items in discourse that are interconnected among phrases in the verses. It means that the analysis does not measure how often certain parts are used; instead, it examines how the reader makes the story more plausible.

Second, the reader's responses to the questionnaire distributed were analyzed to group the reader's answers based on how well they can read and understand the interrelationships among the verses. Additionally, the responses were compiled to categorize how most individuals understood the topic.

Third, the researchers compared the readers' response test findings with a discourse analysis to examine how the grammatical coherence pattern aligned with the reader's actual understanding of the text. Moreover, this study integrated textual context with readers' interpretations to provide comprehensive insight into grammatical coherence in the Indonesian translation of Surah Yusuf, helping the reader easily understand the story of the prophet Yusuf.

### *E. Data Validity and Reliability*

Quality and reliability data were confirmed through triangulation and traditional methods. Combining discourse data analysis and readers' responses to a questionnaire enhanced validity and helped readers see the pattern of grammatical coherence in the story. An analysis criterion that is consistent with a theoretical framework and the methodology for collecting and interpreting data is paramount to the validity process. It means the data and theory used in this study are reliable.

## IV. RESULTS

### *A. Grammatical Cohesion in Discourse on the Story of Prophet Yusuf*

From a grammatical parameter, conjunctions, ellipsis, restoration, referents, and substitution are the elements that improve discourse coherence. It examines specific traits, primarily focusing on the reference property listed in the following tables.

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TABLE 1
PERSONAL REFERENCES IN THE INDONESIAN TRANSLATION OF THE STORY OF PROPHET YUSUF (QUR'AN 12:1–35)

| Verses | Reference Type | Linguistic Marker | Referent | Direction of Reference | Discourse Function |
|---|---|---|---|---|---|
| 1–3 | Personal (Exophoric, Cataphoric) | *kami, -mu, kamu* | Allah, Prophet Muhammad | Exophoric; Cataphoric | Introduces the divine narrator and addressee, creating the first coherent conversation. |
| 4–5 | Personal (Anaphoric) | *-nya, kamu, -mu* | Yusuf | Anaphoric | Keeps everything the same between Yusuf and his father. |
| 6–7 | Personal (Anaphoric) | *kamu,, -mu, -Nya, -nya* | Yusuf; Allah; Yusuf's brother | Anaphoric | Links heavenly authority to bloodline and story participants. |
| 8–10 | Personal (Anaphoric and Cataphoric) | *mereka, kita, dia, and kamu* | Yusuf's brothers: Yusuf | Anaphoric; Cataphoric | Maintains group identity and creates narrative tension. |
| 11–12 | Personal (Anaphoric) | *dia, -nya* | Yusuf | Anaphoric | Strengthens Yusuf's role as the main character. |
| 13–15 | Personal (Anaphoric and Cataphoric) | *dia, kamu, -nya, kami* | Yusuf; brothers; Allah | Anaphoric; Cataphoric | Creates tension and shows that God is involved. |
| 16–18 | Personal (Anaphoric, Endophoric) | *mereka, kami, kamu, and dia* | Brothers; Ya'qub | Anaphoric; Endophoric | Supports emotional conversation and story flow. |
| 19–22 | Personal (Anaphoric and Cataphoric) | *mereka, dia, -nya, and kami* | Travelers; Yusuf; Allah | Anaphoric; Cataphoric | Keeps track of participants even when the scenario changes. |
| 23–25 | Personal (Anaphoric) | *dia, aku, kami, -nya, and -mu* | Zulaikha; Yusuf; Allah; Al-'Aziz | Anaphoric | Clarifies roles in family fights. |
| 26–29 | Personal (Anaphoric and Cataphoric) | *dia, -nya, kamu* | Zulaikha; Yusuf | Anaphoric; Cataphoric | finishes accusations and judgments. |
| 30–31 | Personal (Anaphoric) | *mereka, dia, kami, -nya* | Women of the town; Zulaikha; Yusuf | Anaphoric | Keeps public conversation coherent. |
| 32–33 | Personal (Anaphoric and Exophoric) | *aku, dia, -nya, engkau* | Zulaikha; Yusuf; Allah | Anaphoric; Exophoric | Shows moral conflict and begging. |
| 34–35 | Personal (Anaphoric) | *dia, -nya* | Allah; Yusuf | Anaphoric | Ends the episode with divine authority. |

Table 1 shows that personal references are paramount for keeping people interested in the story of Prophet Yusuf. Pronouns like *dia, mereka, kami, -nya,* and *kamu*, usually refer to people who have already been identified, such as Yusuf, his brothers, and Allah. Anaphora is often used to help the reader keep track of the characters as they go through different scenarios and chat to each other without repeating the exact words. When divine beings communicate in verses, there are cataphoric and exophoric references. Pronouns imply or succeed to the immediate context of the text. Thus, using adequate personal references helps the story flow by highlighting characters' interactions and advancing the plot.

TABLE 2
DEMONSTRATIVE REFERENCES (LOCATIONAL AND TEMPORAL) IN THE INDONESIAN TRANSLATION OF THE STORY OF PROPHET YUSUF

| Verse | Demonstrative Type | Linguistic Marker | Spatial/Temporal Scope | Direction of Reference | Discourse Function |
|---|---|---|---|---|---|
| 9 | Locational | *ke suatu daerah* | Unspecified region | Cataphoric | Adds spatial uncertainty to Yusuf's fate. |
| 10 | Locational | *ke dasar sumur* | Bottom of the well | Cataphoric | Identifies a key setting for the story. |
| 17 | Locational | *di dekat barang-barang kami* | Near belongings | Anaphoric | Increases the realism of emotions and space. |
| 21 | Locational | *Mesir; di muka bumi* | Egypt; Earth | Anaphoric | Mark's shift in socio-geography. |
| 23 | Locational | *di rumahnya* | Zulaikha's house | Cataphoric | Creates the conditions for temptation. |
| 30 | Locational | *di kota* | The town | Cataphoric | Encloses the public social area. |
| 3 | Temporal | *sebelum* | Time before revelation | Cataphoric | Indicates the epistemological state before revelation. |
| 12 | Temporal | *besok pagi* | Immediate future time | Cataphoric | Uses future planning to move the plot along. |
| 16 | Temporal | *di sore hari* | Specific past time | Anaphoric | Anchors affective occurrences in time. |
| 22 | Temporal | *tatkala* | Life-stage transition | Anaphoric | Indicates Yusuf's advancement and growth. |
| 15 | Temporal | *tatkala; akan* | Sequential and future time | Anaphoric; Cataphoric | Puts things in chronological order and predicts their results. |
| 28 | Temporal | *tatkala* | Moment of realization | Anaphoric | Identifies a pivotal moment in the story. |

Table 2 shows that demonstrative references help place the story in a specific time and location, facilitating a more

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straightforward interpretation of the content. *Ke dasar sumur, di rumahnya*, and *di kota* are locational demonstratives that associate a particular area with specific events. These allow readers to follow the narrative and understand how the context develops. For instance, *sebelum, besok pagi, di sore hari*, and *tatkala* are words that indicate the order of events in time by pointing out instances in the past, present, and future. These time markers are very significant because they show changes, highlight major events, and hint at what will happen next. In general, demonstrative references provide a clear spatiotemporal perspective that helps events unfold in a logical order and helps the reader grasp the story more clearly.

*B. Comprehending Prophet Yusuf's Story Discourse*

A study of how well Indonesian Muslims comprehend and use technology shows that they need clear language and careful planning to make it easier for them to access and understand. This language strategy is intended to help readers better understand texts. Its goal is to make communication as clear as possible so that everyone can understand it and have no trouble reading it.

*(a). Comprehension Based on the Reader*

Figure 1 shows that 15 randomly selected participants answered 10 questions about the story of Prophet Yusuf, indicating that they understood it well.

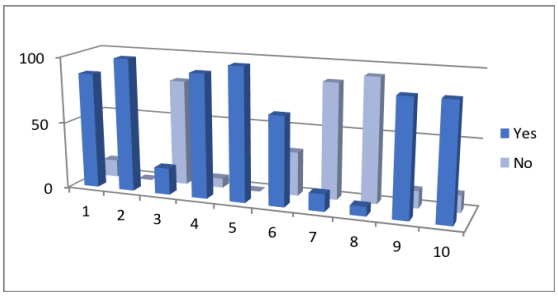



Figure 1. Percentage of Readers' Comprehension of Prophet Yusuf's Story

The survey results suggest that most readers found it easy to skim the story of Prophet Yusuf, as 87% said it was easy to skim, and 13% said it was hard. Participants reported that stories containing grammatical coherence tools were easier to grasp in Questions 9 and 10, just like they did in Questions 8 and 9. On the other hand, 13% said that snippets based on cohesiveness were challenging to understand. Everyone agreed with Questions 2 and 5; therefore, there is a solid consensus on comprehension. Furthermore, 80% of the participants who answered Questions 3, 6, and 8 said reading was easy, 67% said it was easy to understand, and only 7% said it was challenging. Meanwhile, 20% said it was difficult to read, and 33% said it was difficult to understand. The results indicate that 80% and 93% of the readers found it easy to read and comprehend, suggesting there were few issues.

*(b). Comprehension Based on Language Device Use*

To comprehend the story of the Prophet Yusuf, it is necessary to devote special attention to grammar, as demonstrated through personal and demonstrative references that correspond with theoretical ideas. Making up time and space in a story renders it more engaging by using demonstrative references. These parts of speech work together to help ensure the story conveys sense and is easy for readers to follow, allowing the conversation to flow more easily. The survey results demonstrated that the language worked, as almost everyone who took part understood the story, indicating it was simpler to follow. These results support what is already known about how language affects the understanding of religion. The researchers and leaders of the religion must explain how they communicate and treat everyone. The critical thing to remember is that people in the community speak different languages and come from other cultures. Understanding how language affects people makes spiritual experiences easier for everyone to understand and strengthens ties with religious concepts.

The story of Prophet Yusuf demonstrates strong grammatical consistency, particularly in its use of references across all five episodes. The possessive *nya* (“his”) is used 13 times in the story to refer to God or Prophet Yusuf. The pronouns *dia* (“he”) and *kamu* (“you”) are third person. Local and temporal demonstrations help the story by showing how things change over time and in different places. The phrases *ke dasar sumur* (“to the bottom of the well”) and *dari Mesir* (“from Egypt”) help readers understand the story by indicating when and where it happened. The story of the Prophet Joseph also uses words like *sebelum* (“before”) and *besok pagi* (“tomorrow morning”) to make it easy to follow. It refers to Halliday and Hasan's (1976) concept of cohesiveness. These references make it easy to see how different parts of the text relate, which helps keep the story consistent. Readers can sort events by time to better understand how the story of the Qur’an unfolds. This method clearly presents the subject, the story's structure, and the order of events. It also discusses how essential language techniques are for clearly conveying minor temporal differences, thereby enabling readers to comprehend the Qur’an's literary techniques better.

Cohesion theory affirms that grammatical coherence highlights the paramount role of reference in comprehending a discourse. It connects the story’s lines and themes, making it easier to learn. In addition, it also makes it easier for readers

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to follow and understand the content. This linguistic feature provides a deeper understanding of the intricate aspects of the Prophet Yusuf's story and the Qur'an as a whole. Using the Indonesian translation ensures that the reader comprehends the story and enjoys the narrative. It also shows how to use what readers are reading. It emphasizes the paramount importance of language for understanding religious texts. The theoretical perspective offers a solid basis for comprehending textual coherence. The coherence theory, as proposed by Halliday and Hasan (1976), holds that factors such as conjunctions and reference can assist a text in making sense and understanding the Qur'an language. It is a way to read and understand the text quickly, so the story's message is easily understood.

## V. Discussion

This study highlights that personal references and demonstratives are a core means of connecting thoughts in the Indonesian translation of the story of Prophet Yusuf. Most of those references are anaphora, which point back to the people mentioned earlier in the verse, including Yusuf and other prominent characters in the story. Its concept aligns with Halliday and Hasan's (1976) perspective on the paramount role of references in maintaining textual cohesion and character continuity. The Indonesian translation keeps the story going, reduces repetition, and allows readers to easily follow what each character is saying by utilizing personal pronouns throughout the verses.

Demonstrative references, although rare, serve an additional function in the narrative, specifically the temporal and spatial aspects, such as the words *sebelum* ("before"), *kapan* ("when"), and *besok pagi* ("tomorrow morning"), but they can help the reader understand the sequence of events in a story. On the other hand, local demonstratives can connect the events to specific places. The findings provide insight into the cohesive, both personal and demonstrative, beyond mere formal linguistic functions. The reference also facilitates the reader's comprehension of the text, as evidenced by Halliday and Hasan (1976) and other research on understanding discourse (Suwandi, 2016). These references effectively create a plausible structure for the story and give it meaning.

From a cognitive viewpoint, the connection between personal and demonstrative reference follows the construct-integration model of Kintsch (1998). Kintsch (1998) emphasizes that comprehension depends on the reader's ability to integrate the cross-clause information into a unified mental representation. Personal references help track who is participating and demonstratively show how things relate in space and time, making it easier for the reader to understand the information. In addition, referential cohesiveness makes it easier for readers to follow complex storylines by providing clear clues about who did what, where, and when.

Furthermore, the reader's response supports the interpretation's results. The questionnaire's data show that the reader relies heavily on referential signs to comprehend the narrative progression. Parts that consistently incorporate personal and demonstrative references are considered easier to understand, thus confirming that coherence serves not only as a linguistic feature but also as a cognitive facilitator. The finding is consistent with the study of narrative insight, which shows that the referential clarity enhances reading and interpretive certainty (Fareh et al., 2020; Mostofi, 2018).

The study demonstrates that grammatical consistency, particularly in personal and demonstrative references, is paramount to enhancing comprehension of Qur'an translation. This referential choice serves as both a structural component and a pragmatic tool, guiding the reader through a complex sequence of actions, emotions, and moral significance. Cohesion acts as a bridge among the texts of the Qur'an verses. Modern readers combine how text is organized with how the brain processes the information presented. It makes it easier for people from different languages and cultures to understand the text they read.

The research focuses on Qur'an discourse, which shows that grammatical cohesion in translation serves as a structural and cognitive element for the reader. The study results are relevant to Halliday and Hasan's (1976) cohesion theory, which explains how referential references actively influence interpretation in the Qur'anic story, particularly for non-Arab readers. Finally, the study highlights a coherent pattern in readers' responses, synthesizes language analysis, and examines discourse on the translation of the Qur'an.

## VI. Conclusion

Referring to the results and discussion, the study focuses on five episodes of the Prophet Yusuf story, highlighting different grammatical relationships, particularly in references. The possessive *nya* ("his") is used most often (13 times) in the story. The reference is a third-person pronoun that refers to God or Yusuf, depending on the story context. The referential structure is making linguistic features consistent with the relationship between human and divine actions. For instance, the pronouns *dia* ("he") and *kamu* ("you") are used to track who the characters are and how Yusuf interacts with them in the story. The pronouns allow the reader to keep track of the narrative without having to repeat the characters' names. The Prophet Yusuf's story also contains demonstratives that indicate where and when it takes place, as well as references to the people in the story. Grammatical consistency proved paramount in helping readers understand Yusuf's life and the book's message. Finally, based on the arguments, the study results demonstrate that Indonesian translation is facilitated not only by its content but also by its grammatical cohesiveness; thus, readers can connect more readily with the text.

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