



Article

Ideological Influences on Bilingual Coffee Shop Signs in Najran City: A Translation Perspective

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A B S T R A C T

In a global era, English has an expanding role affecting everyday life, including commercial signs. The translation of these signs on culturally driven commodities such as coffee is a significant area of study, revealing broader sociolinguistic dynamics and ideological perspectives. This study investigates the translation features observed on coffee shop signs, exploring how ideological choices shape translation practices and their implications for visual identity. Employing Gu and Almann's model for categorizing street signs and Venuti's concepts of domestication and foreignization, we analyzed bilingual coffee shop signs scattered in Najran city, Saudi Arabia. The findings delineate four predominant features in the assignment of bilingualism: pure Arabic and pure English (PA&PE), pure Arabic and English transliteration (PA&ET), pure English and transliterated Arabic (PE&TA), and mixed features (MF). Over half of the signs utilized PE&TA reflecting a foreignization strategy to reinforce English in the Saudi context while marginalizing Arabic. One quarter of the signs achieved a balance between PA&PE, indicative of domesticating translation practices. Mixed features are also found in coffee shop signs (17%), blending direct translation, transliteration, and adaptation techniques. Surprisingly, only 7% of the signs were in PA&ET aiming to support Arabic language presence for foreign visitors. While omission was mainly associated with PE&TA and PA&PE, addition was manifested with MF and PA&ET. The study concludes with practical recommendations for bilingual sign translation, contributing insights to translation studies and offering guidance for translators, policymakers, and businesses operating in bilingual environments.

I. INTRODUCTION

In today's globalized world, the role of English has become increasingly pronounced, permeating various aspects of everyday life, including commercial signage (Buckingham, 2015). The translation of shop signs, particularly in culturally diverse regions, is a critical area of study, reflecting broader sociolinguistic dynamics and ideological underpinnings (Gu & Almann, 2024). Concerns have been raised within the field of linguistic landscape studies that the nuanced role of translating commercial public signage in shaping

discursive processes—such as globalization and the construction of cultural identity—continues to be significantly underestimated. Linguistic landscape has been the focus of many social, political, ideological research studies, it lacks sufficient attention and linked with translation though (Gu & Almann, 2024).

Various research exists on linguistic landscape and commercial translation (Gu & Almann, 2024; Mokapela, 2023, Song, 2019). Within these limits, commercial signs were focused with reference to difficulty of rendering (Gu & Almann, 2024),

translation mistakes presented in such signs (Zhang & Guo, 2020), the effectiveness and respectfulness of translation to the customers (Mokapela, 2023), the common Arabic-English bilingual translation practices (Gu & Almann, 2024), the ideological connotation of the translation (Song, 2019). There is still a gap to identify the common translation features existed in commercial signs, and the ideological manifestations of such rendering. The gap is also contextualized.

The reviewed studies assigned various contexts and language pairs. In the Chinese context, the investigation was endeavoured by Amenador and Wang (2022), Song (2019) and Zhang and Guo (2020). In South Africa, Mokapela, (2023) studied the effects of rendering street signs on recipients, while in the cosmopolitan city of Dubai, Gu and Almann (2024) probed the features of language exhibited in Dubai's bilingual signs. We came across public street signs in all investigation; there is still a need to study the translation of commercial bottom-up signs including coffee shop signs. Despite the contribution of the above studies in their investigation the translation of public signs in different contexts, the Saudi context remains conspicuously unexplored.

Linguistic landscape is a field of sociolinguistic studies that has been established for three decades now. This field has been initially investigated by some scholars like, Ben-Rafael et al. (2006), Gorter (2006), Ben-Rafael (2008), Shohamy and Gorter (2009). It examines language use on the environment around us including public signs. It deals with multilingual, bilingual and monolingual public signs. It examines sociocultural issues manifested in such signs. Extensive research has been conducted on bottom up and top-down public signs. However, a few research has examined translation issues in bilingual bottom-up signs (Cook, 2021; Gu & Almann, 2024; Magdaléna & Ingrida, 2019).

Shohamy and Gorter (2009) distinguish between top-down and bottom-up signs where the former are officially formulated by authorities such as the government, the later, i.e., bottom-up signs are non-official and originate from individual actors, including shop owners. In this study, we focus on bottom-up public signs which refer to those commercial signs including coffee shop signs. These signs display cultural, economic and

demographical information (Gu & Almann, 2024). Translating such signs has been endeavoured by many studies (Amenador & Wang, 2022; Gu & Almann, 2024; Song, 2019; Zhang & Guo, 2020). Niu (2008) emphasised that the translator's role is to convey the communicative function of the public sign in order to demonstrate the interaction between the sign and the reader.

Bilingual commercial signs are considered a domain for ideological practices because they often reflect and reinforce cultural values, social norms, and economic aspirations (Galindo, 1997). They convey a sense of identity, community, and exclusivity. By choosing names that evoke certain images, histories, or ideologies, coffee shops, for example, engage in a form of symbolic communication. This practice not only shapes the cultural landscape of urban environments but also highlights the intersection of commerce and culture, where processes of translation become a deliberate tool for conveying broader ideological messages and establishing a distinct cultural position. For these reasons, we selected coffee shop signs as a domain to investigate ideological translation of commercial signs.

Translation is perceived as a decision-making process. A translator has choices to select among the equivalent for certain concept. The choice may be ideological and may alter the meaning and messages of the source language which consequently manipulates the reader's mind by loading it with strange ideas and concepts (Hamdan et al., 2021). Ideologies construct and reconstruct the meaning in translation (De Beaugrande & Dressler, 1981). Translation in this perspective enables those who have power to insert their ideologies in the rendered text (Venuti, 1998).

Existing studies demonstrate how rendering frame the linguistic representation of urban environments. For instance, Gu and Almann (2024) investigated the multilingual landscape of Dubai, analyzing 450 photographs of shop fronts and public signs to explore Arabic-English bilingual and translation practices. It reveals a common use of transliteration, where Arabic text often appears as phonetic transcriptions of English rather than authentic Arabic, sacrificing meaning and function. Interviews with 10 Arabic speakers in Dubai suggest that this transliteration is understood, reflecting Dubai's global city status where immigrants

outnumber native Arabic speakers. This aesthetic use of “Arabised English” highlights the influence of English in a globalized world, with some tentative explanations provided for this phenomenon. A similar concern of the semiotic and symbolic functions of signage is illustrated in Song’s (2019) study of neon signboards in Hong Kong, which integrate bilinguals’ signs as a form of multimodal translation, where meanings are conveyed through interlingual and visual mediation, shaping the city’s street scenes and cultural identity.

Some scholars have explored the interaction of translated signage with communicative and sociocultural contexts. Magdaléna and Ingrida (2019) investigated that necessary modifications in translation design to a global audience can impact the principles of linguistic landscape such as presentation-of-self, power relations, good reasons, and collective identity. Likewise, Mokapela (2023) analyzed the translated government signage in the Western Cape, particularly Cape Town, and questioned the effectiveness and respectfulness of translation of public signs toward the target recipients.

Furthermore, some studies have explored the street signs from different perspectives. Zhang and Guo (2020) studies the translation errors in public signs. Mokapela (2023) explored the credibility of the street signs’ translation from recipients’ point of view. Song (2019) studied semiotic multimodality in conveying the meaning of street signs. We did not come across a study which points out the ideological choices disseminated on bilingual commercial signs.

Ideology in translation is operationalized as two strategies: foreignization and domestication (Venuti, 1998). These strategies affect translation at macro and micro levels. Foreignization refers to identifying the text to be translated while domestication requires determining the technique, method and strategy required in the rendering process. Foreignizing, at the micro level and as a rendering strategy, requires maintaining the components of the source text emphasizing them in the rendering. Domesticating as the opposite of foreignizing focuses on the spirit of the text. It emphasizes elements of the target language. It aims to minimize foreignness by reducing source language cultural value in the translation. In a word, domestication beautifies the translation according

to the taste and culture of the reader (Azazzi, 2020). These choices at the hand of the translator have a great impact on the translated text.

Previous studies on translation and ideology between Arabic and English have focused on the ideologies impeded in the rendering of translation news (Al-Mohannadi, 2008; Hamdan et al., 2021). Al-Mohannadi (2008) studied the impact of ideology on translation style and word choice. The study analysed the speech of bin Ladon on the events of September 11. Hamdan et al. (2021) spotted the strategies and ideologies found in political translation between Arabic and English newspapers. Elewa (2019) explored in his analysis the ideologies embedded in The Guardian and The New translation to some Arabic quotes. Using critical discourse analysis, the study reported that cultural values and ideologies are embedded in the target text translation aiming to serve the publisher and target readers. Hamdan et al. (2021) probed the translation of Middle Eastern Media Research institution to Arabic Newspapers to the Palestinian-Israeli conflict. The study spotted many instances of ideologies which altered the intended message of the source text. The study concluded that translation is associated with ideologies of the target text in various contexts especially where conflict has arisen. Alangari (2022) investigated how translators intervene as cultural mediators and how they present culture-specific items in Arabic-English translations of Saudi tourism content. The study adopted a descriptive analysis of a bilingual corpus from the official Visit Saudi website. Results indicate that translators actively foreignize culture-specific items especially those related to traditions and cuisine—by using strategies such as exoticization and explanation. The study highlighted the translators’ strategic roles in shaping international perceptions of Saudi culture through tourism texts. The abovementioned studies detected the ideological choices in news text and tourist texts (Alangari, 2022). Very few studies have recently explored the ideological implication of power on street signs (Gu & Almana, 2024; Song, 2019).

Therefore, the present study scrutinizes the translation features and translation strategies evident in coffee shop signage in Najran city, Saudi Arabia, where one of the researchers resides. It specifically aims to address the following research questions:

1. What are the translation features manifested in bilingual coffee shop signs in Najran?
2. How are different ideological strategies employed in coffee shop signs in Najran?

II. METHODS

Study Design

This study employs a qualitative approach; it basically obtains ethnographic design to point out meaning making while investigating the bilingual coffee shop signs in Najran. This approach was used in the work of Gu and Almanna (2024) to analyse the bilingual street signs in Dubai, and Song (2019) to spot the translation of street signs in Hong Kong. The present study employs that approach to explore coffee shop signs in Najran, Saudi Arabia.

Settings and Data

Najran is the research site on which data was collected. It is a provincial city located in the southeast of Saudi Arabia. It is known for its rich history, culture, its tourist attractions as well as its scenic landscapes. Recently, the city has grown its business as a tourist city especially during spring. Many shops are opening, and the city is getting expanded. There are different types of shops like restaurants, stores and coffee. This study paid specific attention to coffee shops because they are a domain for intercultural and ideological interaction (Renard, 1999).

Three types of coffee shops can be identified in the city. First, one can find the small cabins near oil stations. They provide fast coffee to travellers and people on their way to work. Second, one can find large modern shops in some main streets where people stay and spend their time. Finally, there are some traditional coffee houses where people sometimes celebrate their festivals. These shops use monolingual and bilingual public signs to indicate their names and services. Our focus is on the bilingual signs to address translation strategies

and their ideological implications.

The data was collected by taking pictures on a walking approach. The first researcher uses his cell phone to take photographs for all the coffee shops he came across in Najran. He collected a total of 112 photos. during May and June 2024. As the focus of this study is on the bilingual signs where Arabic and English are used, monolingual photos were omitted from the analysis. Therefore, the remaining 60 bilingual coffee shop signs were used as a sample of the study used. Sixty bilingual coffee shop signs are considered saturated data due to their representation of diverse locations in Najran city. Moreover, these bilingual signs showcase various linguistic features and encompass all four categories proposed by Gu and Almanna (2024) (Table 1). Selecting Gu and Almanna' (2024) model for this study is based on its thorough analysis of bilingual signs. Moreover, their four categories of bilingual signs are well explained and easily applicable to a context categorized by bilingual signages, making it suitable to our study.

Procedures for Data Analysis

This study examines the ideological translation choices on the bilingual signs of coffee shops. A coffee shop sign is considered a unit for analysis. This coding system constituted 60 units. Employing an ideological framework of such choices would reveal the discussive practices behind such choices. We are inspired by the work of Gu and Almanna (2024) to categorize Arabic-English translated bilingual signs in which four categories have been classified (Table 1). The first category includes bilingual signs of pure Arabic and pure English (PA&PE), while the second category consists of pure Arabic and English transliteration (PA&ET). The third category features signs with pure English and transliterated Arabic (PE&TA), and mixed features for those signs that do not conform to first three categories. We also use Venuti' (1998) domestication and foreignization to determine the ideology deemed in translation.

Table 1. Gu and Almanna's (2023) categorization

Description of category	English- Arabic bilingual public signs	
	English	Arabic
Pure Arabic and pure English (PA&PE)	Middle East Hotel	فندق الشرق الأوسط
Pure Arabic and English transliteration (PA&ET)	Burj Khalifa	برج خليفة
Pure English and transliterated Arabic (PE&TA)	Domino's	دومونيو
Mixture (Mixed features)	Pulman city centre hotel	فندق بولمال سيتي سنتر

Table 2. Translation features and strategies of bilingual coffee shops signs

Category	Description	Instances (percentage)	Strategy	
1	PE&TA	52%	Foreignization	Omission
2	PA&PE	25%	Domestication	
3	Mixed features MF	17%	Foreignization and domestication	
4	PA&ET	7%	Foreignization	Addition

As Table 1 shows, the first category is named pure Arabic and pure English. For example, the sign “Middle East Hotel” was translated into “فندق الشرق الأوسط” in Arabic. In this category, all lexical items in the source language are equivalently translated into the target language. The second category is “pure Arabic and English transliteration”. This category assigns signs which are in Arabic and transliterated into English. For example, “برج خليفة” /Khalifa Tour/ as Arabic words are transliterated into “Burj Khalifa”. The third category is the opposite of the second; it composes signs in which English is the source language and transliterated into Arabic. An example of this is “Domino’s” which is transliterated into Arabic as //دومونيوز (Arabic form for the word Domino’s). The final category is called mixture where many of the previous process categorise are intertwined to shape a public sign. An example of this category is the English sign “Pulman city centre hotel” which was translated into “فندق بولمال سيتي سنتر”. In this example, pure English words were translated into pure Arabic, i.e., “hotel = فندق” and the remaining lexemes i.e., “city centre” were transliterated into Arabic, “سيتي سنتر” they have Arabic equivalence though.

Given this coding template, an inter-coder reliability assessment was conducted. The first and the second authors performed the coding independently. Afterward, a comparison between their coding results was carried out. Out of the 60 bilingual signs, there were 52 agreements between the two coders (Kappa=0.86). Following this comparison, the two authors held a discussion session to address the discrepancies identified. As a result, they refined the coding categories to enhance the clarity and consistency of the coding.

As for identification of translation strategies, constant movements were performed between the data and the existing evident strategies: foreignization and domestication (Venuti, 1998).

III. RESULTS

This section presents the study findings. Table 2 provides a general overview of the findings. As Table 2 shows, four translation features can be classified. Firstly, the most prevalent feature is PE&TA, indicating a trend towards foreignization, where English terms are transliterated into Arabic. PE&TA constitutes the highest number of coffee shop signs, 52%. This finding indicates that more than half of signs come from the English language with Arabic transliteration. Adopting transliterating has an ideological influence upon the identity of local landscape. In this category, the signs have been only transliterated into Arabic. An instance is “Daily Dose Café”, the producer/translator only transliterated these lexical items into Arabic “ديلي دوز كافيه”. However, all of them have Arabic equivalences which have been rendered something like “مقهى الفنجان اليومي” (Figure 1).



Figure 1. Sample of PE &TA

Another example where the Arabic language was neglected, and the translator suffices to use transliteration is “Constellation Coffee” where the rendering appears as “كونسليشن كوفي” to entrench the English hegemony over the Arabic identity (Figure. 2).



Figure 2. Another sample of PE &TA

In this figure, the translator may have rendered the English sign into “مقهى الكوكبة”. Such a rendering

may serve better than just producing the transliteration. On the other hand, the translator may be obliged to use transliteration while displaying some coffee shop signages; something that serves the shop owner's interests. An example of this is "Pistachi" which was transliterated into /بستاتشي/. Another instance is "Meistro" which is transliterated into /مايسترو/. Such choices can be justified on brands that might not have equivalent terms in Arabic.

PE &PA is the second feature which scored nearly about a quarter 25% of the coffee shop signs. This feature displays equivalences for each lexical item, using domestication strategy that emphasizes cultural identity. In this category, equivalences are displayed for each lexical item in the signs. This reflects the faithfulness of translators to convey the message. An example of this feature is the rendering of the Arabic sign "مقهى الزهرة" into "VENUS COFFEE" (Figure. 3). In this instance, the producer suppresses the semantic translation to focus on the function of the sign. No matter about the connotation is in the target language, the costumers can induce some of the meanings loaded in the sign.



Figure 3. Another sample of PE &PA

In this translated sign, the translator used Arabic words with their English equivalence. In this category, equivalences are displayed for each lexical item in the signs. This reflects the faithfulness of translators to convey the message. Although this type of translation supposed to be dominant feature of the public scene, only one quarter of the signs advocate this feature.

Thirdly, the mixed features use various translation strategies within a single sign, combining transliteration and translation to balance clarity and cultural clarity. Mixed features constitute 17% of the total coffee shop signs. By mixed features, we mean the use of mixed strategies in translating a single sign. For example, the producer uses pure English and transliteration in translating Arabi sign or vice versa, communication strategies, omission or addition are also used. An example of mixed features is "Serenity Speciality Coffee" which was rendered into "يربنتي قهوة مختصة" (Figure 4).



Figure 4. A sample of mixed features

In this translated sign, we can find that the rendering of the word "serenity" was transliterated into Arabic in spite of the equivalence in Arabic it has.

Other examples show no matches among the language pairs in the translated signs. For instance, the Arabic sign "مهيلة فنان" was rendered in "Arabic Coffee" using various strategies to make the meaning clear for the costumers. The source sign did not refer to coffee nor Arabic, yet the translator induces the meaning into English focusing on culture substitution of the target language. Another example is the Arabic sign "توق الزهر للعائلات" was rendered into "coffee". The producers in the last two examples translate the communication function of the signs not the semantic or literal meaning of the signs. This tendency of translators to focus on the message in the target language context is a domestication process.

Finally, the PA&ET category involves pure Arabic signs with English transliteration. This feature aims to accommodate foreign prestige while maintaining a connection to the original Arabic terms, reflecting ideological influences. This feature constitutes just 7% of the coffee shop signs. The sign is written in pure Arabic language, and the rendering was transliterated into English however, the English equivalence of these Arabic words. An example is the word "شموع" which was transliterated into "Shomue Coffee" (Figure 5).



Figure 5. sample of PA&ET

This mixture in rendering the sign was ideologically loaden. The Arabic word "شموع" should have been rendered into "candles". Restoring to addition strategy by adding the word "coffee" is also to domesticate the meaning for the foreign customers. Two translation strategies are

used in coffee shop signs: foreignization and domestication. These translation strategies show varying degrees of cultural and linguistic adaptation, each with ideological implications.

Furthermore, domestication strategy was widely employed with PE&PA to naturalize the rendering for the costumers. An example is the English sign “Sugar Sip” where the translator inserted some items in Arabic to attract the customers’ attention (Figure 6).



Figure 6. A sample of addition in the context of domestication strategy

In this sign, “Sugar Sip” was rendered into “(زشفة سكر (روعة مذاق القهوة)”. The words in brackets was added meaning “The amaze and delicate taste of the coffee”. Using an addition strategy is a form of domesticating and naturalizing the meaning and caring about the identity of the costumers. In such an example, ideology is spotted trying to domesticate the language used in some of the signages.

IV. DISCUSSION

In line with the first research question, four translation features are manifested in coffee shop signs in Najran: PE&TA, PE&PA, MF, and PA&ET; this diversity reflects the varied linguistic landscape on coffee shop signs in Najran city. Among these, PE&TA constitutes the highest number of coffee shop signs, indicating the dominance of English language and its transliteration. This finding aligns with Gu and Almna (2024), who revealed that 55.33% of the bilingual signs in Dubai’s linguistic landscape were PE&TA. Similarly, Allaihy et al. (2025) found that Arabic was underrepresented in Scopus bibliometric data, with words like “Arabic”, and “Islam” were accounted in just 1.1%, whereas English occupies 85%.

Furthermore, Al-Kawwaz and Al-Badry (2023) called authoritative bodies in the Arab world to minimize the dominance of English over Arabic. They urged excluding the English from general life and from young people’s daily environments to preserve the purity of Arab identity. However, other empirical research attributes the dominance of English to the failure of Arabic to meet the

needs of its speakers (Alzaben et al., 2016; Amirdabbaghian et al., 2024). In agreement with such translation features, Gu and Almna (2024) argued that transliteration is commonly used in translating brand names and in contexts where no Arabic equivalence exists. This is also confirmed by Mokapela (2023), who noted that only specific items are not found across both cultures; hence, translators can transfer them between the language pairs. Nevertheless, even when finding an equivalent term is sometimes complex for a translator, there is no excuse to minimize or belittle the identity and culture of the national people in their own context.

PA&PE is another feature evident in this study, accounting for 25% of the signs. This finding suggests that Najran city in is maintaining a space for Arabic identity, especially when compared with cosmopolitan cities as Dubai, which has become more globally oriented. This result differs slightly from that of Gu and Almna (2024), who found that 16.89 % of the street sign in Dubai’s public spaces employ PE&PA feature. This discrepancy can be attributed to two factors. First, while Dubai is a cosmopolitan city under direct pressure from globalization, Najran is a provincial city in Saudi Arabia that still exhibits strong resistance to English globalization. Second, the manifestation of PE&PA may be due to this study’s specific focus on coffee shop signage. Since coffee represents a strong cultural heritage in Arab culture in general, and in Najran in particular, such pride in coffee practices is reflected on the coffee shop signage.

Mixed features are also found in coffee shop signs, accounting for 17% of the total. This percentage aligns closely with Gu and Almna (2023), who found that 17% of Dubai’s’ public signs were of different levels of complexity. For example, as shown in Figure 4 above, the word “serenity” has positive connotation, as noted by Song (2019) — it suggests comfort, calmness, and the like. The other words on the same sign, specifically “speciality coffee,” were rendered into pure Arabic. Adopting transliteration even when an equivalence exists in the target language contradicts the principle of the translator faithfulness (Zhang & Guo, 2020). This also ascertained the notions put forward by Aksoy (2010) and Chung-ling, (2010), who stated that translation is shaped by power or force, and that adopting a particular strategy while translating is a matter of ideology amid at

achieving certain goals. This finding coincides with Buckingham (2015), who observed that inclusion of foreign cultural references on commercial signs in Oman. It is further supported by Niu (2008), who emphasised that public sign should be rendered with a focus on the communicative function and the target readers. The findings also align with Wang and Sin (2011), who noted that translators, when transferring culture items, must pay attention not only to linguistic factors but also to cultural ones.

PA&ET is the least evident translation feature in this study. This feature aligns with Gu and Almna (2024) who found that 9.55 % of Dubai's public signs were in pure Arabic and transliterated into English. This feature coincides with Moriarty (2014), whose findings revealed a clash of language ideologies between the State and the local community in the linguistic landscape of Dingle. The findings reveal that the State advocates for a modernist "one Nation, one language" while the local community supports a postmodernist ideology of multilingualism, valuing the Irish language as part of a broader bi/multilingual repertoire.

In line with the second research question, four strategies are evident. Using transliteration instead of translation of English terms into Arabic represent a form of foreignization. In this case, the translator emphasizes the source language over the target language; A finding that aligns with Azazzi (2019). This choice reveals the discursive power of English over Arabic. This tendency is confirmed by Baker (2006), pointing out that ideology in translation is both pertained by institutions and individuals to influence translation. Furthermore, Aksoy (2010) asserts that translation is shaped by the translators' affiliation, whether due to a particular reason, power, or force. Translators, wittingly or unwittingly, adopt certain strategies while translating to achieve specific goals (Chung-ling, 2010). Another adopted strategy is domestication. This finding is consistent with Buckingham (2015), who affirmed that domestication involves lexicalization of cultural concepts. The findings also align with Zhang and Guo (2020), who confirmed that the translators' responsibility and ethics lie in their faithfulness when rendering the source text into the target text. In the same vein, Anis and Arifuddin (2023) concluded that English is typically target-oriented and follows a domestication-oriented ideological approach. Such choices depend on the translator's orientation toward the source language and the

shop owner's interests. In line with these strategies, Song (2019) reported that such choices play an important role in representing cultural hybridity and the identity of a linguistic landscape. Building on these positions, Skopos theory addresses two scenarios regarding the translator's faithfulness in choosing equivalence. On the one hand, a translator is purposed to convey a message not mentioned in the original. On the other hand, the translator might orient an audience different from that of the original (Reiss & Vermeer, 2014). In such choices, the pertained translation strategies involved become ideologized to achieve the intended goals.

In the present study, two emerging strategies were evident: omission and addition. By omission, we mean that the translator omits some words from the source language in the translated version of the text. On the contrary, addition is another strategy in which the translator adds new words which are not evident in the source text.

V. CONCLUSION

This study investigated the translation features and ideological choices observed on commercial bottom-up signs in Najran city, Saudi Arabia. The study reported four translation features of language pairs characterized the coffee shop signs: PE&TA, PE&PA, Mixed Features, and PA&ET. More than half of the signs was written in English and transliterated into Arabic. This PE&TA feature shows the ideologies and goals of sign producers to surpass the English language over Arabic without paying attention to the national identity manifested in Arabic language. Foreignization is overused. The study also highlighted that a quarter of the signs was written in Arabic and English and vice versa. In this PA&ET case, semantic translation was pertained.

The study has only focused on coffee shop signs in Najran city. There is a call for future studies to focus on other bilingual commercial signs in Saudi Arabia such as restaurants and hotels; something to show further domestication and foreignization tendency of translators and sign producers. Furthermore, our study focused on the relationship between the Arabic-English and English-Arabic language pairs; signs need more investigation beyond the written language; something that pays attention to semiotic and multimodal translation strategies and methods. As the focus of this study is on coffee shop signs,

the number of available signs is considered small compared to various types of commercial signs. As ethnographic study, semi-structured interviews could be conducted with translators to provide more information about their ideological choices. However, it is not easy to locate translators of these signs as reported by existing studies. This study is limited to bilingual signs in a Saudi context. Future studies could investigate translation practices on multilingual commercial signs in various contexts.

These findings suggest some practical implications for the tourism sector in Saudi Arabia and beyond. In Saudi Arabia, the Ministry of Tourism and Culture need to monitor the translation of signs. Regulations for using Arabic-English signs need to be activated; something that minimizes transliteration. That is to say, domestication should be maximized and minimizing foreignization while producing commercial signs.

ETHICS STATEMENT

The authors have read and followed the ethical requirements for publication in **Jurnal Arbitrer** and that the current work does not involve human

subjects, animal experiments, or any data collected from social media platforms.

CREDIT AUTHOR STATEMENT

Abduljalil Hazaea was responsible for the conceptualization of the study, data collection, literature review, data analysis, interpretation of findings, and manuscript preparation. **Wagdi Bin-Hady** contributed to the literature review, data analysis, and manuscript preparation.

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DECLARATION OF COMPETING INTERESTS

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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