CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the writer presents two points. The first point of this chapter is data findings and the second point is discussions. Furthermore, this chapter provides more detail reflection on the findings and displays all the result of data analysis. Therefore, the research questions are answered within this chapter.

4.1 Findings

In this point, the writer presents the findings from the data. Furthermore, the writer provides the analysis of language function found in Prophet Yusuf and Zulaikha’s utterances while doing communication each other or to others which in content of Surah Yusuf of The Holy Qur’an.

4.1.1 The Kinds of Language Function used by Prophet Yusuf and Zulaikha

In this section, the writer analyzed the data of utterances in the conversation between Prophet Yusuf and Zulaikha to others based on the Roman Jakobson’s theory of language functions. According Jakobson (1980), speech function can be known as the function of language is categorized into six types, they are expressive, conative, referential, phatic, metalingual, and poetic function. The explanation of research findings can be seen as follow:
### Table 4.1 Prophet Yusuf and Zulaikha’s utterance

<table>
<thead>
<tr>
<th>No.</th>
<th>Kinds of Language Functions</th>
<th>Prophet Yusuf</th>
<th>Zulaikha</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Verses</td>
<td>Total</td>
</tr>
<tr>
<td>01.</td>
<td>Expressive function</td>
<td>100, 101</td>
<td>2</td>
</tr>
<tr>
<td>02.</td>
<td>Conative function</td>
<td>39, 42, 47, 50, 55, 59, 93, 99</td>
<td>8</td>
</tr>
<tr>
<td>03.</td>
<td>Referential function</td>
<td>4, 23, 26, 33, 37, 40, 41, 47, 48, 49, 52, 60, 69, 79, 90, 92, 100, 101</td>
<td>18</td>
</tr>
<tr>
<td>04.</td>
<td>Phatic function</td>
<td>4, 33, 39, 41, 100, 101</td>
<td>6</td>
</tr>
<tr>
<td>05.</td>
<td>Metalingual function</td>
<td>39, 89</td>
<td>2</td>
</tr>
<tr>
<td>06.</td>
<td>Poetic function</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

#### 4.1.1.1 Expressive Function

Expressive showed the truth condition of the meaning of someone’s utterances. An expressive function of language refers to a kind of language function that stated or expressed what the speaker’s mind or personal feeling. Furthermore, the term of expression focused on feeling, ideas, attitudes, and
opinion of the speaker. The following were Prophet Yusuf and Zulaikha’s utterances that included in expressive function of language:

a. Prophet Yusuf’s utterances

Datum 29 (Surah Yusuf verse 100)

And he raised his parents to the throne and they fell down before him prostrate. And he said: “O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the Bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.

The verse above tells that after all of the family arrived in the kingdom, Yusuf directly gave the father and the mother in kingdom’s chair with him. While his brothers prostrated him and also both of his father and mother.

Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise is has an expressive function, because it refered to express emoticons. Yusuf expressed the almighty of the God, he praised the flabbiness of God to whatever He wanted. Verily, Allah was the only one knows.
Datum 30 (Surah Yusuf verse 101)

“My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”

This is the continuing of the verse above. Yusuf pray to God Allah. The (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.” is an expressive function because it refered to express emoticons. Yusuf used to praise the almighty of God and received whatever God wants. He also prayed what he got in the world and what he got continuing in Hereafter and he could be passed way in well condition (Islam).

b. Zulaikha’s utterances

Datum 6 (Surah Yusuf verse 32)

She said: “This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now
if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.”

In connecting with the verse 31 above, after showing his beauty face to them, she explained detail why she did like that to Yusuf because Yusuf did not want to seduce by her. Therefore, Zulaikha pursued him until the shirt was torn.

In the verse above included two language functions such as referential function and expressive function. This verse “This is he (the young man) about whom you did blame me”, as the expressive function because she commended Prophet Yusuf was so beauty.

**Datum 16 (Surah Yusuf verse 51)**

(The (King) said (to the women): “What was your affair when you did seek to seduce Yusuf (Joseph)?” The women said: “Allah forbid! No evil know we against him!” The wife of Al-Aziz said: “Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful.”

The king assembled all women who hurted their fingers in Zulaikha’s house and said to them: “What was your affair when you did seek to seduce Yusuf (Joseph)?” but actually the king indicated the question to Zulaikha.

In the verse above that typed bold was spoken by Zulaikha. It included two language functions. In the verse “it was I who sought to
seduce him, and he is surely of the truthful.” as the expressive function because it was expressed emotions. Zulaikha admired the beauty face of Yusuf until when looked him, our hand which had been holding the knife did not feel was able to heart their fingers.

Datum 18 (Surah Yusuf verse 53)

“And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon when He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”

This is the continuing of the verse 52 that spoken by Zulaikha. In this verse have two language functions. In the verse “Verily, my Lord is Oft-Forgiving, Most Merciful” is an expressive function. It referred to express emoticons that Zulaikha praised the greatness of God.

4.1.1.2 Conative Function

Conative function is allocated or focused to the addressee or the hearer. Language is used to call upon the utterances to act, think or feel, to react in the way intended by the utterances. Conative function is used for the purpose of causing overt actions and most commonly found in commands and requests. The following are Prophet Yusuf’s utterances that included in conative function which in verse 42, 47, 50, 59, 93, and 99, but in the following are the some of conative function:
a. Prophet Yusuf’s utterances

Datum 11 (Surah Yusuf verse 42)

And he said to one whom he knew to be saved: “Mention me to your lord (i.e. your king, so as to get me out of the prison).” But Shaitan (Satan) made him forget to mention it to his lord {or Satan made Yusuf (Joseph) to forget the remembrance of his Lord (Allah) asto ask forHis Help, instead of others}. So {Yusuf (Joseph)} stayed in prison a few (more) years.

At the time Prophet Yusuf understand that the waiter drinks king would be safed, Prophet Yusuf extended secretly without known by the other, so he did not feel that he would crucified. Prophet Yusuf said, “Mention me to your lord (i.e. your king, so as to get me out of the prison).” but people who accept this instruction forgot to tell the king and it was a power of Syaitan to make Prophet Yusuf did not out from jail.

In the Prophet Yusuf’s utterance which typed bold, that included conative function because it refered in commanding and requesting. Prophet Yusuf commanded to the waiter drinks for telling Prophet Yusuf’s instruction about his condition to the king.

Datum 12 (Surah Yusuf verse 47)

{Yusuf (Joseph)} said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.
The king’s dream was some fate from Allah and it was the cause to make Prophet Yusuf out from jail. The king assembled the expect *nujum* (fortune-telling), intellectual, magnifying his administration, and with functionary in that country. Then the king told his dream but they can not interprete his dream and the reason was “That is just a empty dream”. At that time, people who had been out from jail remember to Yusuf after a long time because syaitan made the forgetfulness to Yusuf’s instruction to tell his case to the king. So they said to the king to tell his dream because Prophet Yusuf would be able to interpret the king’s dream.

In this verse 47 which is spoken by Prophet Yusuf refers to conative function. “*For seven consecutive years, you shall sow as usual and that (the harvest) as a conative function because Prophet Yusuf commanded and instructed them to grow during seven years.*

**Datum 15 (Surah Yusuf verse 50)**

And the king said: “Bring him to me.” But when the messenger came to him, Yusuf said: “Return to your lord and ask him, ‘What happened to the women who cut their hands? Surely, my Lord Allah is Well-Aware of their plot.’”

In that time, Allah said by telling the king after knowing the interpretation of the dream which amazing dream until the king knew the speriority of Yusuf, his knowledge, and his skill of dream, his morals to
all citizen, so the king said: “Bring him to me.” It means Yusuf removed from jail and brough to the king.

In the Yusuf utterances that typed bold refers to conative function because it was a imperative. Yusuf commanded to the delegate of the king to go back and say to the king that if Yusuf out from jail, make sure that Yusuf was not guilty kept his honor from accusation seduce to Al-Aziz’s wife.

**Datum 19 (Surah Yusuf verse 55)**

{Yusuf (Joseph)} said: “Set me over the store-houses of the land; I will indeed guard them with full knowledge” (as a minister of finance in Egypt).

After that Yusuf certain that he free from accusation of seduce. The king want to Yusuf to be near with him and Yusuf will be adviser for him. The king also said that Yusuf was having high position because his cleverness, skill, morals, and perfection.

In the verse above refers to conative function because it was a imperative. Yusuf commanded the king that he want to be a treasurer of Egypt country because he was good in guarding with knowledge.

**Datum 20 (Surah Yusuf verse 59)**

And when he had furnished them with their provisions (according to their need), he said: “Bring me a brother of yours from your
father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?

Yusuf’s brothers came for get food with the cheap price which held by the Egyptian authorities. They brought goods which would change with the food. All of his brothers go to that event except Bunyamin. When they enter to faced Yusuf which he had a high position, Yusuf identify them that they are the brothers, but they did not know that Yusuf was their brothers. Yusuf pretend that he did not know them. So he commanded them to come back again with brought his brother Bunyamin.

In the verse above that spoken by Prophet Yusuf, included a conative function. It refers to commanding and requesting. Prophet Yusuf commanded the brothers to come back again and bring Bunyamin to faced him.

b. Zulaikha’s utterances

Datum 2 (Surah Yusuf verse 23)

And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: “Come on, O you,” He said: “I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zalimun (wrong and evildoers) will never be successful.”
When that Prophet Yusuf sold by his brothers and bought by people Egypt that is Zulaikha’s husband Al-Aziz. Al-Aziz said to his wife, treat him as well and also make him as the son. Therefore Prophet Yusuf stayed in Zulaikha’s house.

In the verse above contain with two utterances, Prophet Yusuf and Zulaikha. It told about Prophet Yusuf when stayed in Zulaikha’s house in Egypt and her husband have notice her to make Prophet Yusuf treated as well. But Zulaikha seduced and called him to nearby her. She was falling in love with him because he had a handsome face until all of women could be interested to him. So in the Zulaikha utterance “Come on, O you,” included conative function because it refers to command Zulaikhato him.

Datum 5 (Surah Yusuf verse 31)

So when she heard of their accusation, she sent for them and prepared a banquet for them: she gave each one of them a knife (to cut the foodstuff with), and she said (to Yusuf): “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut her hands. They said: “How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!”

The news about Yusuf and Al-Aziz’ wife dispersed in Egypt until all people gossip Al-Aziz’ wife because she is a wife of cabinet minister.
After she listened criticism from other women about she has seduce Yusuf, Zulaikha invite all people especially all women come to her house. Then she commend them to hold knife and some fruit. So, she call Yusuf to go out and face to all women. When Yusuf has out and face to them, and they looked at him, they amazed to the his beauty face until they hurted their fingers without felt.

In the utterance “Come out before them.” who spoken by Zulaikha included conative function because Zulaikha commanded and invited him to come to her or to face in front of invitation.

4.1.1.3 Referential Function

Referential function is associated with an element whose true or false is being affirmed or questioned. The referential is also known as informative language function. It is about the communication of information. There are 18 verses that included referential function. The following are the some of the verses:

a. Prophet Yusuf’s utterances

Datum 1 (Surah Yusuf: verse 4)

إذ قال يوسف لأباه اهتف إلى أبوه أتريد أن تأتمب إلى رأيت أحد عشر كوكبا والقمر وأتيتهم لي سنجيب

(Remember) when Yususf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon --- I saw them prostrating themselves to me.”
Before down this verse, Allah SAW said: “O Muhammad, mentioned to your ummat in your story to them about Yusuf AS.” So down the verse which Prophet Yusuf told to his father about his dream.

**Verily, I saw (in a dream) eleven stars and the sun and the moon --- I saw them prostrating themselves to me.”** It is a referential function contains with give information to his father that he has a dream about eleven stars, a sun and a moon. He saw that all prostrating to him. It means, eleven stars were the eleven brothers and the sun, the moon as his father and mother. The interpretation of what Prophet Yusuf said that could be true in the next forty years, some said next eighty years. In that time he promoted his parent on ‘Arsy or throne. While his brothers in front of him and they were prostrating to him. Then Prophet Yusuf said to his father. “O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!” (Surah Yusuf verse 100)

**Datum 4 (Surah Yusuf verse 26)**

He Yusuf (Joseph) said: “It was she that sought to seduce me;” and a witness of her household bore witness (saying): “If it be that his shirt is torn from the front, then her tale is true and he is a liar!

In conning the verse 25 above, Prophet Yusuf got slander that he seduced her. If the shirt is torn in back so the wrong is Zulaikha who seduced him. If the shirt was torn in front, so the wrong is Prophet Yusuf.

Then Prophet Yusuf said “It was she that sought to seduce me”.
In the Yusuf’s utterance above which typed bold, it included referential function, because Prophet Yusuf explained and give true information that Zulaikha seduced him.

Datum 8 (Surah Yusuf verse 37)

He said: “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the Kan’ anyyun of Egypt who were polytheists and used to worship sun and other false deities).

This is the connecting with the verse before, Prophet Yusuf retell to both of prison people that he can interprete whatever their dream before happen.

In the verse above is spoken by Prophet Yusuf and also included referential function, because he told the information to both of them about the dream. They able to know the interpretation and told them before the dream come true. The interpretation of the dream was about food that coming to people.
Datum 10 (Surah Yusuf verse 40)

\[
\text{ما أ(?:لا ن)َدود من دون ما ندع إليه إلا اسماء سَمِيتُوها: أَشنْر وَنَتْنَأْ حِكْمَة مَآ أَنَّ مَلَكَ أَللَّهُ بِهِ بَعْدٌ}
\]

“You do not worship to besides Him but only names which you have named (forged) --- you and your fathers --- for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

Their question has answered by Prophet Yusuf with a sense of respect in making this explanation medium for the reason to invite them in unity of God Allah and Islam religion, after seeing in themselves there was the readiness for accept it well.

So in this verse is the next of verse before. It is included referential function because Prophet Yusuf gave more clarifies that God which their worship was just stated and the name just the legacy of the ancestors. Then he tell them that judgment, implementation which has done, wish and power in this world, it is all Allah property. And Allah command us to not worship except Him.

Datum 13 (Surah Yusuf verse 48)

\[
\text{ثَمَّ بَعْضٌ مِّن عَمَّدتِكُم سَبَعَ شَأْنٍ بِأَنْفُسَكُمْ فَأَنْفُسَكُمْ مَأَسٌ فَأَنْفُسَكُمْ مَأَسٌ إِلَّا كَلِمَةً نَّمَحْيَوْا}
\]

“Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."
Yusuf also tell them that in the dryness year, in the world did not grow plants, even if they grow, they did not get the result. Therefore, Yusuf said “which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).”

In this verse which continuing of Prophet Yusuf’s utterance is included referential function because Prophet Yusuf clarify again about difficult year that will come a dryness years which not grow plants during seven years.

**Datum 14 (Surah Yusuf verse 49)**

“Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).”

Still continuing with the verse above which after that will come years of prosperity.

In the verse above included referential function too, because it was Yusuf’s utterances continuing with the verse above. He clarified detail and also given more information that after dryness years will come years of prosperity. At that years will give rain enoughly, the land can planting, and all people can press wine. As can before like oil, sugar, and others.

**Datum 17 (Surah Yusuf verse 52)**

{Then Yusuf (Joseph) said: “I asked for this enquiry} in order that he (Al-Aziz) may know that I betrayed him not in (his) absence.” And, verily! Allah guides not the plot of the betrayers.
After that Yusuf clarified to Al-Aziz that he did not guilty, actually his wife who seduced him.

In Yusuf’s utterance above, that included referential function, because it refered to give information and describing that he did not guilty. He just straighten which one the truth and the mistake. Finally, Yusuf could described that he did not seduced Al-Aziz’s wife but just the opposite.

Datum 21 (Surah Yusuf verse 60)

﷋AÇÃO जो नामोच पैट-फऽ केलक़ केलक़ जुबीय योलः तज़रूरतः

“But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.”

In this situation, Yusuf also noticed them in order to come back again. If they did not come again, Yusuf will not give good measure to them.

In this verse above that typed bold, included referential function, because Yusuf confirmation to them, if they did not bring back Bunyamin, Yusuf did not give good measure to them.

Datum 22 (Surah Yusuf verse 69)

रङ्गमा देल्लु न्युभें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें गोवें

And when they went in before Yusuf (Joseph), he took his brother (Benjamin) to himself and said: “Verily! I am your brother, so grieve not for what they used to do.”
After all of Yusuf’s brothers came to the house, then they say to the father that next if came to that place again, they might bring Benyamin to faced Yusuf. The father still worry to give permit to bring Benyamin with them, but after Yusuf’s brothers open their goods, they got the exchange goods return to them. After this event, it was the strong reason to their father to bring Benyamin. So the father gave permit to them with the requisite of curse to God Allah in order to God as the witness.

After Yusuf’s brothers come to Egypt with bring Benyamin, Yusuf receive them with honor, flabbiness, familiarity, and goodness. Then Yusuf and Benyamin talk tandem for tell the truth of what did happen while introduce himself that he was the brother Yusuf.

In the Yusuf’s utterance above which typed bold is included referential function because it refers to give information. Yusuf said to Benyamin that he is the brother. He said to the young brother to not sad again with did happen and ask to hide this problem from other brothers. Then Benyamin agreed that he will engineer in order to Benyamin can stay with Yusuf honorly.

Datum 23 (Surah Yusuf verse 79)

قَالَ مَعَكَ ﷺ أَن نَأْتُوهُ إِلَّا مُتَوَلِّيًا مَسْتَعِنًا

He said: “Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zalimun (wrong-doers).”
After Benyamin accused as the thief, and decided for stay in Yusuf’s place agree with their admission. Then they entreated to change with one of the brother to change Benyamin to detained in Yusuf’s place, because they have promised to the father to back again with Benyamin and also afraid to the father to feel sad again.

In Yusuf’s utterance above included referential function, because it refers to informing and describing. Yusuf clarified that if we take one the brothers to change Benyamin to detained in Yusuf’s place, so it was same with judge people who was not wrong and we was Zalimun (wrong-dears).

Datum 25 (Surah Yusuf verse 90)

They said: “Are you indeed Yusuf (Joseph)?” He said: “I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and is patient, then surely, Allah makes not the reward of the Muhsinun (good-dears---see V.2:112) to be lost.”

At that time, they said: “Are you really Yusuf?” they really surprised, because they had come more than two years ago, they did not recognize, but Yusuf knew them and did not introduce himself.

In the verse above is included referential function, because it refers to give information and describing. Yusuf informed them that he is really
their brothers named Yusuf bin Ya’qub. Verily, Allah give him His reward during he separated with his family.

Datum 26 (Surah Yusuf verse 92)

He said: “No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!

However, after their specific condition, and their problem more difficult, Allah give the way out from narrowness. They said: “Are you really Yusuf?” Verily, Allah give you peculiarity from the face, morals, wide of fortune, power, and prophecy. They also recognize that they already do evil.

In the verse above is Yusuf’s utterance that included as referential function. It is refers to giving information that Yusuf told that there was nothing for criticism for them and their sins did not mention anymore.

b. Zulaikha’s utterances

Datum 6 (Surah Yusuf verse 32)

She said: “This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.”

In connecting with the verse 31 above, after showing his beauty face to them, she explained detail why she did it to Yusuf because Yusuf
did not want to seduce by her. So Zulaikha pursued him until torn the shirt.

In the verse above is included two language functions such as referential function and expressive function. This verse “and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.” as the referential function because Zulaikha gave the detail information that she commended his handsomeness and seduced him to bowed himself but he rejected. Then Zulaikha said, if he did not obey her command, so he would get punishment for entering to jail.

Datum 16 (Surah Yusuf verse 51)

(The (King) said (to the women): “What was your affair when you did seek to seduce Yusuf (Joseph)?” The women said: “Allah forbid! No evil know we against him!” The wife of Al-Aziz said: “Now the truth is manifest (to all): it was I who sought to seduce him, and he is surely of the truthful.”

The king assembled all women who hurt their fingers in Zulaikha’s house and said to them: “What was your affair when you did in seeking to seduce Yusuf (Joseph)?” but actually the king indicate the question to Zulaikha.
In the verse above that typed bold is spoken by Zulaikha. It included two language function. This verse “**Now the truth is manifest (to all);**” as thereferential function because it refers to inform and describing. Zulaikha described the real information that what she did was truth. The truth is Zulaikha seduced Yusuf because Yusuf has a beauty face until can interest all of women.

**Datum 18 (Surah Yusuf verse 53)**

> “And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon when He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”

It is the continuing of verse 52 that spoken by Zulaikha. In this verse have two language functions. This verse “**And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon when He wills).**” as a referential function. It refers to informing and describing because Zulaikha clarified that she just seduced him but he refused. Therefore, she admitted in order to know that she was free from the affair.

**4.1.1.4 Phatic Functions**

Phatic reveals the condition of how the speakers show their sociability toward the hearer. It also can be known as a function of language that commonly used in everyday interaction includes greetings, complements,
etc. There are 6 verses that included phatic function, they are 4, 33, 39, 41, 100, and 101. The following are the some of the verses of phatic function:

a. Prophet Yusuf’s utterances

Datum 7 (Surah Yusuf verse 33)

He said: “O my Lord! Prison is dearer to men than that to which they invite me. Unless You turn away their plot for me, I will feel inclined toward them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.”

It is the connecting with the verse before, after Prophet Yusuf met with all women and especially Zulaikha, he pray to God (the pray which the verse above).

In the verse above which typed bold “O my Lord!” is a phatic function because he liked calling his God and included a greeting to ask something to God.

Datum 9 (Surah Yusuf verse 39)

“O two companions of the prison! Are many different lords (gods) better or Allah, the One, the irresistible?

Then Yusuf told and invited them to worship to Allah the only God and leave other God.
In the verse above which typed bold is a phatic function. **“O two companions of the prison!”** as the phatic function because it refers to greeting. Prophet Yusuf greeted to the two man which in the jail.

**Datum 29 (Surah Yusuf verse 100)**

And he raised his parents to the throne and they fell down before him prostrate. And he said: **“O my father!”** This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the Bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind untowhomHw wills. Truly He! Only He is the All-Knowing, the All-Wise.

After all of the family arrived, Yusuf directly seat the father and the mother in kingdom’s chair with him. While other the brothers prostrated him and also the father and the mother.

In this verse was spoken by Yusuf. **“O my father!”** as the phatic function, because it is refers to greeting. Yusuf said that for opening to speak with the father and for saying greeting to him.

**Datum 30 (Surah Yusuf verse 101)**
“My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams --- the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”

It is the continuing of the verse above. Yusuf prayed to God Allah.

In this verse also have three language functions. Firstly, “My Lord!” as the phatic function, because it referred in greeting and Yusuf praying to the God Allah.

b. Zulaikha’s utterances

Phatic function is used for sociability. For greeting a friend, a speaker can say “hi/hello”. As for greeting a stranger, the speaker can use (hello), but the more formal greetings between strangers are (good morning/afternoon/evening). So it was utterances to express solidarity and empathy with others. Thus the phatic function of language was only one they share with human beings. However, the writer did not find the phatic function of language that used by Zulaikha in Surah Yusuf of The Holy Qur’an.

4.1.1.5 Metalingual Functions

a. Prophet Yusuf utterances

Datum 9 (Surah Yusuf verse 39)

“O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?”
Then Yusuf told and invited them to worship to Allah the only God and leave other God.

In the verse above have two kinds of language function. They are phatic functions and metalingual function. This verse "Are many different lords (gods) better or Allah, the One, the Irresistible?" as the metalingual function because Prophet Yusuf asked to the two bodies who enter to jail, a question about which one will they worship, Allah or that many statue?.

Datum 24 (Surah Yusuf verse 89)

He said: “Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?”

Yusuf’s brothers told about their suffering like dryness, narrowness, lack of food, and famine. He remember to his father and the sadness for the loss the two son, while Yusuf self be a high position, power, and wide of fortune.

At that time Yusuf felt pity and love to his father and the brother, he was cried and introduced himself that he is the brother named Yusuf.

In the verse above included metalingual function, because it refers to question that needs correction or clarification. He asked to the brothers, did you know what the disrepair that you did to Yusuf and his brother when you did not know the consequence of this action?
b. Zulaikha utterances

Datum 3 (Surah Yusuf verse 25)

So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”

When they (Zulaikha and Yusuf) raced towards the door, Yusuf run and Zulaikha commad him to back to her again and Zulikha tore his shirt from the side back until the shirt was torn and Yusuf still run while Zulikha constant to pursue until they met with Al-Aziz in front of door. That was where she made slander to Yusuf.

In the verse above which typed bold wasmetalingual function that spoken by Zulaikha. Because it utterance included to predominant in question that Zulaikha asked to her husband what the punishment for Prophet Yusuf which have mean to do slating to her. But finally Prophet Yusuf avoid from her slander.

4.1.1.6 Poetic Function

Poetic reveals of how the speakers produces the utterances by using any kind of word plays. According to Holmes (2013), poetic is a kind of language function that focused on aesthetic features of language. It is includes the use of linguistic features such as rhyming words, an-car catching motto,
alliteration or paronomasia and antithesis. However, the writer did not find the poetic function of language that used by Prophet Yusuf and Zulaikha in Surah Yusuf of The Holy Qur’an.

4.1.2 The Differences between Male and Female Language

In this section, the writer analyzed the data of language gender which in Prophet Yusuf and Zulaikha’s utterances. There are speak patiently, forcefully, protectively, and emotionally used by male and female language. The differences between the male utterance and the female utterances in the Surah Yusuf of The Holy Qur’an, the majority of utterance is Prophet Yusuf’s utterances because he is the influential in this Surah. Different with the female language that spoken by Zulaikha. Prophet Yusuf deliver softly and forcefully when talking with the populace. While Zulaikha mostly speak emotionally. The analyzed of language gender are used by Prophet Yusuf and Zulaikha in Surah Yusuf of The Holy Qur’an are follows:

4.2 Male and female language

<table>
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<th>No.</th>
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<tr>
<td>03.</td>
<td>Protectively</td>
<td>33</td>
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</table>
4.1.2.1 Male Language

a. Male Tends to Speak Patiently

Datum 1 (Surah Yusuf verse 23)

And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: “Come on, O you,” He said: “I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zalimun (wrong and evil-doers) will never be successful.”

When that Prophet Yusuf sold by his brothers and bought by people Egypt that is Zulaikha’s husband Al-Aziz. Al-Aziz said to his wife, treated him as well and also make him as the son. Therefore Prophet Yusuf stay in Zulaikha’s house.

In the verse above contain with two utterances, Prophet Yusuf and Zulaikha. It told about Prophet Yusuf when stayed together in Zulaikha’s house in Egypt and her husband has noticed her to make Prophet Yusuf treated as well. But Zulaikha seduced and called him to near with her. She was falling in love to him because he has a handsome face until all of women can interest to him. So in the Prophet Yusuf’s utterance “I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zalimun (wrong and evil-doers) will never
be successful." It showed that Prophet Yusuf patiently and hold back with her invite. As Tannen (1992) quote that male use utterance and conversation to protect themselves from others and struggle in order to preserve independence and avoid failure.

b. Male Tends to Speak Forcefully

Datum 3 (Surah Yusuf verse 26)

HeYusuf (Joseph) said: “It was she that sought to seduce me;” and a witness of her household bore witness (saying): “If it be that his shirt is torn from the front, then her tale is true and he is a liar!

In connecting with the verse 25 above, Prophet Yusuf got slander that he seduced her. If the shirt was torn in back so the wrong was Zulaikha who seduced him. If the shirt was torn in front, so the wrong was Prophet Yusuf. Then Prophet Yusuf said “It was she that sought to seduce me”

In the Yusuf’s utterance above which typed bold was included to forceful (it is according to Holmes, 2001). He used communication to show the dominance. He explained and given true story that Zulaikha seduced him.

Datum 17 (Surah Yusuf verse 52)

{Then Yusuf (Joseph) said: “I asked for this enquiry} in order that he (Al-Aziz) may know that I betrayed him not in (his)
absence.” And, verily! Allah guides not the plot of the betrays.

After that Yusuf clarified to Al-Aziz that he did not guilty, actually his wife who seduced him.

In Yusuf’s utterance above, that spoken by Prophet Yusuf, he spoke to show the dominance and forceful. He did not guilty. He just straighten which one the truth and the mistake. Finally, Yusuf was be able to describe that he did not seduced Al-Aziz’s wife but just the opposite.

c. Male Tends to Speak Protectively

Datum 6 (Surah Yusuf verse 33)

He said: “O my Lord! Prison is dearer to men than that to which they invite me. Unless You turn away their plot for me, I will feel inclined toward them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.”

It is the connecting with the verse before, after Prophet Yusuf met with all women and especially Zulaikha, he pray to God (the pray which the verse above).

Based on Tannen (1992), in the verse above which Prophet Yusuf’s utterance included to protect themselves and to show their independence and status. He prayed what he want to the God about jail is better than he comply their wish.
4.1.2.2 Female Language

a. Female Tends to Speak Emotionally

Datum 1 (Surah Yusuf verse 23)

And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: “Come on, O you,” He said: “I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zalimun (wrong and evil-doers) will never be successful.”

When that Prophet Yusuf sold by his brothers and bought by people Egypt that was Zulaikha’s husband Al-Aziz. Al-Aziz said to his wife, treated him as well and also make him as the son. Therefore Prophet Yusuf stayed in Zulaikha’s house.

In the verse above contain with two utterances, Prophet Yusuf and Zulaikha. It told about Prophet Yusuf when stayed in Zulaikha’s house in Egypt and her husband have noticed her to make Prophet Yusuf treated as well. But Zulaikha seduced and called him to nearby her. She was falling in love to him because he had a handsome face until all of women could be interested to him. So in the Zulaikha utterance “Come on, O you,” it was show that Zulaikha expressed with emotional language. She invited him to near with her by seduced him.

Datum 2 (surah Yusuf verse 25)
So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. **She said: “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”**

When they (Zulaikha and Yusuf) raced towards the door, Yusuf run and Zulaikha commadmed him to back to her again and Zulaijkha can hold his shirt from back until the shirt was torn and Yusuf still run while Zulikha constant to pursued until they met with Al-Aziz in front of door. Therefore, made slander to Yusuf.

In the verse above which typed bold is spoken by Zulaikha, it was known that she spoke with emotionally and intimacy. As Coates (2014) quote that tend to speak and hear a language of “connection and intimacy”.. Zulaikha asked to her husband what the punishment for Prophet Yusuf which have mean to do slating to her. But finally Prophet Yusuf avoid from her slander.

**Datum 4(Surah Yusuf verse 31)**

So when she heard of their accusation, she sent for them and prepared a banquet for them: she gave each one of them a knife (to
cut the foodstuff with), and she said (to Yusuf): “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut her hands. They said: “How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!”

The news about Yusuf and Al-Aziz’ wife dispersed in Egypt until all people gossip Al-Aziz’ wife because she was a wife of cabinet minister. After she listened criticism from other women about she has seduced Yusuf, Zulaikha invited all people especially all women come to her house. Then she commended them to hold knife and some fruit. So, she called Yusuf to go out and face to all women. When Yusuf has out and faced to them, and they look at him, they amazed to the his beauty face until they hurt their fingers without felt.

In the utterance “Come out before them.” who was spoken by Zulaikha is included emotional felling. She commanded him to out and faced to the all women and to show his beauty face.

Datum 5(Surah Yusuf verse 32)

She said: “This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.”

In connecting with the verse 31 above, after showing his beauty face to them, she explained detail why she did it to Yusuf because Yusuf
did not want to seduce by her. So Zulaikha pursued him until torn the shirt.

In the verse above which spoken by Zulaikha is included to emotional feeling. She commended him that so beauty. Then, she seduced him to bowed himself but he rejected. So, Zulaikha said, if he did not obey what she commanded, so he got punishment and would enter to jail.

b. Female Tends to Speak Patiently

Datum 7 (Surah Yusuf verse 51)

(The (King) said (to the women): “What was your affair when you did seek to seduce Yusuf (Joseph)?” The women said: “Allah forbid! No evil know we against him!” The wife of Al-Aziz said: “Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful.”

The king assembled all women who hurt their fingers in Zulaikha’s house and said to them: “What was your affair when you did seek to seduce Yusuf (Joseph)?” but actually the king indicated the question to Zulaikha.

In the verse above that typed bold is spoken by Zulaikha. It included speak politely, because Zulaikha described the real story that she was truth. The truth was Zulaikha seduced Yusuf because Yusuf has a beauty face until can interest all of women. Zulaikha admired the
beauty face of Yusuf until when looking him, our hand which holding knife did not feel can hurt our fingers.

4.2 Discussions

In this part, the writer provides two sub categories of the discussion based on the findings. Firstly, the writer concern with the result of language function’s kinds in Surah Yusuf. Secondly, the writer concern with the discussion of the differences between male and female language in Surah Yusuf.

The kinds of language functions can be expressed through oral and written. Language functions can also be expressed through the utterance in The Holy Qur’an. Besides, the writer also presented context of situation to know the meaning of utterance that contains language function and language gender. This study is very important to find the interpretation of meaning in Surah Yusuf of The Holy Qur’an.

The writer data was taken data from Prophet Yusuf’s utterances and Zulaikha’s utterances. The data of this study was analyzed by qualitatively in getting types of language functions and language gender, knowing how the way Prophet Yusuf and Zulaikha used their language, and finding the context of situation in their language.

This present study has related topic with the previous studies, which are investigated the functions of language although conducted by different proposed theory, research problems, and object of the study. The study conducted by Fitria (2015) was closely related to this present study since it has similar subject of study, which is in the theory of language function. This study done by Fitria
(2015) is only focused on the movie which to know the types of language function and the context of language function used by the character Shane in *The Pacifier* movie. The result of this study revealed there are only seven from eight types of language functions categorized by Holmes that found in Shane’s utterance. The writer also found the context of the use of language function such as setting, participants, ends, act sequences, key, instrumentalities, norms and genre which appeared on Shane’s utterances.

However, this present study was extremely different with the previous study because the writer analyzes and describes the language functions based on Roman Jakobson’s theory. The result of this study demonstrated that the language functions found in Surah Yusuf of The Holy Qur’an are expressive function, conative function, referential function, phatic function, metalingual function, and poetic function based on Roman Jakobson’s theory.

Based on the finding, there are thirty six of Prophet Yusuf utterances. All of his utterances included in five language functions namely expressive function, conative function, referential function, phatic function, and metalingual function. Besides, there are nine of Zulaikha utterances which includes only four language function such as expressive function, conative function, referential function, and metalingual function. While in the language gender, Prophet Yusuf mostly used speak forceful and gentler, then Zulaikha mostly speak with emotionally.

The developing of language functions will be the gap for further researchers to conduct about the study of language in The holy Qur’an sides the contains of some conversation form such as in Surah Yusuf. Surah Yusuf is one of the surah
in Qur’an that told about the life of Prophet Yusuf, Zulaikha, his family, and it is constructed in the dialogue conversation form. The further researchers could also explain the topic and purpose of each utterance based on context of situation.