CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents the review of research and literature related with the topic, which are the language function used by prophet Yusuf and Zulaikha, and also the difference between male and female language of them in surah Yusuf.

2.1 Theoretical Framework

2.1.1 Discourse Analysis

Discourse as opposed to text, is one of linguistic branch which studying about language in use, taking on meaning in context for its users and perceived by them as purposeful, meaningful and connected (Cook, 1994:25). On the other hand, discourse analysis focuses on knowledge about language beyond the word, clause, phrase, sentence that is needed for successful communication. Based on Paltridge (2006:2), discourse also considered as the relationship between language and the social and cultural context in which it is used and looks at patterns of organization across text Furthermore, Cook (2001:3) stated that although the main focus of discourse analysis is on language, it is not concerned with language alone. It is also examines the context of communication: who is communicating with whom and why; in what kind of society and situation; through what medium; how different types and acts of communication evolved; and their relationship to each other. By all of these, discourse analysis

considered what people mean by what they say, how they work out of what people mean and the way language present the different views and understanding of the world includes an examination of how discourse is shape by relationship between participant and the effect of discourse has upon social identities and relations.

Discourse analysis is also regarded as the examination of language use by the members of a speech community. It involves analyzing both form and language function and includes both spoken interaction and written text with the aims at focusing on cultural and ethnic factors that aid in our interpretation and understanding of different texts and types of talk (Awal and Bahar: 2013). Here, the writer analyze the translation of Surah Yusuf of The Holy Qur'an in which it is included to discourse analysis study. That is why the researcher uses discourse analysis as a basic science in analyzing language functions in a Surah with the goal to get a better understanding of the structure of language and how language function in communication.

2.1.2 Theory of Language Function

According to Halliday (1983), language function is a description of how language is used to achieve its communicative purpose: trying to find out what are the purposes that language serves for human being and how people are able to achieve these purpose through speaking and listening, reading, and writing. Moreover, seeing whether

language itself has been shaped by use and how the form of language has been determined by the functions it has evolved to serve.

All verbal communication entails an addresser directing a message to an addressee. For communication to be successful, addresser and addressee must share an understanding of the context; a common code, or language; and a physical and psychological connection (Jakobson 1980).

According to Roman Jakobson (1980) in his book The Framework of Language, language functions consist of expressive function, conative function, referential function, phatic function, metalingual function, and poetic function. Here is the explanation below:

a. Expressive Function

The main of the expressive function is the mind of the speaker. Language is used by the speaker to express his/her feelings. Focus on the addresser personal, expression of ideas, feelings, attitudes, or opinions. Aims at direct expression of the speaker's attitude toward what he/she is speaking about. It tends to produce an impression of a certain emotion, whether true or feigned. Example: "I am happy for your coming". "I am very gloomy tonight", "What a beautiful this view!" "Oh no!"

b. Conative Function

The main of the conative function is the addressee. It seeks to affect the behavior of the addressee as a response. It 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. It is not normally considered true or false. For example: "Please close the door!", "Silence please!", "I wanna juice orange, please!".

c. Referential Function

It is about give information and it refers to the context. 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. For example: "The movie will be begin at three o'clock".

d. Phatic Function

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 is utterances to express solidarity and empathy with others. Thus the phatic function of language is only one they share with human beings. For example, "Hellow, are you ok!" "Good morning, long time no see!"

e. Metalingual Function

This function is important role in our everyday language. Whenever the addresser or the addressee need to check up whether they use the same code. For example: "I don't follow you". – "What do you mean?" asks the addressee. This function focuses attention on the code, to clarify or to renegotiate. Metalingual function is also predominant in questions like "Sorry, what did you say?" where the code (message) is misunderstood and needs correction or clarification.

f. Poetic Function

Poetic function always contains a creative 'touch' of or own.

Utterances focus on aesthetic features of language. The word poetic does not refer to the ability to write poetry, but the ability to manipulate language in a creative way. With the use of jokes we can play with words and meanings simply for joy. Example: "Fred's friends fried Fritos for Friday's food".

After reading all the definition each language functions above, the writer put those functions of language with the purpose, sentence or text types and the example in the table, in order to make the reader more understand about language function.

Table 2.1 The kinds of language function.

Function	Purpose	Sentence or	Example
		text types	
Expressive	Expressing	Interjection	"What a
	emotions,		beautiful you
	attitudes and		are!"
	opinions	h.	
Conative	Persuading	Imperative and	"Silence
	addressing	vocatives	please!"
			"Enjoy it"
Referential	Informing and	Giving	"The
	describing	information	ceremony will
			begin at seven
			o'clock".
Phatic	Making and	Greeting and	"Hello, are
	sustaining contact	attention	you oke!"
		getting	
Metalingual	Checking and	Repairing the	"Sorry, what
	repairing	sentences	did you say?"
	communication		
Poetic	Word play and	Word play,	"Fred's
	rhyming	alliteration,	friends fried
		punning, and	Fritos for
		rhyming poetry	Friday's food"

2.1.3 Language and Gender

Language and Genderis a new introduction to the study of the relation betweengender and language use, written by two of the leading experts in the field. Itcovers the main topics, beginning with a clear discussion of gender and ofthe resources that the linguistic system offers for the construction of socialmeaning.

In general, gender and sex come together in which gender is the social elaboration of biological sex. Eckert and Ginet (2003) stated the gender consist of a pattern of relation of develops over time to define male and female, masculinity and feminity, simultaneously structuring and regaliting people's relation to society. Thus gender is always related to men and women that refer to the term of biological. The people believe that men and women behave, act, speak, write, and use the language in different ways. Women and man develop different patterns of language use in which women are more linguistically polite that man (Holmes, 2001). It shows that men and women have different speech function; women tend to focus on the effective function of interactoin more often than men.

In communication, men and women definitely have different ways and strategeis. The people are constructed to beliefs that men are direct and forceful, while women tend to be more polite, more emotional, and gentler. Tannen (1992) said that men use conversation and communication show dominance, to protect themselves from

others and generally seem to view conversation as a contest, a struggle in order to preserve independenceand avoid failure, when women to build relationship and for purposes of cooperation and collaboration. It can be conclude that women always try to establish their ralationship by emphasizing the similarities and matching experiences, and men tend to show their independence and status. Coates (2004) stated that women tend to speak and hear a language of "connection and intimacy", while men speak and hear a language of " status and independence"

2.1.4 Surah Yusuf

Surah yusuf is a Mekkah surah. It was except after Surah Hud, in difficult times and the current situation that was similar with the current situation of Surah Yunus, which is very critical. The verses of Surah Yusuf are one hundred and eleven. It is revealed in the 10th years, the year of sadness.

In a book of "Ringkasan Tafsir ibnu Katsir' volume 4, Prophet Yusuf arrived in Egypt. At the slave market, the all buyers were attracted by him, because he was a very handsome young man. Al-Aziz (Governor of Egypt and Chief Officer of the King), whose name was Fotifaar, offered a price that none could match. He brought Prophet Yusuf home and told his wife Zulaikha that they wouldadopthim as their son. Zulaikha, however, was so taken by Prophet Yusuf'sbeuty that she soughtto have an illegal association

with him. A Prophet of Allah could never be part of such an evil deed and Prophet Yusuf backed away from the advances of Zulaikha. As he raced for the door she ripped his shirt from behind. At the door they met Al-Aziz. On seeing her husband, Zulaikha tried to blame Yusuf by claiming that he had tried to lay a hand on her. Before Al-Aziz could vent his fury on Prophet Yusuf, a baby spoke up from the cradle, and the Holy Qur'an says: And a witness from her own household testified, "If his shirt is torn from the front, then she lies and he is of the truthful ones. (Surah Yusuf, 12:26,27). The shirt was, of course, torn from behind, and Al-Aziz was extremly angry with his wife for ettempting such as act of indecency. The women of the city heard about Zulaikha's actions and begin to gossip and make fun of her. To explain her attraction she decided to let them see Prophet Yusuf themselves.

She called forty of them to the palace for a meal. As soon as they all had a knife to cut some fruit, she called Prophet Yusuf into the room on some excuse. So she dazzled by his beauty and presence, that she cut her finger when seeing him. "This is not a human being – he must be an angel!" Zulaikha was furious with Prophet Yusuf because he had caused her to be ridiculed. In her anger and frustration, she caused him to be imprisoned on false charges of assault.