



ANALYSIS OF THE DIALOGICAL NARRATION IN THE STORY OF PROPHET YUSUF IN THE QURAN

Ade Arip Ardiansyah^{1*}, Izzuddin Musthafa², Acep Hermawan³

^{1,2,3} UIN Sunan Gunung Djati Bandung, Indonesia

ARTICLE INFORMATION

Article History:

Received : 23-Mei-2023

Revised : 25-November-2023

Accepted : 31-December-2023

Published : 31-December-2023

Keywords:

Dialogical Narration, Story of Prophet Yusuf, Linguistic Analysis, Speech Acts

Articles Available Online:



ABSTRACT

This study aims to analyze the narrative structure in the story of Prophet Yusuf in the Quran, focusing on its dialogical elements. This research uses a qualitative approach; the study employs narrative analysis to explore how conversations contribute to the construction of the overall story. The following steps and strategies will be used in this research: (1) Text Collection: (2) Text Analysis (3) Literature Review (4) Conceptual Framework (5) Comparative Analysis (6) Interpretation and Conclusion (7) References: All sources used in this research will be listed in the reference list, including Qur'anic verses, scholarly literature, and other sources. By deeply understanding the dialogic narrative elements, the study aims to reveal the significance of conversation, its role in character development, and its impact on critical themes in the narrative. Employing Austin's speech act framework, specifically emphasizing imperative speech acts, the analysis centers on 29 instances identified in verses (9, 10, 12, 15). Additionally, a subset of seven imperative sentence structures, found in verses (29, 47, 88, 101), is explored to deepen understanding, emphasizing the locution component. The main findings show that dialog in this story is not just a conversation but also plays a role in building conflict, revealing character, and conveying important messages. This dialogic narrative analysis can provide deeper insights into how the story of Prophet Yusuf is presented in the Qur'an and how dialog becomes an essential element in religious narratives. However, limitations include the exclusive focus on imperative speech acts, overlooking potential nuances of other speech act types, and a lack of contextual considerations. Recommendations for further research include a more in-depth exploration of the cultural and linguistic context in the dialog, hoping to provide further insights into how the Quran uses dialog elements to convey messages and moral values. In addition, it is suggested that this research can be used as a foundation to develop a dialogic narrative model that can be applied to daily life stories and provide a better understanding of communicative aspects in the Islamic literary tradition.

Copyright:

© 2023 by the author (s).

This open-access article is distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike (CC BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

CORRESPONDING AUTHOR:

Ade Arip Ardiansyah

UIN Sunan Gunung Djati Bandung

Jl. AH Nasution No. 105 Cibiru Bandung, Kota Bandung, Indonesia.

Email: adearipardiansyah@uinsgd.ac.id

How to Cite:

Ardiansyah, A. A., Musthafa, I., & Hermawan, A. (2023). Analysis of The Dialogical Narration in The Story of Prophet Yusuf in The Quran. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, 7(2), 278–298. <https://doi.org/10.15575/jpba.v7i2.25684>

INTRODUCTION

The primary source of revelation and life advice for Muslims is the Quran, their sacred book. It includes prophetic tales as role models for life and spiritual history (Maulana, 2020). Studying the prophetic tales in the Quran is crucial to comprehend the moral, ethical, and life-guiding lessons each tale imparts (Ahmad & Hashimi, 2016). The dialogical story of the prophets is an intriguing feature that warrants more investigation. In order to develop the prophets' personas, elucidate the revelations they received, and examine their connections with society, dialogue is an important communication method (Matswah, 2018). Using the dialogical storytelling approach, we can delve more into the knowledge and principles in the prophets' conversations. The Quranic account of Prophet Yusuf is one such tale (Yusuf & Solehuddin, 2023). Muslims can find inspiration in this story, which demonstrates how distinctively Muslim storytelling can be, mainly when it employs dialogic narration.

The dialogic narrative in the story of Prophet Yusuf creates an exciting dimension in character development, storyline, and understanding of critical themes (Zakaria & Nordin, 2021). Conversations between characters are not only a means of conveying information but also enrich the narrative with nuances of emotion, conflict, and relationship-building between characters (Mahliatussikah, 2016). The uniqueness of this dialog sets the stage for the reader or listener to absorb the moral messages and life values contained in the story (Akrom, 2014). Through this study, we aim to delve deeper into how dialogic narration in the story of Prophet Yusuf in the Quran contributes to the richness and depth of the story (Purnama & Sopyan, 2021); in-depth analysis of the critical dialogues is expected to provide a better understanding of the moral messaging and ethical values hidden in each conversation (Darmawan, 2016).

Previous studies related to the linguistic analysis of the title of the story of the Prophet Yusuf in the Quran have been carried out by several researchers, including [1] research conducted by Hanik Mahliatussikah, according to the study's findings, Sigmund Freud's theory of psychoanalysis was applied to analyze Yusuf's personality. According to this theory, personality is divided into three categories: id, ego, and superego. This study looks at Yusuf's character behavior in the broadest sense—that is, as a member of a society. Yusuf's story is the best for goal, style, and content (*Absan al-Qashash*). Literary psychology, an interdisciplinary field, can shed light on Yusuf's psychological aspects and provide valuable lessons for humanity (Mahliatussikah, 2016); [2] research conducted by Muhammad Hanif, the study's findings revealed a variety of language styles: (1) informal, conversational, and climax styles; (2) tone-based; (3) sentence-structure-based; (4) direct or indirect meaning-based; and (5) simple, noble and powerful, and intermediate styles; and (5) rhetorical and figurative language styles (Hanif, 2018); [3] Research conducted by Muhammad Irwan, the study's findings show that, despite the numerous verses in each Surah of the Qur'an that deal with dialog, the researchers were only able to locate a particular discussion of a whole dialog in Surah Yusuf—which is essentially a Surah with a complete dialog (Irwan, 2021); [4] research conducted by Mariyatul Norhidayati Rahmah, the study's results the story of the Prophet Yusuf in the Quran describes a dynamic interpersonal communication process, ranging from linear interactive to transactional models (Norhidayati Rahmah, 2017) and [5] research conducted by Oka Putra Pratama, the study's results when engaging in a dialogue, Yûsuf modifies the type of speech act that will be employed depending on the situation and conditions of the speech and the intended goal for the interlocutor. Yûsuf's speech is not the

same as his formal form when he speaks. Initially, the declarative's formal form sought to ask, make clear, persuade, enlighten, caution, defend, and express gratitude. Second, while formality is necessary, it can also be used for defense, honor, rejection, and command. Thirdly, although it can be used to resist and inquire, its formal form is interrogative (Pratama, 2017a). The Surah Yûsuf also adheres to Leech's scale of politeness and Grice's maxims of principles of collaboration, which include the maxims of quality, quantity, appreciation, relevance, sympathy, wisdom, simplicity (humble), consent, and generosity (Pratama, 2017b).

Several studies have reviewed the analysis of dialog in the context of the story of the Prophet Yusuf in both the analysis of verse stylistics, Contextual Meaning of Dialogue, Interdisciplinary Approach to Literary Psychology, and Acts of Politeness contained therein. However, not many studies specifically discuss the story of the Prophet Yusuf. A similar analysis could provide a more specific theoretical foundation regarding how dialog plays a role in the narrative development of the Prophet Yusuf story. This literature review provides an overview of the extent to which previous studies have explored dialogic narrative elements in Islamic literature, particularly in the context of the story of Prophet Yusuf in the Quran. Therefore, this research aims to comprehend how the Quran employs the dialogic story form to communicate spiritual lessons and wisdom and investigate the dialogic narrative structure itself. The study's findings are anticipated to offer fresh perspectives on the Quranic narrative's singularity and more information on how dialogue is employed in Islamic literature.

METHOD

The research method used in this study is the descriptive qualitative method. This research aims to explore the dialogic narrative in the story of the Prophet Yusuf in the Qur'an, understand the characters who speak in dialog, the context of dialog, and the meaning and implications of dialog in the development of the story of the Prophet Yusuf. The following steps and strategies will be used in this research: (1) Text Collection: This study will use the Qur'anic text that includes the story of the Prophet Yusuf (Surah Yusuf) as the primary source. This text will be analyzed in depth to identify relevant dialogues in the story. (2) Text Analysis: The text will be carefully analyzed after identifying the dialogues in the story. This will involve understanding the context, the role of the characters speaking, and the meaning of the dialogue. This analysis will use qualitative methods, considering historical, cultural, and social concepts. (3) Literature Review: The research will also involve the study of relevant literature on dialogic narrative in the story of Prophet Yusuf and the Qur'anic literature approach in general. The literature review will help support the analysis and provide a broader context. (4) Conceptual Framework: The study will build a conceptual framework that includes the key elements being analyzed, including the characters, context, and meaning of the dialogue. This framework will help detail the parameters of the analysis; (5) Comparative Analysis: In some cases, the study may compare the dialog in the story of Prophet Yusuf with the dialog in other stories in the Qur'ân to understand the differences and similarities in the use of dialog in religious narratives; (6) Interpretation and Conclusion: The results of the analysis will be interpreted to reveal the meaning and implications of the dialogic narrative in the story of Prophet Yusuf. The research will draw conclusions summarizing the main findings and relating them to the research objectives and conceptual framework. (7) References: All sources used in this research will be listed in the reference

list, including Qur'anic verses, scholarly literature, and other sources. This research method is designed to support a deeper understanding of the dialogic narratives in the story of Prophet Yusuf in the Qur'an and reveal the moral values and messages in the dialogues. The research will follow scholarly research standards and respect the textual and religious nature of the source materials used.

RESULT AND DISCUSSION

Based on the data sources that researchers obtained from the Qur'an Surah Yusuf, 36 imperative speech acts were found in verses (9, 10, 12, 21, 29, 31, 36, 41, 42, 43, 44, 45, 46, 47, 50, 51, 54, 55, 56, 59, 62, 63, 65, 66, 67, 68, 78, 79, 81, 83, 87, 88, 93, 96, 97, 98, 99, 100, 101), while the structure of imperative sentence speech acts in Surah Yusuf was found in 2 forms, namely :

1. The structure of imperative sentence speech consists of locution, illocution, and perlocution. This structure consists of 29 pieces found in verses (9, 10, 12, 15, 21, 31, 36, 41, 42, 43, 44, 45, 46, 47, 50, 51, 54, 55, 56, 59, 62, 63, 65, 66, 67, 68, 78, 81, 83, 87, 88, 93, 96, 97, 99, 100).
2. The structure of imperative sentence speech acts consists of locution. Seven pieces are contained in verses (29, 47, 88, 101).

Based on the data above, the following researchers will discuss the structure of imperative sentences in Surah Yusuf which consists of 2 forms as follows: There are 29 imperative sentence structures consisting of locution, illocution and perlocution found in verses (9, 10, 12, 15, 21, 31, 36, 41, 42, 43, 44, 45, 46, 47, 50, 51, 54, 55, 56, 59, 62, 63, 65, 66, 67, 68, 78, 81, 83, 87, 88, 93, 96, 97, 99, 100) (Dimiyati, 2019).

Analysis of Verse 9 of Surah Yusuf:

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ٩

9. Kill Yusuf or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."

This verse, when examined, contains the imperative speech acts /uqtulū (kill by you) and /itrahū/ (cast by you) (Anggara et al., 2023). The imperative speech acts in the form of locution contained in verse are in the form of amar/uqtul/ and /itrah/, in the form of orders to kill and throw away. The object of the command is /antum/, which is *dhamir muttashil*.

Analysis of Verse 10 of Surah Yusuf:

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْمُ فِي غِيبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ١٠

10. Said a speaker among them, "Do not kill Yusuf but throw him into the bottom of the well; some travelers will pick him up - if you will do [something]."

This verse, when examined, contains imperative speech acts /alqū/ "you throw." The imperative speech act locution form in verse is amar /alqū/, an order to insert (Asyifah, 2022). The command's object is /antum/, which is *dhamir muttashil*.

Analysis of Verse 12 of Surah Yusuf:

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ١٢

12. Send him with us tomorrow so that he may eat well and play. Moreover, indeed, we will be his

guardians.

This verse, when examined, contains the imperative speech act/*arsil*/ (you send). The elocutionary imperative speech acts contained in verse are in the form of *amar /arsil/*, which is a request to let. The object of the command is */anta/*, which is *dhamir muttashil* (Dimiyati, 2019).

Analysis of Verse 15 of Surah Yusuf:

فَلَمَّا ذَهَبُوا بِهِءِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ۝

15. *So when they took him [out] and agreed to put him into the bottom of the well... However, we inspired him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."*

In the verse above, there is an illocutionary speech act; in this case, the speech act contains the meaning of choice. Yusuf's brothers agreed to throw Yusuf into the well (Aulia, 2022). So the illocution is to throw. In the verse above, it can also be seen that there is a perlocutionary speech act that shows the effect of his brother's speech, namely by putting Yusuf into the well (Amril & Hafizzullah, 2020). In this speech act structure, there is an interval or distance between the form of locution with illocution and perlocution. Because the perlocution speech act is found in verse 15, there is a span of 6 verses. Thus, it can be seen that from verses 9 and 15 above, there is a structure of speech acts of locution, illocution, and perlocution. Verse 15 of Surah Yusuf also contains illocutionary speech acts; in this case, the speech act contains the meaning of the offer. Thus, Yusuf's brothers agreed to throw Yusuf into the well. Then the illocution is to throw. In addition, verse 15 also contains perlocutionary speech acts that show the effect of his brother's speech, namely by putting Yusuf into the well (Fasieh & Irwan, 2019). In this speech act structure, there is an interval or distance between the form of locution with illocution and perlocution. Because the perlocutionary speech act is contained in verse 15, there is a span of 5 verses.

Analysis of Verse 21 of Surah Yusuf:

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

21. *And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." Moreover, thus, We established Yusuf in the land that We might teach him to interpret events. Furthermore, Allah dominates His affairs, but most people do not know.*

This verse, when examined, contains the imperative speech act/*akrim*/ (you [women] honor). The elocutionary imperative speech acts contained in verse are in the form of *amar /akrim/*, which is an order to honor. The object of the command is */anti/*, which is *dhamir muttashil*. This verse also contains illocutionary speech acts that contain the meaning of honor. Thus, Allah made Yusuf a respected person in Egypt. Then, the illocution is to honor. In addition, in the verse above, it can be seen that there is a perlocutionary speech act that shows the effect of the speech, namely that Allah gave Yusuf a good position in Egypt through the respect of the Egyptian prime minister and his wife (Ikhwan & Sari, 2020). Thus, it can be seen that from verse 21 above, there is a structure of locution, illocution, and perlocution

speech acts.

Analysis of Verse 31 of Surah Yusuf:

... وَقَالَتْ أَخْرِجْ عَلَيْنَهُنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ^{٣١}

31. *So when she heard of their scheming, she sent for them and prepared for them a banquet. She gave each of them a knife and said [to Yusuf], "Come out before them." Moreover, when they saw him, they greatly admired him, cut off their hands, and said, "Perfect is Allah! This is not a man; this is none but a noble angel."*

This verse, when examined, contains imperative speech acts /*ukbruj*/ "come out you." The locution imperative speech act in verse is in the form of *amar/ukbruj*/, an order to come out. The command's object is /*anta*/, which is *dhamir muttashil*. In addition, there is illocutionary speech in the sentence (*falammā raaināhu akbarnāhu*); this, the speech act contains the meaning of allowing. It is known that Yusuf went out to fulfill Zulaikha's order so that Zulaikha's guests could see Yusuf (Hoithun Marro Dinillah, 2023). So the illocution is out. In addition, in this verse, there is a perlocutionary speech act in the sentence (*falammā raaināhu akbarnāhu*); this perlocutionary speech act shows the effect of the utterance, namely that Yusuf came out and revealed himself so that Zulaikha's guests could see him and feel amazed at the appearance of Yusuf (Hoithun Marro Dinillah, 2023). Thus, it can be seen that from verse 31 above, there is a structure of elocutionary, illocutionary, and perlocutionary speech acts.

Analysis of Verse 36 of Surah Yusuf:

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ^{٣٦}

36. *And there entered the prison with him two young men. One said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."*

This verse, when examined, contains the imperative speech act /*nabbi'nā*/ "Give it to us." The elocutionary imperative speech acts in verse are in the form of *amar /nabbi`*/, which is an order to interpret dreams (Najiah & Yurisa, 2019). The object of the command is *anta*, which is *dhamir muttashil*.

Analysis of Verse 41 of Surah Yusuf:

يَصْحَبِي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۗ فَضِي الْأَمْرِ الَّذِي فِيهِ تَسْتَفْتِيَانِ^{٤١}

41. *O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."*

In this case, the speech act contains the meaning of a request. So, the two young men who were in prison got the interpretation of their dream. Then, the illocution is to interpret. In addition, verse 41 of surah Yusuf contains perlocutionary speech acts that show the effect of the speech, namely that Yusuf interpreted the dreams of the two young men. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is

contained in verse 41, so there is a span of 4 verses. Thus, it can be seen that from verse 36 and verse 41 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 42 of Surah Yusuf:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ ۖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ٤٢

42. *He told the one he knew would go free, "Mention me before your master." However, Satan made him forget the mention [of] his master, and Yusuf remained in prison for several years.*

This verse, when examined, contains imperative speech acts /*udzḡurni*/ "explain my situation." The locution imperative speech act in verse is in the form of *amar /udzḡur/* to explain. The object of the command is *anta*, which is *dhamir muttashil*.

Analysis of Verse 43 of Surah Yusuf:

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُتَبَلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ۗ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ٤٣

43. *And [subsequently] the King said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain my vision if you should interpret visions."*

This verse, when examined, contains imperative speech acts /*aftūni*/ "you explain to me." The elocutionary imperative speech act contained in verse is *amar/aftu/*, an order to explain. The object of the command is *antum*, which is *dhamir muttashil*.

Analysis of Verse 44 of Surah Yusuf:

قَالُوا أَضَعَتْ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَلِيمِينَ ٤٤

44. *They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."*

In this verse, the speech act implies a request. So, they (the astrologers, psychics, and the princes of his kingdom) answered that it was an empty dream. Thus, the illocution is explained. Verse 44 of Surah Yusuf also contains this perlocutionary speech act, which shows the effect of the utterance, namely that the soothsayers answered that what the King saw in his dreams were only empty dreams, and they did not know it (Norhidayati Rahmah, 2017). In the structure of this speech act, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 44, so there is a span of 1 verse. Thus, it can be seen that from verse 43 and verse 44 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 45 of Surah Yusuf:

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ ۖ فَأَرْسِلُونِ ٤٥

45. *But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."*

In this verse, the speech act implies a request. Thus, the servant explains about Yusuf being in prison (after some time). So, the illocution is explaining. In addition to the illocution, this verse contains perlocutionary speech acts that show the effect of the speech, namely that the King's servant explained about Yusuf, who was in prison (after some time). In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 45, so there is a span of 3 verses. Thus, it can be seen that from verse 42 and verse 45 above,

there is a structure of speech acts of locution, illocution, and perlocution. In addition, when examined, this verse contains the imperative speech act/*arsilun*/ (send me to him). The elocutionary imperative speech acts in verse are in the form of *amar /arsil/*, an order to send. The object of the command is *anta*, which is *dhamir muttashil*.

Analysis of Verse 46 of Surah Yusuf:

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ
يَإِيسَتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ^{٤٦}

46. [He said], "Yusuf, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]."

In the verse above, the illocutionary speech act is found in the sentence (*ayyuhā al shiddiq aftinā*). In this case, the speech act contains the meaning of the request. So, the King finally sent the young man to meet Yusuf and asked Yusuf to interpret the King's dream. So the illocution is to send. The above verse also contains perlocutionary speech acts contained in the sentence (*ayyuhā al shiddiq aftinā*); this perlocutionary speech act shows the effect of the speech act, namely the sending of the young man so that he can meet Yusuf, who is still in prison. In the structure of this speech act, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 46, so there is a span of 1 verse. Thus, it can be seen that from verse 45 and verse 46 above, there is a structure of speech acts of locution, illocution, and perlocution. In addition, when examined, this verse contains the imperative speech act/*aftinā*/ "explain to us." The elocutionary imperative speech acts contained in verse are in the form of *amar /afti/*, which is an order to explain or explain. The object of the command is *anta*, which is *dhamir muttashil*.

Analysis of Verse 47 of Surah Yusuf:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ^{٤٧}

47. [Yusuf] said, "You will plant for seven years consecutively, and what you harvest leave in its spikes, except a little from which you will eat."

In this case, the speech act implies a request. Thus, Yusuf told the King's servant the *ta'bir* of the dream. Then, the illocution is explained. Besides that, this verse also contains this perlocutionary speech act, which shows the effect of the speech act, namely Yusuf telling the *ta'bir* of the King's dream (Oktavia et al., 2023). In the structure of this speech act, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 47, so there is a span of 1 verse. Thus, it can be seen that from verse 46 and verse 47 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 50 of Surah Yusuf:

وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ فَلََمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسَأَلَهُ مَا بَأْسَ النِّسْوَةِ الَّتِي قَطَعْنَ
أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ^{٥٠}

50. And the King said, "Bring him to me." However, when the messenger came to him, [Yusuf] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord knows of their plans."

This verse, when examined, contains the imperative speech act /*i'tūni*/ "Bring him to me." The elocutionary imperative speech act contained in the verse is in the form of /*i'tu*/, which is an order to bring. The object of the command is *anta*, which is *dhamir muttashil*. This verse also contains illocutionary speech acts; in this case, the speech act contains the meaning of the request. Thus, the servant followed the speaker's (King) orders to get Yusuf out of prison and convey the King's message. However, Yusuf refused to leave prison before the King, and all the country's people knew the cleanliness of his name and honor from what was alleged by Al-Aziz's wife (Nurdin, 2019). So, the illusion is to bring. In addition, this verse also contains perlocutionary speech acts that show the effect of the speech, namely, Yusuf refused to leave the prison before the King and all the people of the country knew the cleanliness of his name and honor from what was alleged by Al-Aziz's wife. Thus, it can be seen that from verse 50 above, there is a structure of speech acts of locution, illocution, and perlocution. Then, when examined, it contains imperative speech acts /*irji*/ (come back). The elocutionary imperative speech acts contained in verse are in the form of *amar /irji/* (return), which is an order to return. The object of the command is *anta*, which is *dhamir muttashil*. Then, this verse also contains the imperative speech act sentence /*is'al*/ (you ask). The elocutionary imperative speech acts contained in verse are in the form of *amar /is'al/*, which is an order to ask. The command's object is /*anta*/, which is *dhamir muttashil*.

Analysis of Verse 51 of Surah Yusuf:

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ ۗ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ
 أُمَّرَأَتُ الْعَزِيزِ أَلَسْنَا بِصَاحِبِ الْحَقِّ أَنَا وَرَاوَدْتُهُ عَنْ نَفْسِهِ ۗ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ٥١

51. Said [the King to the women], "What was your condition when you sought to seduce Yusuf?" They said, "Perfect is Allah! We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truth."

The verse shows that the servant obeyed Yusuf's order to return and meet the King, so the King asked the woman who had injured his hand. The speech act implies a request. Then the illocution is back. In the verse above, there is also a perlocutionary speech act that shows the effect of the speech, namely, the King's servant returned and told the King everything so that the King could ask about the woman who had injured his hand (Yusuf & Solehuddin, 2023). In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 51, so there is a span of 1 verse. Thus, it can be seen that from verse 50 and verse 51 above, there is a structure of speech acts of locution, illocution, and perlocution. In addition, the above verse shows that the servant obeyed Yusuf's order to return and asked the King to ask about the woman who had injured his hand. The speech act contains the meaning of the request. Then the illocution is asking. The above verse also contains perlocutionary speech acts that show the effect of the speech, namely, the King's servant returned and told the King everything so that the King could ask about the woman who had injured his hand. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 51, so there is a span of 1 verse. Thus, it can be seen that from verse 50 and verse 51 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 54 of Surah Yusuf:

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ ۚ أَسْتَحْلِصُهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ ۙ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ۖ

54. *The King said, "Bring him to me; I will appoint him exclusively for myself." Moreover, when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."*

This verse, when examined, contains the imperative speech act /i'tūni/ "You bring him to me." The elocutionary imperative speech act in verse is *amar* /i'tū/, an order to bring. The object of the command is /i'tū/ *antum*, which is *dhamīr muttasbil*. Illocutionary speech acts are also found in verse 54, which shows that the servant obeyed the King's order to bring Yusuf to his presence so that the King could talk with him, as in the verse above. The speech act contains the meaning of the offer. Then the illocution is to bring. Then, the last verse, 54, also contains this perlocutionary speech act showing the effect of the speech, namely, Yusuf was brought by the servant to meet the King and talk with the King (Sholahuddin, 2021). Thus, it can be seen that from verse 54 above, there is a structure of locution, illocution, and perlocution speech acts.

Analysis of Verse 55 of Surah Yusuf:

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْمُ ۖ

55. *[Yusuf] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."*

This verse, when examined, contains imperative speech acts /ij'alni/ "You make me." The elocutionary imperative speech acts contained in verse are *amar* /ij'al/, which is a request from the speaker (Yusuf) to the King that he be made the state treasurer because he has expertise in treasury (Istantiani & Utami, 2021). The object of the request is *anta*, which is *dhamīr muttasbil*.

Analysis of Verse 56 of Surah Yusuf:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ ۖ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۚ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ۖ

56. *Thus, We established Yusuf in the land to settle wherever he willed. We touch with Our mercy whom We will, and We do not allow the reward of those who do good to be lost.*

In this verse, the King granted Yusuf's request to make him the treasurer of Egypt. The speech act contains the meaning of a request. Then the illocution is back. The verse also contains perlocutionary speech acts that show the effect of the speech, namely, the King granted Yusuf's request to make him the treasurer of Egypt, knowing the virtues possessed by Yusuf (Rahmah, 2015). In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 56, so there is a span of 1 verse. Thus, it can be seen that from verse 55 and verse 56 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 59 Surah Yusuf:

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ ۖ قَالَ أَتُتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ ۚ وَأَنَا خَيْرُ الْمُنْزِلِينَ ۖ

59. *When he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do you not see that I give full measure and am the best accommodator?"*

This verse, when examined, contains the imperative speech act /i'tūni/ "You bring him to me." The elocutionary imperative speech act contained in verse is *amar/i'tu/*, which is a request from the speaker (Yusuf) to his brothers to bring their brother (Bunyamin) to him (Zakaria & Nordin, 2021). The object of the command is *anta*, which is *dbamir muttashil*.

Analysis of Verse 62 of Surah Yusuf:

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَعْتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

٦٢

62. And [Yusuf] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

This verse, when examined, contains the imperative speech act /ij'alū/ "Put in." The elocutionary imperative speech acts in the verse are in the form of /ij'alū/, an order to insert. The object of the command is *antum*, which is *dbamir muttashil*.

Analysis of Verse 63 of Surah Yusuf:

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ

63. So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. Moreover, indeed, we will be his guardians."

This verse, when examined, contains the imperative speech act /arsil/ "you leave it." The elocutionary imperative speech acts in verse are *amar/arsil/*, an order to let. The object of the command is *anta*, which is *dbamir muttashil*.

Analysis of Verse 65 of Surah Yusuf:

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعْتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعْتَنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانًا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ

65. When they opened their baggage, they found their merchandise returned. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. Moreover, we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."

In this case, when Yusuf's brothers opened their sacks, they found their belongings returned to them. The speech act contains the meaning of allowing. Then the illocution is to insert. In verse 65, there is also a perlocutionary speech act that shows the effect of the speech act, namely that they found the goods in their sacks, which means that the servants did what Yusuf ordered. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 65, so there is a span of 3 verses. Thus, it can be seen that from verse 62 and verse 65 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 66 Surah Yusuf:

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

٦٦

66. [Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless enemies should surround you." Moreover, when they had given their promise, he said, "Allah, over what we say, is Witness."

In this verse, Bunyamin was successfully taken by his brothers as instructed by Yusuf after they fulfilled the conditions of Ya'qub (their father), namely swearing to keep Bunyamin

until he returned to his father, as found in verse 66. The speech act contains the meaning of the request. Then the illocution is to bring. In addition, verse 66 also contains perlocutionary speech acts that show the effect of the speech, namely the conditions given by their father, namely, they swore to keep Bunyamin so that what had happened to Yusuf did not happen again (Thobroni, 2016). In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 66, so there is a span of 7 verses. Thus, it can be seen that from verse 59 and verse 66 above, there is a structure of speech acts of locution, illocution, and perlocution. In this verse, Bunyamin was successfully taken by his brothers as ordered by Yusuf after they fulfilled the conditions of Ya'qub (their father), namely swearing to keep Bunyamin until he returned to his father, as found in verse 66. The speech act contains the meaning of a request. Then the illocution is to let. In addition, this verse also has meaning, and perlocutionary speech acts that show the effect of the speech, namely the conditions given by their father, namely they swore to keep Bunyamin so that what had happened to Yusuf did not happen again. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 66, so there is a span of 3 verses. Thus, it can be seen that from verse 63 and verse 66 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 67 of Surah Yusuf:

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ^{٦٧}

67. *And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him, I have relied, and upon Him let those who would rely [indeed] rely."*

This verse, when examined, contains the imperative speech act/*udkhabulū*/ "enter you." The elocutionary imperative speech acts contained in verse are in the form of *amar/ udkhabul*/, an order from their father to enter Egypt through different doors. The object of the command is *antum*, which is *dhamir muttashil*.

Analysis of Verse 68 of Surah Yusuf:

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُو عَلِيمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ^{٦٨}

68. *And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. Moreover, he possessed knowledge because of what We had taught him, but most people do not know.*

In this verse, they obeyed their father's command by entering Egypt from different doors. The speech act implies guidance. Then the illocution is entering. In addition, this verse contains a perlocutionary speech act that shows the effect of the speech, namely, they entered the land of Egypt through a different door (Zulhelmi, 2021). In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 68, so there is a span of 1 verse. Thus, it can be seen that from verse 67 and verse 68 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 78 of Surah Yusuf:

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ٧٨

78. They said, "O 'Azeez, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

This verse, when examined, contains the imperative speech act /*kbuz*/ "you take." The elocutionary imperative speech acts contained in verse are in the form of *amar* /*kbudz*/, which is an order to take. The object of the command is *anta*, which is *dhamir muttasbil*.

Analysis of Verse 79 of Surah Yusuf:

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَنَا عِنْدَهُ وَإِنَّا إِذَا لَطَلِمُونَ ٧٩

79. He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

In this verse, Yusuf did not accept their offer to take one of them because that would be wrong. The speech act implies an offer. Then the illocution is to take. This verse also contains a perlocutionary speech act that shows the effect of the speech act. Yusuf refused it because if he took an innocent person instead of a guilty person, he had committed an unjust act. In the structure of this speech act, there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 79 so that there is a span of 1 verse. Thus, it can be seen that from verse 78 and verse 79 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 81 of Surah Yusuf:

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَفِظِينَ ٨١

81. Return to your father and say, "O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen,

This verse, when examined, contains imperative speech acts /*irji'u*/ "return you." The elocutionary imperative speech acts in verse are in the form of *amar* /*irji'*/, which is an order to return. The object of the command is *antum*, which is *dhamir muttasbil*. In addition, when examined, this verse contains imperative speech acts sentence/*qulu*/ "say by you." The locution imperative speech act in verse is in the form of *amar* /*qul*/, an order to say. The object of the command is *antum*, which is *dhamir muttasbil*.

Analysis of Verse 83 of Surah Yusuf:

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ٨٣

83. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise."

In this verse, they returned to their father and told him everything that happened to Ya'qub, so Ya'qub said as in the verse above. The speech act implies an offer. Then the illocution is back. In addition, there is also an illocutionary speech act in the above verse. In this case, they told him everything that happened to Ya'qub, so Ya'qub said as in the verse above. The speech act contains the meaning of the offer. Then the illocution is to say. The perlocutionary speech act is also found in verse 83, which shows the effect of the speech,

which is their father's response after hearing the story about Bunyamin. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocutionary speech act is contained in verse 83, so there is a span of 2 verses. Thus, it can be seen that from verse 81 and verse 83 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 87 of Surah Yusuf:

يَبْنَئِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ^{٨٧}

87. *O my sons, go and find out about Yusuf and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."*

This verse, when examined, contains imperative speech acts /*idzhabū*/ "go you." The elocutionary imperative speech acts in verse are in the form of *amar /idzhab/*, which is an order to go. The object of the command is *antum*, which is *Dhamir Muttashil*. In addition, if examined, this verse contains the speech act of the sentence /*fatabassasū*/ "Then you seek." The elocutionary imperative speech act in verse is *amar /tabassasū/*, an order to seek news. The object of the command is *antum*, which is *dhamir muttashil*.

Analysis of Verse 88 of Surah Yusuf:

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزْجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ^{٨٨}

88. *So when they entered upon Yusuf, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."*

In this verse, they obeyed their father's order to go to Egypt to find out news about their brothers. The speech act implies an offer. Then the illocution is to go. The perlocutionary speech act is also found in verse 88, which shows the effect of the speech act, namely, they went to Egypt and entered Yusuf's place. In the structure of this speech act, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocutionary speech act is contained in verse 88, so that there is a span of 1 verse. Thus, it can be seen that from verse 87 and verse 88 above, there is a structure of speech acts of locution, illocution, and perlocution. In addition, this verse also contains illocutionary speech acts; in this case, they obeyed their father's orders to go to Egypt to find out news about their brothers. The speech act contains the meaning of the offer. Then the illocution is looking for news. In this verse, this perlocutionary speech act shows the effect of the speech act, namely, they find out news about their brothers by returning to Egypt and meeting Al-Aziz, who is in that country. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 88, so there is a span of 1 verse. Thus, it can be seen that from verse 87 and verse 88 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 93 of Surah Yusuf:

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ^{٩٣}

93. *Take this, my shirt, and cast it over my father's face; he will become seeing. Moreover, bring me your*

family all together."

This verse, when examined, contains imperative speech act /*idzhabū*/ "go you." The elocutionary imperative speech acts in verse are in the form of *amar/idzhab/*, which is an order to go. The object of the command is *antum*, which is *Dhamir Muttashil*. This verse contains the imperative speech act /*alqūbu*/ "you put it down." The elocutionary imperative speech acts in verse are in the form of *amar/alqi/*, which is an order to put. The object of the command is *antum*, which is *Dhamir Muttashil*. In addition, when examined, this verse contains the imperative speech act sentence /*i'tūni*/ "You bring him to me." The locution imperative speech act in verse is in the form of *amar/i'tu/*, an order to bring. The object of the command is *antum*, which is *dhamir muttashil*.

Analysis of Verse 96 of Surah Yusuf:

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ ۖ فَارْتَدَّ بَصِيرًا ۗ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ۙ

96. *And when the bearer of good tidings arrived, he cast it over his face and returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"*

In this case, they accepted Yusuf's offer and sent one of them, Yahudza, back to meet their father. The speech act implies an offer. Then the illocution is to go. In this verse, this perlocutionary speech act shows the effect of the speech, namely, Yusuf's brothers went and brought the robe referred to by Yusuf. In the structure of this speech act, it can be seen that there is an interval or distance between the perlocution form with locution and illocution because the perlocution speech act is contained in verse 96, so there is a span of 3 verses. Thus, it can be seen that from verse 93 and verse 96 above, there is a structure of speech acts of locution, illocution, and perlocution. Illocutionary speech acts are also found in verse 96; in this case, they followed Yusuf's advice, and Yahudza put the shirt on Ya'qub's face, and his vision returned to normal. The speech act contains the meaning of guidance. Then the illocution is putting. The perlocutionary speech act in this verse also shows the effect of the speech act; namely, Yusuf's brother went and brought the robe referred to by Yusuf. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 96, so there is a span of 3 verses. Thus, it can be seen that from verse 93 and verse 96 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 97 of Surah Yusuf:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ۙ

97. *They said, "O our Father, ask for us forgiveness of our sins; indeed, we have been sinners."*

This verse, when examined, contains imperative speech acts /*istagfir/* "forgive us." The elocutionary imperative speech acts contained in verse are *amar/istagfir/*, a request from Banu Ya'qub to their father to ask forgiveness for all their sins (Hardiyanti et al., 2015). The object of the command is *anta*, which is *dhamir muttashil*.

Analysis of Verse 98 of Surah Yusuf:

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ۙ

98. *He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."*

In this case, their father (Prophet Ya'qub) begged forgiveness for them for their actions, as found in verse 98. The speech act contains the meaning of supplication. Then, the illocution is to ask for forgiveness (Harimuddin S, 2022). In addition, in this verse, there is a perlocutionary speech act characterized by the effect of the speech act, namely, the Prophet Ya'qub begged forgiveness for them for their actions (Ibnuansyah et al., 2022). In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with locution and illocution because the perlocution speech act is contained in verse 98, so there is a span of 1 verse. Thus, it can be seen that from verse 97 and verse 98 above, there is a structure of speech acts of locution, illocution, and perlocution.

Analysis of Verse 99 of Surah Yusuf:

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ٩٩

99. *When they entered upon Yusuf, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."*

In this verse, they follow the suggestion made by Yusuf, which is to bring all the Children of Ya'qub to Egypt, as stated in the verse above. The speech act contains the meaning of an offer. Then the illocution is to bring. In the verse above, there is also a perlocutionary speech act that shows the speech act's effect: they brought all their families to Egypt according to Yusuf's orders. In the structure of this speech act, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 99, so there is a span of 6 verses. Thus, it can be seen that from verse 93 and verse 99 above, there is a structure of speech acts of locution, illocution, and perlocution. In addition, when examined, this verse contains imperative speech acts /*udkbulu*/ (enter you). The locution imperative speech acts in verse are in the form of *amar/udkbul*, an order to enter. The object of the command is *antum*, which is *dhamir muttashil*.

Analysis of Verse 100 of Surah Yusuf:

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ١٠٠

100. *And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision from before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise."*

In this case, Yusuf put his parents in a safe place and put them on the throne. The speech act contains the meaning of honor. Then the illocution is to enter. This verse also contains perlocutionary speech acts that show the effect of the speech, namely that Yusuf raised his parents on the throne parallel to him and provided a safe place. In this speech act structure, it can be seen that there is an interval or distance between the perlocution form with its locution and illocution because the perlocution speech act is contained in verse 100, so there is a span of 1 verse (Suhendra, 2021). Thus, it can be seen that from verse 99 and verse 100 above, there is a structure of speech acts of locution, illocution, and perlocution.

The Structure of Imperative Sentence Speech Acts Consisting of Locution

In this discussion, researchers found seven imperative speech acts that contain the type of illocutionary speech acts found in verses (29, 47, 88, 101). The following researchers will discuss it in detail.

Analysis of Verse 29 of Surah Yusuf:

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ^{٢٩}

29. *Yusuf, ignore this. Moreover, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."*

This verse, when examined, contains the imperative speech act /a'ridl/ "turn away." The elocutionary imperative speech act contained in verse is *amar /a'ridl /*, an order to turn away—the object of the command *anta*, which is *dhamir muttashil*. In addition, when examined, this verse contains the speech act sentence /istagfiri/ "ask for your forgiveness." The elocutionary imperative speech act contained in verse is in the form of *amar /istagfir /*, which is an order to ask for forgiveness. The object of the command is *anti*, which is *dhamir muttashil*.

Analysis of Verse 47 of Surah Yusuf:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ^{٤٧}

47. *[Yusuf] said, "You will plant for seven years consecutively, and what you harvest leave in its spikes, except a little from which you will eat."*

This verse, when examined, contains the imperative speech act /dzaruhu/ "leave it." The elocutionary imperative speech acts in verse are *amar /dzar /*, an order to leave. The object of the command is *antum*, which is *dhamir muttashil*.

Analysis of Verse 88 of Surah Yusuf:

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُرَجَبَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ^{٨٨}

88. *So when they entered upon Yusuf, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."*

This verse, when examined, contains the imperative speech act /aufi/ "perfect." The elocutionary imperative speech act in verse is *amar /aufi /*, an order to perfect. The object of the command is *anta*, which is *dhamir muttashil*. This verse, when examined, contains the imperative speech act /tashaddaq/ "give alms." The elocutionary imperative speech act contained in verse is in the form of *amar /tashaddaq /*, which is an order to give alms. The object of the command is *anta /*, which is *dhamir muttashil*.

Analysis of Verse 101 of Surah Yusuf:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ^{١٠١}

101. *My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous."*

This verse, when examined, contains the imperative speech act /tawaffani/ (pass away). The elocutionary imperative speech acts contained in verse are in the form of *amar /tawaffa /* the Prophet Yusuf's request to Allah to pass away in a state of Islam. The object of the

command is *anta*, which is *dhamir muttashil*. This verse contains an imperative speech act sentence /*al-hiqni*/ (combine). The elocutionary imperative speech acts in verse are *amar* /*al-hiqni*/ (combine), and the object commanded is *anta*/ with the Prophet Yusuf's request to Allah to be combined with the righteous.

CONCLUSION

In conclusion, Surah Yusuf presents a vivid narrative of Prophet Yusuf's life within his familial context, featuring various speech acts involving interactions among Yusuf, his father, brothers, the prime minister of Egypt, and the Egyptian royal family. The study adopts Austin's framework of speech acts, comprising locution, illocution, and perlocution, explicitly focusing on imperative speech acts. This dataset concerns examining imperative sentence speech form in individual text verses. Three elements comprise the structure: locution, illocution, and perlocution. There are 29 occurrences of this arrangement in verses overall (9, 10, 12, 15, 21, 31, 36, 41, 42, 43, 44, 45, 46, 47, 50, 51, 54, 55, 56, 59, 62, 63, 65, 66, 67, 68, 78, 81, 83, 87, 88, 93, 96, 97, 99, 100). We hope to shed light on the linguistic components and communicative roles of imperative phrases in the designated verses by analyzing these data points. The dataset is devoted to analyzing speech acts in imperative sentences, with a particular focus on the locution component. Seven examples of imperative sentence patterns have been found in this dataset, and they appear in verses (29, 47, 88, 101). Through an analysis of these seven pieces, the study hopes to shed light on the subtleties of the locution aspect in the context of speech acts by exploring the linguistic properties and communicative roles of imperative phrases within the designated verses. There are gaps in the verse order that the researcher noticed when illocutionary and elocutionary speaking acts do not always correspond with the verse numbers. Certain illocutionary and perlocutionary speech acts in verse 15 are correlated with certain illocutionary speech acts in verses 9, 10, and 12. Moreover, the study reveals another imperative speech act structure that is purely locution-based. This careful analysis of Surah Yusuf's speech act structures advances our knowledge of the intricacies of the communication dynamics the book portrays. One of the study's limitations is that it only examined imperative speech acts, possibly ignoring other kinds of speech acts found in Surah Yusuf. Furthermore, the research ignores contextual factors that could affect speech acts in favor of focusing mainly on structural aspects. The non-linear alignment of elocutionary and illocutionary speech acts raises questions about the chronological development of communicative events. Furthermore, the analysis lacks a comparative dimension with other Quranic narratives, limiting the broader contextualization of findings. Future studies could improve the depth of knowledge in Quranic discourse analysis by examining different speech act types in greater detail and taking a contextualized approach that considers historical and cultural factors.

ACKNOWLEDGMENT

We genuinely thank every author for the knowledge, effort, and time invested in making this research successful. Your cooperative efforts have greatly influenced this study's quality and depth. We also want to thank the Master's Program in Arabic Language Education at UIN Sunan Gunung Djati Bandung for offering a supportive academic environment and priceless resources that have made this research endeavor a reality. The program's academic environment and support have been crucial to the accomplishment of

this project. In addition, we would like to sincerely thank the Editorial Team of Journal Ta'lim al-'Arabiyyah for their dedication to scholarly quality. We appreciate the chance they gave us to publish.

AUTHOR CONTRIBUTIONS STATEMENT

The contributions of each author to this research and the preparation of the journal article are delineated below: [AAA]: As the principal investigator, you were essential to the gathering and processing of the data. Their knowledge in these fields substantially contributed to the study's empirical base. In addition, AAA actively participated in the manuscript's drafting and revision to guarantee its consistency and adherence to academic standards. [IM]: Throughout the study process, IM gave a lot of direction, advice, and opinions. IM provided insightful advice during the study's inception and design stages. Their responsibilities included proofreading and offering constructive criticism during the manuscript's critical assessment, which improved the written work's overall quality. [AH]: As the research mentor, he was instrumental in forming the study's methodology and offering valuable advice regarding the choice of research techniques and overall study design. Their proficiency with research techniques had a significant impact on the validity and rigor of the study and helped to shape the conceptual framework of the publication.

REFERENCES

- Ahmad, A. R., & Hashimi, M. B. (2016). The Language of Dialogue in Surah Yusuf: A Sociolinguistic Analysis. *Journal of Linguistic and Literary Studies*, 7(2), 111–127. <https://doi.org/10.31436/jlls.v7i2.405>
- Akrom, M. (2014). Analisis Ketampanan Nabi Yusuf Dalam Perspektif Semiotika Al-Qur'an. *ARABIYAT: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 1(2), 223–236. <https://doi.org/10.15408/a.v1i2.1141>
- Amril, D., & Hafizzullah, H. (2020). Figur Nabi Yusuf AS Bagi Kaum Milenial Dalam Menghadapi Era 4.0. *Jurnal Ulunnuha*, 9(1), 49–62. <https://doi.org/10.15548/ju.v8i3.1182>
- Anggara, R. A., Asshiddiqii, S. H., Ridho, Muh. M. A., & Muhammad, H. N. (2023). Makna Al-Qamish Pada Kisah Nabi Yusuf dalam Al-Quran: (Kajian Tematik: Surat Yusuf). *Al Mubafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 3(1), 78–86. <https://doi.org/10.57163/almuhafidz.v3i1.66>
- Asyifah, N. (2022). Relasi Makna Antonimi dalam Al-Qur'an Surah Yusuf. *A Jamiy: Jurnal Bahasa Dan Sastra Arab*, 11(2), 407–418. <http://dx.doi.org/10.31314/ajamiy.11.2.407-418.2022>
- Aulia, Y. V. (2022). Mengungkap Makna “Abaqo” Nabi Yusuf dalam Al-Qur'an (Aplikasi Semiotika Roland Barthes Terhadap QS. As-Saffat: 140). *Jurnal Semiotika-Q: Kajian Ilmu al-Quran Dan Tafsir*, 2(1), 17–32. <https://doi.org/10.19109/jsq.v2i1.11445>
- Darmawan, D. (2016). Analisa Kisah Yusuf dalam Alquran dengan Pendekatan Hermeneutika. *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 1(1), 8–16. <https://doi.org/10.15575/al-bayan.v1i1.870>
- Dimiyati, M. A. (2019). *Asy-Syamil fi Balagh al-Qur'an*. Lisan Arabi.

- Fasieh, R., & Irwan, M. (2019). Analisis Unsur-Unsur Intrinsik pada Kisah Nabi Yusuf As dalam Al-Qur'an Melalui Pendekatan Kesastraan Moderen. *Jurnal Al-Ibrah*, 8(1), 93–107. Retrieved from <http://jurnal.umpar.ac.id/index.php/ibrah/article/view/23>
- Hanif, M. (2018). Kisah Nabi Yusuf Dalam Al-Qur'an; Kajian Stilistika Al-Qur'an Surah Yusuf. *AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya*, 2(2), 1–27. <https://doi.org/10.52266/al-afidah.v2i2.215>
- Hardiyanti, F., Abdussalam, A., & Sumarna, E. (2015). Nilai-Nilai Akhlak dalam Komunikasi Edukatif Ayah-Anak di dalam Al-Quran (Studi Tematis Terhadap Kisah Āzar-Nabi Ibrāhīm, Nabi Ibrāhīm-Nabi Ismā'il, Nabi Ya'qūb-Nabi Yūsuf). *Tarbany: Indonesian Journal of Islamic Education*, 2(2), 123–136. <https://doi.org/10.17509/t.v2i2.3449>
- Harimuddin S, M. (2022). Kisah Nabi Yusuf AS. sebagai Metode Pendidikan. *Action Research Literate*, 6(2), 87–93. <https://doi.org/10.46799/ar.v6i2.122>
- Hoithun Marro Dinillah, M. S. A. (2023). *Kisah Nabi Yusuf As Dan Zulaikeba Dalam Surat Yusuf Ayat 22-35 (Analisis Semiotika Roland Barthes)* [Skripsi, UIN KH Achmad Siddiq Jember]. Retrieved from <http://digilib.uinkhas.ac.id/17951/>
- Ibnuansyah, R., Baihaqi, Y., & Shomad, B. A. (2022). Solusi Efektif Pencegahan Hawa Nafsu Pada Kisah Nabi Yusuf dalam Al-Qur'an. *Ta'lim*, 4(2), 1–15. <https://doi.org/10.36269/tlm.v4i2.881>
- Ikhwan, I., & Sari, B. S. (2020). Representasi Palestina Dalam Kisah Nabi Yusuf Analisis Semiotik Puisi “Ana Yūsufu(n) Yā Abī” Karya Mahmud Darwis. *Metahumaniora*, 9(2), 207–223. <https://doi.org/10.24198/metahumaniora.v9i2.24895>
- Irwan, M. (2021). Makna Kontekstual Dialog Kisah Nabi Yusuf As Dalam Al-Qur'an. *Jurnal Al-Ibrah*, 10(2), 83–107. Retrieved from <http://jurnal.umpar.ac.id/index.php/ibrah/article/view/1367>
- Istantiani, M., & Utami, R. R. (2021). Relevansi Tokoh Yusuf dengan Karakter Pemimpin Demokratis: Kajian Filologi Serat Yusuf. *Kejawen*, 1(2), 100–115. <https://doi.org/10.21831/kejawen.v1i2.40379>
- Mahliatussikah, H. (2016). Analisis Kisah Nabi Yusuf Dalam Al-Quran Melalui Pendekatan Interdisipliner Psikologi Sastra. *Arabi: Journal of Arabic Studies*, 1(2), 75–89. <https://doi.org/10.24865/ajas.v1i2.13>
- Matswah, A. (2018). Pendekatan Kritik Naratif A.H. Johns terhadap Narasi Dialog dalam Surah Yusuf. *SUHUF*, 11(1), 145–162. <https://doi.org/10.22548/shf.v11i1.308>
- Maulana, A. (2020). Pengaplikasian Semiotika Dalam Kajian Islam (Studi Analisis Kisah Nabi Yusuf). *Jurnal Indo-Islamika*, 1(2), 197–207. <https://doi.org/10.15408/idi.v1i2.16647>
- Najiah, S., & Yurisa, P. R. (2019). *Kalam Insyā' Thalabi dalam Al-Quran Surat Yusuf (Studi Analisis Balaghah)*. 3, 510–528. Retrieved from <http://prosiding.arabum.com/index.php/semnasbama/article/viewFile/413/388>
- Norhidayati Rahmah, M. (2017). Model Komunikasi Interpersonal dalam Kisah Nabi Yusuf As. *Al-Hiwar: Jurnal Ilmu Dan Teknik Dakwah*, 4(6), 1–12. <https://doi.org/10.18592/al-hiwar.v4i6.1212>
- Nurdin, A. (2019). Etika Pergaulan Remaja dalam Kisah Nabi Yusuf As (Telaah Tafsir Tarbawi dalam Surat Yusuf Ayat 23-24). *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 1(3), 490–510. <https://doi.org/10.36671/andragogi.v1i3.69>

- Oktavia, Y., Wardani, R. W., Muassomah, M., & Muzakki, A. (2023). Tasybih dalam Alquran: Analisis Tasybih pada Segi Rukun dalam Surat Yusuf. *Hijai-Journal on Arabic Language and Literature*, 6(1), 46–59. <https://doi.org/10.15575/hijai.v6i1.18710>
- Pratama, O. P. (2017a). *Kesantunan Berbahasa: Prosa Bografi Kisah Nabi Yusuf Dalam Al-Qur'an* [Tesis]. UIN Syarif Hidayatullah.
- Pratama, O. P. (2017b). Tindak Tutur Santun Dalam Kisah Nabi Yusuf. *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 4(2), 227–254. <https://doi.org/10.15408/a.v4i2.6352>
- Purnama, R. F., & Sopyan, I. (2021). Kisah Nabi Yusuf dalam Al-Qur'an dan Alkitab. *Jurnal Online Studi Al-Qur'an*, 17(02), 265–285. <https://doi.org/10.21009/JSQ.017.2.06>
- Rahmah, S. A. Y. (2015). *Riwayat Nabi Yusuf As Putra Nabi Yakub As Di Negeri Kanaan: Kritik Teks Dan Tinjauan Kandungan Isi* [Skripsi, Universitas Pendidikan Indonesia]. Retrieved from <http://repository.upi.edu/18934/>
- Sholahuddin, M. Z. (2021). *Menyingkap Tabir Surat Yusuf (Dilengkapi dengan Kajian Lughah, Nahwu, Balaghah, Sejarah, Akidah, Fikih, Ushul Fiqih, Tasawuf, dan lain lain)*. Bariclana MQ Press.
- Suhendra, F. (2021). Kisah Dramatisasi Saudara-Saudara Nabi Yusuf As dalam Al-Qur'an dengan Pendekatan Teori Konspirasi. *Semiotika-Q: Jurnal Semiotika Al-Qur'an*, 1(1), 37–48. <https://doi.org/10.19109/jsq.v0i0.8986>
- Thobroni, A. Y. (2016). Pola Pendidikan Nabi Ya'qub A.S. Dalam Mendidik Nabi Yusuf A.S. Perspektif Al-Qur'an. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 2(2), 219–232. <https://doi.org/10.15642/pai.2014.2.2.219-232>
- Yusuf, M., & Solehuddin, S. (2023). Kajian Semiotika Jacobson terhadap Dialog Nabi Ya'qub dan Nabi Yusuf dalam Surat Yusuf. *Mashadiruna Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(1), 31–40. <https://doi.org/10.15575/mjiat.v2i1.23779>
- Zakaria, K., & Nordin, M. Z. F. (2021). Bahasa dan Kuasa: Analisis Wacana Bahasa Perundingan Nabi Yusuf AS dengan Saudara-Saudara Baginda. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 6(1), 662–670. <https://doi.org/10.53840/alirsyad.v6i1.194>
- Zulhelmi, A. (2021). Bahasa Al-Qur'an di dalam Surat Yusuf Mengatasi Kemerostan Akhlak Pemuda di Zaman Modern: Studi Analisis Menggunakan Metode Kisah Teladan Nabi Yusuf. *Proceedings ICIS 2021*, 1, 191–199. Retrieved from <https://jurnal.ar-raniry.ac.id/index.php/icis/article/view/12667>