A DISCOURSE ANALYSIS STUDY ON THE TRANSLATION OF AL-QURAN SURAH YUSUF

THESIS

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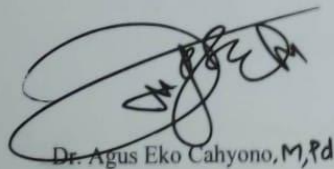NIM 16320069

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APPROVAL SHEET

This to certify that Fadhoilul Amri's thesis entitled **Fairclough's Three Dimensional Model used on the Qur'an English Translations of Surah Yusuf** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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MOTTO

مَنْ صَبَرَ ظَفِرَ

Succes In Life With Persitence

DEDICATION

I proudly present this thesis to my father (Sujono Jamaluddin Alm), my mother (Suhana), and my brothers (Fathol Bahri & Fisol Zuhri) that always give the motivation and support in finishing the thesis.

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All praise for the Almighty, Allah SWT, for guided and blessed me in accomplishing this thesis entitled *"A Discourse Analysis Study on The Translation of Al-Quran Surah Yusuf"*. *Sholawat* and *salam*, always be presented to our prophet Muhammad SAW, who has brought us from the darkness to the light part of Islam. I would like to deliver my deepest gratitude to many people who have supported me in completing this thesis successfully. Therefore, the researcher would like to extend the greates gratitude and the highest appreciation to:

1. Dr. Agus Eko Cahyono, M.Pd as my thesis advisor who always guides and helps me in conducting this thesis;
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Fadhoiul Amri

ABSTRACT

Discourse analysis is an analysis of the text, which is then linked to the social and cultural context. There are several Discourse Analysis approaches, one of which is formulated by Fairclough. However, Fairclough offers a three-dimensional model that investigates the relationship between socio-cultural dimensions in society through discourse. This research focuses on using three dimensions of Fairclough in the English translation of the Qur'an, especially Surah Yusuf. Two translators, Ali Yusuf and Dr. Mustafa Khattab, were used to analyze the research and present its findings.

The methodology used in this research is descriptive qualitative as a research design where the researcher is the leading research instrument for conducting research. In presenting the results of data analysis, the researcher presents them into two parts related to the formulation of the problem. The first analysis uses a three-dimensional model of Fairclough analysis, which has three stages in obtaining results: description, interpretation, and explanation. Here, using the three stages of discourse analysis of the Fairclough model, the researcher finds answers to the second formulation of the problem.

The findings show that 92 different word choices were used between the two translators. In addition, the researcher also found four unstructured grammar from Ali Yusuf's translation. In addition, in expressing the results of the linguistic level, the researcher also understands the interpretation of the verses which contain the journey of Yusuf after being thrown into the well and the release of Yusuf, who became a loyal employee of the King. Finally, the researcher obtained the ideology used by the two translators that the era of the published English translation of the Qur'an influenced differences in linguistic levels. Ali Yusuf was an English translator of the Koran in 1934, while Dr. Mustafa Khattab was in 2016.

ABSTRAK

Amri, Fadhoilul (2020) *Studi Analisis Wacana Penerjemahan Al-Quran Surah Yusuf.* Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Agus Eko Cahyono, M.Ed.

Kata Kunci: Tiga Dimensi Model, Terjemahan Bahasa Inggris, Ideologi

Analisis wacana merupakan analisis terhadap teks, yang kemudian dikaitkan dengan konteks sosial dan budaya. Ada beberapa pendekatan Analisis Wacana yang salah satunya dirumuskan oleh Fairclough. Fairclough menawarkan model tiga dimensi yang menyelidiki hubungan antara dimensi sosial budaya dalam masyarakat melalui wacana. Penelitian ini berfokus pada penggunaan tiga dimensi Fairclough dalam terjemahan bahasa Inggris dari Al-Qur'an, khususnya Surat Yusuf. Peneliti menggunakan dua penerjemah, yaitu Ali Yusuf dan Dr. Mustafa Khattab. Hal ini bertujuan untuk menganalisis penelitian dan mempresentasikan hasil penelitian.

Metodologi yang digunakan dalam penelitian ini adalah deskriptif kualitatif sebagai desain penelitian sebagaimana peneliti adalah instrumen penelitian utama untuk melakukan penelitian. Dalam menyajikan hasil analisis data, peneliti menyajikannya dua bagian yang berkaitan dengan rumusan masalah. Analisis pertama menggunakan model tiga dimensi analisis Fairclough, yang memiliki tiga tahapan dalam memperoleh hasil: deskripsi, interpretasi, dan penjelasan. Disini, dengan menggunakan tiga tahapan analisis wacana model Fairclough, peneliti menemukan jawaban atas rumusan masalah yang kedua.

Hasil penelitian menunjukkan bahwa terdapat 92 pilihan kata yang berbeda digunakan antara kedua penerjemah. Selain itu, peneliti juga menemukan empat tata bahasa tidak terstruktur dari terjemahan Ali Yusuf. Dalam mengungkapkan hasil tatanan linguistik, peneliti juga memahami tafsir ayat-ayat yang berisi tentang perjalanan Yusuf setelah dibuang ke dalam sumur dan keluarnya Yusuf yang menjadi pekerja setia Raja. Akhirnya, peneliti mendapatkan ideologi yang digunakan oleh kedua penerjemah tersebut bahwa era terbitnya terjemahan Al-Qur'an berbahasa Inggris mempengaruhi perbedaan tingkat kebahasaan. Ali Yusuf adalah seorang penerjemah Al-Quran bahasa Inggris pada tahun 1934, sedangkan Dr. Mustafa Khattab pada tahun 2016.

مستخلص البحث

أمري, فضائل (2020) استخدام نموذج ثلاثي الأبعاد لترجمة القرآن باللغة الإنجليزية بفيركلاف(Fairclough). البحث العلمي. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة مولانا مالك ابراهيم الإسلامية الحكومية مالانج. المستشار: الدكتورأجوس إيكو جاهيونو ، M.Ed.

الكلمات المفتاحية: نموذج ثلاثي الأبعاد ، ترجمة إنجليزية ، أيديولوجيا.

تحليل الخطاب النقدي هو التحليل المتعلق بين الاختلافات الاجتماعية والمجموعات الثقافية (فيركلاف). يحتوي تحليل الخطاب النقدي على عدة فروع يمكن أن تثري تطوير الإطار النظري. يؤسس فيركلاف نموذجًا ثلاثي الأبعاد يهدف إلى فحص الثقافة الاجتماعية في المجتمع باستخدام الخطاب (النص). يركز هذا البحث على استخدام فيركلاف لنماذج ثلاثية الأبعاد للترجمة الإنجليزية للقرآن وتحديداً على سورة يوسف.   استخدم هذا البحث مترجمين يعني للقرأن و للغة الإنجليزية المختلفين ليأكدا نتائج البحث.

يستخدم منهج البحث هذا منهجًا وصفيًا نوعيًا والباحث هو الأداة الرئيسية في إجراء البحث. و بعد, يقدم الباحث نتائج نتائج التحليل في جزأين للإجابة على مشاكل البحث. يستخدم التحليل الأول نموذجًا ثلاثي الأبعاد بفيركلاف باستخدام ثلاث خطوات للحصول على نتائج البحث ومناقشته. تتكوّن الخطوات الثلاثة من الوصف والتفسير والشرح. وكذا تستخدم الباحثة الخطوة الثالثة من النموذج ثلاثي الأبعاد للإجابة على مشكلة البحث الثانية.

بيّنت نتائج الدراسة أن هناك 92 من الألفاظ المختلفة التي استخدمها علي يوسف ودكتور مصطفى خطاب. ومن غير ذالك, وجد الباحث 4 تراكيب نحوية غير معيارية في ترجمة علي يوسف للقرآن. و مع الوجود النتائج من المستوى اللغوي التي توجد في البحث, يفهم الباحث أيضًا تفسير نص الآيات التي تحتوي على قصة حياة يوسف بعد أن ألقاه إخوانه في بئر حتى أطلق سراحه من السجن وأصبح أمانة الملك. ليس ذلك فحسب ، بل يمكن أيضًا العثور على أيديولوجية المترجمين الإنجليزية للقرآن.   تتأثر الاختلافات في استخدام المستويات اللغوية والتراكيب النحوية بالاختلافات في حياة المترجمين. نشر علي يوسف ترجمة إنجليزية للقرآن في عام 1934 ، بينما نشر دكتور مصطفى خطاب في عام 2016.

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CHAPTER I

INTRODUCTION

The research describes the perspective of the analysis which contains background of the study, problems of the study, objectives of the study, significances of the study, scope and limitations, definition of key terms, previous studies, and research methods.

A. Background of the study

Discourse analysis is a term many scholars use to encourage the set open-ended technique (Wiley & Sons: 2017). It means that through discourse analysis (DA), many scholars use the discourse analysis technique to enhance the framework. According to Wiley & Son, several discourse analysis techniques are provided: critical discourse analysis, conversation analysis, interactional analysis, variationist sociolinguistics, ethnography, corpus linguistics, social semiotics, and other qualitative and quantitative methods. Moreover, discourse analysis has different interpretations for scholars in different disciplines (Brown et al.: 1983). It represents if discourse is significant to evolve the linguistics field. However, Harper & Dave (2007) state that discourse analysis is a kind of umbrella that becomes a bridge under various approaches toward language study. Thus, discourse analysis can evolve the enlargement of linguistics study through technique analysis.

Jorgensen and Phillips (2002) describe the aims of discourse analysis to explore the area of many different social domains based on some types of study.

In other words, discourse analysis can assist the numerous application of research. Nevertheless, under the methodology of discourse analysis, the theories are significant. Brown and Yule (1983) define discourse analysis if not only a study that analyzes the syntax and semantics of linguistics branches. Besides, discourse analysis also analyzes the field of pragmatics. Meanwhile, critical discourse analysis (CDA) contributes to the scope of social problems that specify the role of discourse production and power abuse or dominance (Van Dijk: 2001). According to the discourse analysis, both scopes have some relevant issues.

Rogers (2005) states that DA and CDA differ from the other discourse analysis methods. Critical discourse analysis contains not only the description and interpretation of the text. It also includes an explanation of how and why discourse analysis works. However, critical discourse analysis is one among several techniques of discourse analysis. Therefore, in enhancing the field of discourse analysis, the 'critical' term will assist the further discussion about DA. The addition of 'critical' itself has the actual meaning from the ordinary parlance. Wodak (2001) claims that the 'critical' term is not taking the granted of some things, but it opens up the complexity. Moreover, 'critical' here does not represent the 'negative' skeptical discussion but proposes the alternatives part of being 'critical' (Billig: 2003). Thus, the researcher will use Discourse

Analysis instead of Critical Discourse Analysis as the umbrella without attaching its paradigm.

Some scholars set up the cross-disciplines of critical discourse analysis in the early 1990s based on Wodak & Meyer (2001). One the scholars that are Fairclough (1992), states that critical discourse analysis is an analysis that makes strange relationships between different social and cultural groups. In contrast, Flower (1996) argues that critical discourse analysis produces knowledge of exploitation and makes people aware of different perspectives of socio-cultural context regarding any discourse. According to its definition, critical discourse analysis brings the socio-cultural perspectives of discourses that unveil the hidden ideologies that contour the power relations. According to language, critical discourse analysis applies specific approaches to analyze the text, such as stylistic and textual features, which aim to find social relations and identities from a linguistic perspective (Carson: 1995). Thus, through text from a language, critical discourse analysis can assist in uncovering the relationship between power and inequalities enclosed in society.

However, some approaches of CDA based on Fairclough have existed under the concepts of critical discourse analysis. Fairclough (1992) states that critical discourse analysis is defined under the three-dimensional model, which contains text, discursive practice, and social practice. The further explanation of this concept results in how text is being analyzed.

Several previous studies of a three-dimensional model of Fairclough have been conducted to enhance the researcher doing the research. Haider and Gujjar (2021), Handayani et al. (2018), and Abdelwahab (2021) conducted a similar object of speech from the politicians. The researchers use the three-dimensional model of Fairclough's (1992) theory to reveal the speaker's descriptions, interpretation, and explanation in written text. Moreover, the researchers also reveal the power and ideology politicians use to control society. The findings show the different results from each ideology used by the politicians. While other previous studies also have been conducted using a similar theory but different objects.

Bezar et al. (2018) researched the study of critical discourse analysis using poems, while Danish and Tahir (2014) analyzed the other object of beauty advertisement of fairness cream. Those researchers are using the three-dimensional model of Fairclough to investigate the study's objects. However, although the researchers use a similar model to Fairclough, the findings are quite different. Bezar et al. also focus on revealing society's social structure and unequal power. In contrast, Danish and Tahir prefer to reveal the use of language and strategies the advertisers use to influence and exploit women.

According to the previous studies presented, the researcher will focus on analyzing using the similar theory of the three-dimensional model by Fairclough. Using the different objects, the researcher attempts to analyze the Qur'an English translation, specifically of Surah Yusuf. It is significant to research to enrich the framework of Fairclough's theory using another object.

Moreover, Fairclough (1993) states that socio-cultural perspectives of discourses can unveil the hidden ideologies that contour power relations. So that the researcher also used two Qur'an English translators, Ali Yusuf, and Dr. Mustafa Khattab, to reveal the power and ideology used in translating the Qur'an of Surah Yusuf.

B. Problems of the Study

According to the background of the study, the researcher found some problems those are:

1. How is the three-dimensional model of Fairclough applied to the English translation of Surah Yusuf in the Qur'an?

2. What is the ideology of the Qur'an English translator of Ali Yusuf and Dr. Mustafa Khattab according to the Surah Yusuf?

C. Objectives of the Study

Based on the background of the study, the aims of the study are formulated as follows:

1. To investigate the three-dimensional model of Fairclough that applied to the English translation of Surah Yusuf in the Qur'an.

2. To reveal Ali Yusuf and Dr. Mustafa Khattab's ideology according to the Surah Yusuf in English translation of the Qur'an.

D. Significance of the Study

The significance of the research aims to contribute to the critical discourse analysis (CDA) scope that focuses on the three-dimensional model of

Fairclough. Theoretically, this research enriches the power and social culture knowledge based on Qur'an using the leading concept theory of Fairclough. Moreover, through the three-dimensional model, the researcher also wants to provide the different comparison ideologies of two Qur'an English translators to interpret the literal meaning of Surah Yusuf in the Qur'an. Practically, this research is significant to be learned as it is one of the contributions toward critical discourse analysis of a three-dimensional model of Fairclough.

E. Scope and Limitations

The research focuses on the Fairclough (1992) theory known as the three-dimensional model. Not only that, but the researcher also provides the text description of the Qur'an English translation by two different translators, those are Ali Yusuf and Dr. Mustafa Khattab. Both translators contribute to assists translating Qur'an into English. Therefore, the researcher attempts to reveal the ideology of the translators using the Fairclough theory.

However, the researcher selects the specific Qur'an surah to conduct the research. Surah Yusuf was taken to be the primary data that will be analyzed using the three-dimensional model theory. There are three fundamental ways to use a three-dimensional model of Fairclough to reveal the relation between social culture and power through the text.

First, the text contains both spoken or written ideas that include visual images to explore the primary data and is known as the description. Second, the discourse practice production represents how text is produced, consumed,

and distributed. This exploration of the model is known as the interpretation. The third is a socio-cultural background called the explanation, which explains the relation between discourse and social and cultural reality. Thus, the research will focus on analyzing the research of critical discourse analysis, specifically under the three-dimensional model of Fairclough.

F. Definitions of Key Terms

Some key terms are provided in this research to make sure some words are understood. Here the researcher presents several key terms, those are:

1. Discourse Analysis: language trends through texts which connects the social and cultural contexts towards the text

2. Fairclough's Discourse Analysis: an analysis that makes strange relationships between different social and cultural groups.

3. Qur'an English translation: a holy textbook of Islam religion translated into English.

4. Surah Yusuf: the twelfth surah in the Qur'an that contains 111 verses that describe the journey of Yusuf's life.

G. Previous Studies

The researcher provides several previous studies in doing the analysis. The focus of the previous studies is to be more specific in using the three-dimensional model theory of Fairclough (1992). Firstly, the research of Haider and Gujjar (2021) researched the study of critical discourse analysis of Fairclough three dimensional model theory through the speech of Prime

Minister Boris Johnson. The research aims to analyze the use of impression markers, the central theme, and the description of the social and cultural implications. The results show if the speech of Prime Minister Boris Johnson contains hope and confidence among the masses. The research also uses idioms, euphemisms, historical references, informal words, and personal experiences. It aims to console his nation in an hour of stress.

Secondly, Handayani et al. (2018) research has been conducted on three-dimensional Fairclough through Donald Trump's political speech. The purpose of the research is to analyze and find out the delivering speech of Donald Trump. The methodology used is qualitative descriptive. Donald Trump's speech, the findings show that it contains meaning such as persuading, criticism, contrastive participant, power, authority, allusion, and claim.

Thirdly, the other previous study was conducted by Abdelwahab (2021). The research aims to reveal the ideology El-Sisi, the President of Egypt, behind the publishing of the speech that plays a role in shaping the mentality of Egyptians. The researcher used the three-dimensional model framework of Fairclough (2014a) to conduct the research. Besides, the theory of Halliday and Matthiessen's (2014) metafunctions of the systemic functional grammar (SFG) as a tool for the analysis. The results describe if the ideological orientations are affected and determined by the dominant social ideologies and the general orientation institutions in Egypt.

Fourthly, the previous studies of a three-dimensional model of Fairclough are conducted by Bezar et al. (2018). The focus of the research is on the exploration of William Blake's "Ah Sun-flower!" poem that leads to revealing the description and interpretation of Fairclough's theory. Besides, the researchers also analyze the explanation of the authority that describes the explanation in the field of social structure and unequal power relations of Blake's contemporary society. Furthermore, the findings show if this research provides the authoritative, repressive, and patriarchal ideology of the 18th century.

Fifthly, under the three-dimensional model of Fairclough, Danish and Tahir (2014) have conducted research in the field of beauty advertisement. The research aims to reveal the use of language in the fairness cream of 'Fair & Lovely' and the strategies used by the advertisers to influence and exploit women. The research focuses on representing the dominating ideology of beauty on women through advertisement. The findings show that the exploitation of women through advertisements contains different approaches, lifestyles, and texts. Moreover, the researcher found the ideology of forcing women to get everlasting beauty by using the products. Not only that, but the social actors also use specific structures and situations to highlight the stereotypes and control the mind to maintain power over the audience.

In conclusion, after exploring several previous studies of the three-dimensional model of Fairclough (1992), this research focuses on the analysis of Qur'an English translation. The researcher uses a similar framework but

enriches the data with the other objects. Furthermore, this research also analyzes the power and ideology used by the two Qur'an English translators, Yusuf and Dr. Mustafa Khattab, specifically toward Surah Yusuf.

H. Research Methods

The part of this discussion presents the methodology and steps in collecting and classifying the data. It contains the research design, instrument, data source, data collection, and analysis. Moreover, the research aims to investigate the three-dimensional model of Fairclough applied to Surah Yusuf in Qur'an English translation. Not only that, but the research also focuses on the power and ideology used by two different Qur'an English translators who are Ali Yusuf and Dr. Mustafa Khattab.

1. Research Design

The researcher used the descriptive approach to conduct the research in analyzing the three-dimensional model of Fairclough. This research uses qualitative descriptive methods to reveal the power and ideology used according to the Qur'an English translator of Ali Yusuf and Dr. Mustafa Khattab. However, this research uses the qualitative descriptive approach, so it does not construct the theory but proves the existing theory by providing the findings and discussion (Creswell: 2019).

2. Research Instrument

The primary instrument in conducting the research is the researcher itself. It is because the only researcher is analyzing to collect, identify, classify, and analyze the data. Using the three-dimensional model of Fairclough (1992), the researcher will investigate the Qur'an English translation of Surah Yusuf and reveal the power and ideology used by the two translators.

3. Data Source

The data will be obtained to be examined through the translation of Qur'an English translation specifically in Surah Yusuf. The data are the 111 verses of Surah Yusuf in the form of an English translation. The researcher uses two different translations that provide different data of Qur'an English translation. Here, the data was taken from online sources. The first Qur'an English translation by Ali Yusuf was taken from https://quranyusufali.com/12/. While the second translation of Dr. Mustafa Khattab was taken from https://wisemuslim.com/.

4. Data Collection

At this point, the researcher attempts to scrutinize the Qur'an English translation of Surah Yusuf by two different translators. Nevertheless, the researcher also wants to expose the power and ideology used by translators. Therefore, there are some stages in collecting the data to conduct the research.

Firstly, the researcher visited the website of the Qur'an English translation of Ali Yusuf and Dr. Mustafa Khattab. Then the data was downloaded from the researcher's computer file. English translation was chosen as the first requirement because the language is easily understood.

Secondly, the researcher focuses on the Qur'an English translation of Surah Yusuf. Furthermore, the data was divided into two parts: the journey of Yusuf (the content of Surah Yusuf) and some sequences of Yusuf's cases. It aims to investigate the three-dimensional model of Fairclough that applied to Surah Yusuf, especially in Qur'an English translations.

Lastly, the researcher also used Fairclough's perspective on power and ideology. The purpose is to reveal the use of ideology by two different Qur'an English translators.

5. Data Analysis

After collecting the data, the researcher analyzes the research using the three-dimensional model of Fairclough (1992). Some steps are provided to assist the researcher in doing the analysis. First, the researcher read all the verses of Surah Yusuf, both English translators. Then, the data are divided into two parts: the journey of Yusuf and some cases that happened to Yusuf.

Second, after getting the data suitable for the research, the next step is to analyze the data. The researcher uses the three-dimensional model of Fairclough (1992) to investigate the framework's application. At this point, there are three procedures for doing the analysis. As Fairclough states, the

model has three fundamental ways; the analysis starts by describing the data. This stage is known as the description, which includes the textual analysis of the data. It analyzes the linguistics level used in both translations, such as the vocabularies and structures. So the researcher will do the analysis using this first stage.

The second stage is the interpretation or popular to be known as the process analysis. In this part, the researcher analyzes the situational context to find the context of Surah Yusuf in English translations. Besides, the researcher also analyzes the text production to result in the implication of society. Moreover, the data is also being analyzed by seeing the word plays that very vital to understand the text.

The third stage is called the explanation. The last stage in scrutinizing the three-dimensional model of Fairclough (1992) regarding the Surah Yusuf is an English translation. The analysis contains the description and interpretation of Surah Yusuf. The researcher will choose some data that aims toward the social and cultural implications to society. Together with this part, the researcher will use the Fairclough power and ideology theory to reveal the ideologies used by the two different translators of the Qur'an in the form of English.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter contains of several related literatures which are; the theories of Discourse Analysis (DA) and Critical Discourse Analysis (CDA,) three dimensional model of Fairclough, power and ideology, and Surah Yusuf.

A. Discourse Analysis

There are many branches in the field of linguistics. Discourse is among many significant branches that many scholars have evolved. Shiaou-Yun (2015) argued that there are various ways to see discourse. Discourse itself comes from the Latin noun and is known as discurus. By means, discourse is "running to and fro" and "roaming about," which indicates communication. Meanwhile, Shiaou-Yun also stated that discourse represents the literal meaning of expressing and exchanging the ideas of the thought.

The other scholar, Gee (1999), describes if discourse is the sense of language in social interaction or conversation. Besides, he underlined that Discourse Analysis (DA) is a study of language that analyzes communication from its context. Gees mentioned six things in revealing the context based on the author's texts. Those are; the meaning and value of the material world's aspects; activities; identities and relationships; politics; connections; and semiotics. It shows how DA is significant in revealing the author's intention by delivering the text both in spoken and written ways.

Since there is considerable expertise in Discourse Analysis, Brian Paltridge (2012) gives his perspective on Discourse Analysis. According to him, Discourse Analysis investigates language trends through texts that connect the text's social and cultural contexts. Dealing with Discourse Analysis describes how language reflects different world views and understanding. The exploration under the Discourse Analysis cases will affect the participant interaction, which results from the social perceptions. Moreover, Discourse Analysis also discusses several personalities based on the perspective of seeing the world's views through text.

Meanwhile, Gee (1999) mentioned that Discourse is embedded in a medley of social institutions and often involves various "props" like books and magazines. It indicates not only a text of the author's idea, but Discourse can be criticized through the collection of books, magazines, journals, and many more. Moreover, Gee (1999) also stated is Discourse has no discrete boundaries. It is because people will always create a new discourse in history. So, any previous and latest discourse can be criticized using the Critical Discourse Analysis (CDA) to learn more about the relations between power, ideology, and social culture of the author's idea and perspective. However, the researcher will use Discourse Analysis instead of Critical Discourse Analysis as the umbrella without attaching its paradigm.

B. Three-Dimensional Model of Fairclough

Norman Fairclough (1989) is a scholar who enormously contributes to the CDA perspective. One among them is implementing a three-dimensional model

approach toward discourse analysis. These three models consist of analysis processes that are interrelated and linked with the other dimensions of discourse. It is including of the Descriptions, Interpretations, and Explanations.

Further explanations of a three-dimensional model by Fairclough are cited from Haider and Gujjar (2021), those are:

1. The Descriptions show how text and the formal properties of the text (including verbal and visual texts) are analyzed. It involves textual analysis.

2. The Interpretations are linked to how text and interaction are analyzed. It also represents how the text has been produced and consumed. By means, this part describes the production, interpretation, distribution, and consumption processes. Roger (2005) argued that the aspect of the interpretations of the three-dimensional model by Fairclough is concerned with how people interpret and reproduce or transform texts.

Fairclough's linguistic analysis of sociocultural discourse is commonly known as Inter-Textual Analysis. Some elements of Inter-Textual Analysis are lexical choices, syntactic patterns, grammar, and vocabulary analysis. More complex, it also discussed the other aspects of the analysis, such as coherence, cohesion, and text organization.

Haider and Gujjar (2021) argued that Fairclough stated under the approach of Textual Analysis as 'Critical Language Study.' The aim is to uncoil the discrimination of social relations and practices. In comparison, the purpose of the

analysis is to reveal the exploitation of the rights of the people with the use of language in society. Besides, the three-dimensional model analysis also aims to reveal the hidden patterns and structures of power and ideology in a text.

The power of speech or text is the gateway to the interaction between dialogue and sociality. Discourse power is essential to control the discourse context itself. Power has its acts as social influence, e.g., citizens whose social will determines a dominant force. Van Dijk (2006) stated that if ideology is essentially some "ideas," that is a belief system. An ideology theory requires a cognitive dimension capable of adequately accounting for the notions of belief and belief systems.

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                          Text

                DISCURSIVE
                PRACTICE (production,
                distribution,  consumption)

              Sosial practice
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According to Fairclough (1992), the concepts of critical discourse analysis as below are defined by a three-dimensional framework:

Munfarida (2014) notes that Fairclough provides a three-dimensional model which includes three areas for study: texts (talks, texts, visual images, or combinations of them) and speech-based practices, which include the generation and distribution of texts and cultural practices. The first element, a textual

approach that involves proper forms, including vocabulary, grammar, and a textual context, will evaluate the text. Every shape should be examined further by illustrating values.

Norman Fairclough describes analyzing the text using the three-dimensional model. These are the further explanations:

1. The first dimension, textual analysis, describes the analysis on the linguistics levels, such as vocabulary, grammar, and textual structures. It deals with the body of the text.

2. The second dimension, discursive analysis, is situational, where context and inter-textual are being analyzed. The elements of the situations include the participants, meanings, and understandings constructed in the text through linguistic choices. It takes the consideration of the immediate context of the text. It deals with interpreting a text according to the reader based on situational context and the standard features of the text.

3. The third dimension, social analysis, is how text is being analyzed toward the re-description of linguistics choices. It aims to scrutinize the relationship between power and ideology. Moreover, the primary purpose of the Explanations is to analyze some particular assumptions of cultures, ideologies, societies, and practices that can bring change and maintain the prevailing power relation (Fairclough, 1989). It takes the stage where text is analyzed by considering sociocultural practices to explore power relations.

C. The Ideology

People of different ideologies do not have different grammar, although the grammar they use sometimes varies a little. Sociocultural knowledge, including language, defines community and not ideological groups. In that case, left or right, socialist or neoliberal, racist or antiracist, would not speak or write very differently. This suggests that ideological differences are best sought in what people say rather than in how they say it.

In order to avoid the somewhat arbitrary procedure of discovery from a large number of ideologically varied textual and discourse structures, it would be more helpful to proceed in a more systematic and theory-driven manner. Thus, we have seen that ideologies often have polarized structures, reflecting competing or conflicting group memberships and categorizations within ingroups and outgroups.

Many studies have shown that ideological discourse often displays the following overall strategy of the ideological square: Emphasize our good things. Emphasize that they are bad things. De-emphasize our lousy stuff. De-emphasize their good points. This overall strategy can be applied at all levels of action, meaning, and form of text and speech.

What is valid for meaning or topic is also true for form or structure: we can enhance meaning in many ways by intonation or emphasis, visual or graphic means, word order, headlines, topicalization, repetition. The opposite will happen when we want to minimize our bad things. The horrible stuff about our nemesis –

like terrorist attacks – will make it to the front page, in big articles with big negative headlines, in emergency parliamentary debates, and so on. In other words, there is a systematic way of examining discourse at various levels when looking for ways in which ideology is (not) expressed or enacted in the discourse: Whenever meaning is associated with good things, it will tend to be associated with the ingroup of speakers, and all other traits Discourse structure can be used to emphasize this meaning. Moreover, the reverse will be valid for Others, Opponents, or Enemies. In addition to the general strategy, a composite of positive self-presentations and negative presentations of others, ideological discourse structures can emerge as expressions of other underlying ideological structures and not only as expressions of polarized relations between (opposite) ideological groups. Thus, if people speak as members of a group, in 'we' terms, positively evaluate their actions, norms, and values, and defend their group's resources or other interests, then such talk is usually ideological as well. Again, this is usually true for the meaning or context of discourse, but how meaning is expressed and primarily persuasively conveyed, of course, also involves many formal aspects of grammar, discourse, and conversation.

D. The Discourse of Al-Quran

Al-Quran saves consequences to be studied as a scientific product. Is it reckless to consider the Al-Quran as a discourse structure that may be studied and constructed as a scientific product? This treatment seems to be widely misinterpreted, with an attitude that desecrates the Al-Quran. However, it is necessary to review the attitude of rejecting the reality of the Al-Quran as a

discourse. It is undeniable that the Al-Quran is approached as a rich scientific epistemic.

Instead of desacralizing the Al-Quran, according to the author, rejecting the Koran as a set of values containing rich theoretical information narrows the opportunity for the Koran to open itself more broadly. This effort shows a person's attitude in interacting with the Al-Quran. The placement of the Al-Quran as a book rich in wisdom is one more respect and attitude that shows recognition of its majesty.

Al-Quran must be read as a reality in a dimension that allows discourse to be created. Borrowing Muhammad Arkoun's term in introducing the possibility of scientific construction through divine messages, Arkoun assumes the necessity of the reality of the Al-Quran as a discourse (Al-Quran as a Discourse).
(Arkoun, 1994: 36)

Reading the Al-Quran as a discourse provides logical consequences for reading the Koran in modernity. When the current scientific tagline is encompassed by multidimensional interrelatedness, the Al-Quran will be able to be read in its quality as a discipline that can be linked to one another.
Today's social sciences and natural sciences are incessantly in dialogue with the Al-Quran. It is among these dialogues that the Koran is part of an alternative discourse that enlivens these scientific disciplines. It has been a long time since the mecca of centralized scholarship in the west or western-center has been the concentration of worldviews for almost five centuries.

However, after entering a new chapter covering increasingly broad scientific progress, the courage of Muslim scholars studying from the west is now actively stepping into new history in the Muslim world. Muslim scholars are increasingly unlocking the Al-Quran, which has long been closed. Starting from Egypt, with the primary movers Muhammad Abduh, Jalalludin Al-Afgahi, and Rashid Ridha, the fear and dogma of sacredness that shackled Muslims gradually widened their eyes.

It is through this intellectual tradition that Muslims open Pandora's box. Get rid of worn-out dogmas that stop the progress of ijtihad and revive the spirit of Iqra, which has long been buried by blind fanaticism and misguided dogmas.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter contains the finding of the research and discussion. There are two comparison of Qur'an English translation of Surah Yusuf through the three-dimensional model of Fairclough. The results aim to reveal the power and ideology toward the social culture and practice represented by Firclough.

A. Findings

The primary data of this research is the English translations of Surah Yusuf in the Qur'an. Ali Yusuf and Dr. Mustafa Khattab provide two English translations. Here, the researcher uses two different Qur'an English translations to compare the vocabulary since both translators were not born in a similar era and reveal the power and ideology used by the translators toward the Surah Yusuf in the form of English. The researcher also used the theoretical framework of the three-dimensional model by Fairclough (1992) to assist in the analysis.

There are three stages in doing the analysis. The researcher used the three steps of a three-dimensional model of Fairclough, which are textual analysis (first dimension), discursive analysis (second dimension), and social analysis (third dimension). The text of Surah Yusuf's verses was selected and categorized according to some events of Yusuf. Those are the journey of Yusuf being an outcast from his family and the life after Yusuf was founded. Furthermore, there are 23 data analyzed using the three-dimensional model of Fairclough. The total

verses from the first section are about 17 data from verses 19 to 35. Thus, the analysis of the data are provided below:

1. Datum 1 (verse 19)

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥٓ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌۚ وَأَسَرُّوهُ بِضَٰعَةًۚ وَٱللَّهُ عَلِيمُۢ بِمَا يَعْمَلُونَ ١٩

Ali Yusuf English translation:

Then there came a caravan Of travelers: they sent Their water-carrier (for water), And he let down his bucket (Into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed his As a treasure! But God Knoweth well all they do!

Dr. Mustafa Khattab English translation:

And there came some travelers. And they sent their water-boy who let down his bucket into the well. He cried out, "Oh, what a great find! Here is a boy!" And they took his secretly 'to be sold' as merchandise, but Allah is All-Knowing of what they did.

Both translations use simple language and short sentences to convey a narrative. Furthermore, both translations include religious vocabulary and are structured to emphasize the importance of the person being found. However, MK translation includes more detail about the boy's fate (Yusuf), who is taken "secretly 'to be sold' as merchandise," which gives the story a darker, negative tone.

Here, according to the language used by Ali Yusuf (AY) and Dr. Mustafa Khattab (MK), the researcher found seven different vocabularies in both Qur'an English translations. To mention the people who found Yusuf, AY translated *"... a caravan of travelers..."* while MK used *"...some travelers"*. Besides, both translators used different words from the one who took the

water into the well. AY preferred to translate using "*...water carrier*". Nevertheless, MK used "*...water-boy*". It was also founded that AY used "*...a fine young man,*" and MK stated "*...a boy*" to define Yusuf as a guy who lived in the well. Even both translators described the finding of Yusuf in a different way. AY used "*a treasure,*" and MK used "*merchandise.*"

Moreover, the researcher found the use of different word choices to express the travelers found Yusuf. AY used, "*Ah there! Good news!...*" and MK used, "*...what a great find!*". Here, the translators also stated the different word choices to translate how Yusuf would be sold to the master in the city. AY asserted, "*they took him secretly 'to be sold'...*" and MK "*they concealed...*". Lastly, the researcher found that AY and MK represented God differently. AY chose "*...God Knoweth...*" while MK translated "*...Allah is All-Knowing...*" where the meaning of both translations is similar, that is, God will know what His creatures did.

Both translations position the reader as someone who taught a lesson about the importance of treating others respectfully and kindly. However, MK has a more overtly moralistic message, using "Allah" and suggesting that those who mistreat others will be punished.

The translations reflect the values of Islam, which emphasize the importance of compassion, justice, and respect for others. Not only that, MK also reflects broader social structures and power relations, such as the history of slavery and the exploitation of vulnerable individuals for economic gain.

2. Datum 2 (verse 20)

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُواْ فِيهِ مِنَ ٱلزَّٰهِدِينَ ٢٠

Ali Yusuf English translation:

The (Brethren) sold him For a miserable price, -- For a few dirhams counted out : In such low estimation Did they hold him !

Dr. Mustafa Khattab translation:

They later sold him for a cheap price, just a few silver coins-only wanting to get rid of him.[440]

Both translations use specific terms to describe the price paid for the person being sold (Yusuf), with AY using "*a few dirhams*" and MK using "*a few silver coins.*" Besides, both translations also use language to suggest that the price paid did not reflect the person's actual worth, with AY using the phrase "*In such low estimation Did they hold him!*" and MK using the term "*cheap.*"

Based on the data, the researcher got some different vocabularies used by AY and MK. There are five dissimilarities in word choice. AY used "*The (Brethren)*" and MK "*They*" to define the people who wanted to sell Yusuf. Then, AY also stated "*miserable price*" and MK "*cheap price*" to describe the number to sell Yusuf as a servant. Also, to emphasize bargaining with Yusuf to the buyer, AY, and MK translated the words "*in such low estimation*" and "*only.*"

Additionally, AY used the vocabulary of "*few dirhams,*" and MK used "*few silver coins*" to interpret the thing about how to buy Yusuf (currency). Lastly, the researcher found that both translators used other word choices in translating the term cutting Yusud from theirs. AY used "*hold,*" while MK used "*get rid of.*"

The translations position the reader to view the person's sale negatively, with AY using the term "*miserable*" and MK using the phrase "*wanting to get rid of him.*" The use of language in both translations suggests that the seller (caravan/traveller) did not value the person (Yusuf) being sold and was motivated by selfish or exploitative interests.

Both translations reflect broader societal structures and power relations that contribute to the devaluation and exploitation of certain individuals. The mention of specific types of currency, such as dirhams and silver coins, provides contextual information about the economic value of the person being sold. However, the translations also reflect a history of slavery and economic exploitation, which perpetuated unjust systems and caused immeasurable harm to specific groups of people.

3. **Datum 3 (verse 21)**

وَقَالَ ٱلَّذِي ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِي مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢١

Ali Yusuf English translation:

The man in Egypt Who bought him, said To his wife: "Make his stay (Among us) honorable: Maybe he will bring us Much good, or we shall Adopt him as a son." Thus did We establish Jospeh in the land, That we might teach him The interpretation of stories (And events). And God Hath full power and control Over His affairs ; but most Among mankind know it not.

Dr. Mustafa Khattab translation:

The man from Egypt[441] who bought him said to his wife, " Take good care of him, perhaps he may be useful to us or we may adopt him as a son." This is how We established Yusuf in the land, so that We might teach him the interpretation of dreams. Allah's Will always prevails, but most people do not know.

Both translations share many similarities in terms of their content and structure. They both tell the story of Y being sold into slavery and how he ended up in Egypt, where he was taken care of by a man and his wife. However, the translations both mention the man and his wife discussing the possibility of adopting Yusuf and teaching him various skills, including the interpretation of dreams. They both also acknowledge the power of God in determining Yusuf's fate. However, there are some differences in the phrasing and language used in each translation, such as the use of the word "honorable" in the first text and "useful" in the second text.

From the data, as described, the researcher found several different vocabularies in translating the verses of Surah Yusuf. AY used the words "*Make him stay (Among us)*" to describe how the wife of the Minister should take care of Yusuf properly. While MK used, "*Take a good care of him.*" The translators also defined how Yusuf someday will positively impact the Minister in different ways. AY used the words "*bring us much good,*" while

MK used the other way, "*be useful.*" The other word choices in translating how God will teach Yusuf something great were different. AY preferred to use "*of stories (events),*" while MK was "*of dreams.*" Lastly, the researcher found that the way both translators used different vocabularies in translating God exists. AY used "*Hath full power and control,*" and MK "*prevails.*"

The AY's translation places more emphasis on the idea of establishing Yusuf in the land, while the MK's translation emphasizes the possibility of Yusuf being useful to the man and his wife. The first translation also uses more religious language, such as "*God hath full power and control over His affairs,*" while the second text uses more secular language, such as "*Allah's will always prevails.*" These differences may reflect different discourses and ideologies at play in the cultures in which these texts were produced.

The translations reflect the values and beliefs of the cultures in which they were produced. The AY's and MK's translation comes from the Quran, which is a foundational text of Islam. The translations reflect different cultural and religious traditions and may be interpreted differently by people from different cultural and religious backgrounds. The differences in language and emphasis may also reflect cultural differences in the ways in which these stories are told and valued.

4. **Datum 4 (verse 22)**

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ٢٢

Ali Yusuf English translation:

When Yusuf attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

Dr. Mustafa Khattab translation:

And when he reached maturity, We gave him wisdom and knowledge. This is how We reward the good-doers.

At the textual level, both sentences express a similar idea - that Yusuf was given power/knowledge/wisdom when he reached maturity and that this is a reward for doing right/good. The structure of the sentences is slightly different, with AY's translations which is emphasizing the reward aspect *("thus do We reward those who do right")*. In contrast, MK's translation emphasizes maturity (*"And when he reached maturity"*).

Based on the data, there are three different word choices in translating the verse. AK used the words "*attained His full manhood*" while MK "*reached maturity*" to define the age of Yusuf. Besides, the translators also used another vocabulary to define what God gave to Yusuf. AK stated "*power and knowledge,*" while MK "*wisdom and knowledge.*" Lastly, the researcher also found other different translations of representing a good guy. AY used "*who do right,*" while MK "*good-doers.*"

At the discursive level, both translations reflect the Islamic belief that God rewards good deeds. However, AY's translation emphasizes power as a reward, which can be interpreted as a reference to the idea of leadership and responsibility that comes with maturity. MK's translation, on the other hand,

emphasizes wisdom, which can be interpreted as a reference to the importance of knowledge and education in Islam.

At the social level, both translations reflect the values and beliefs of the Islamic faith. The emphasis on the reward for good deeds is a central tenet of Islam. The idea of maturity and acquiring knowledge as a reward for good deeds reflect the importance of education and personal growth in Islamic culture. However, the difference in emphasis between power and wisdom in the two texts may reflect different interpretations or cultural emphases within the broader Islamic community.

5. Datum 5 (verse 23)

وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَّ قَالَ مَعَاذَ ٱللَّهِ إِنَّهُۥ رَبِّي أَحۡسَنَ مَثۡوَايَّ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ٢٣

Ali Yusuf English translation:

But she in whose house He was, sought to seduce him From his (true) self: she fastened The doors, and said: "Now come, thou (dear one)!" He said, "God forbid! Truly (thy husband) is my sojourn agreeable! Truly to no good Come those who do wrong!"

Dr. Mustafa Khattab translation:

And the lady, in whose house he lived, tried to seduce him. She locked the doors 'firmly' and said, "Come to me!" He replied, "Allah is my refuge! It is 'not right to betray' my master, who has taken good care of me. Indeed, the wrongdoers never succeed."

In terms of textual analysis, both translations have similar content and structure. The translation also depicts a woman who tries to seduce the protagonist, who resists her advances and emphasizes the importance of doing

what is right. The translations of AY and MK also include similar details, such as the woman locking the doors to prevent the protagonist from leaving and the protagonist invoking a higher power for protection. However, the two translations have some minor differences in wording and phrasing.

At this point, the researcher found six different vocabularies to translate the verse. To describe Zulaikha's trial temptation, AY used "*sought to*" and MK "*tried to.*" Besides, in the scene where Zulaikha attempts to seduce Yusuf in a room, the translators use the other word choice. AY used "*fastened*" and MK "*locked.*" Furthermore, Zulaikha also ordered Yusuf to be near to her, and AY described it as "*Now come, (thou dear one)!*" while MK, "*Come to me!*". Otherwise, Yusuf rejected the order of Zulaikha, which was translated differently. AY used "*God Forbid!*" and MK used "*Allah is my refuge!*".

Furthermore, Yusuf realized the lousy situation and explained if it was a rule to obey the master. Thus, the translation by AY referred to "*sojourn agreeable*" and MK to "*not right to betray my master.*" Lastly, the data showed that Yusuf knew an excellent servant should not do the wrong thing. Thus, the words were described with AY as "*no good come those who do wrong*" and MK as "*the wrongdoers never succeed.*"

Regarding discursive analysis, both translations involve power dynamics and gender relations. AY portrays the woman as the aggressor and the man as the victim of her seduction, whereas MY is more neutral in depicting the woman's behavior. However, in both translations, the man is portrayed as

morally upright and steadfast in his beliefs, reinforcing traditional gender roles and values.

Regarding social analysis, both translations reflect their respective societies' cultural values and beliefs. AY comes from a Muslim religious text and emphasizes the importance of resisting temptation and staying true to one's values. However, MK, a modern English translation, also emphasizes the importance of doing what is right, but in a more general sense. Both translations also reflect patriarchal values that place men in positions of authority and women in subordinate roles.

6. Datum 6 (verse 24)

وَلَقَدْ هَمَّتْ بِهِۦ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ٢٤

Ali Yusuf English translation:

And (with passion) Did she Desire him, and he would Have desired her, but that He saw the evidence Of his Lord: thus (Did We order) that We might turn away from him (All) evil and shameful deeds: For he was one of Our servants, Sincere and purified.

Dr. Mustafa Khattab translation:

She advanced towards him, and he would have done likewise, had he not seen a sign from his Lord.[442] This is how We kept evil and indecency away from him, for he was truly one of Our chosen servants.

Both translations share similar subject matter, as both describe a situation in which a woman desires a man, but the man can resist the temptation due to the guidance of his Lord. The vocabulary and syntax used in both translations

are similar, with the second text paraphrasing the first in a slightly simpler form. However, both translations also use language to avoid "evil and indecency" and emphasize the man's status as a servant or chosen one of God.

According to the data, the researcher found several points in translating the verse. Both translators use two-word choices. AY used "*he saw the evidence of his Lord*" and MK "*had he not seen a sign from his Lord*" in translating how God warned Yusuf. The other vocabularies used by AY and MK were "*one of Our servants, sincere and purified*" and "*truly one of our chosen Servants*" to define how good Yusuf was.

The discursive analysis of both translations reveals a common theme of self-control and righteousness. Then, both translations present the man as having a strong sense of morality and a commitment to obeying the will of God. On the other hand, the woman is depicted as motivated by desire and passion. It represents portrayed as an opposing force that must be resisted.

Both translations reflect the social values and norms of the time and culture in which they were written. Avoiding temptation and practicing self-control is a common theme in many religious traditions, and both translations mirror this value. Additionally, both translations reflect the patriarchal nature of the society in which they were written. The woman is depicted as subservient to the man. Meanwhile, the man is portrayed as having authority and power. The translations also reflect the importance of faith and obedience to God, an essential aspect of many religious traditions.

7. Datum 7 (verse 25)

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

Ali Yusuf English translation:

So they both raced each other To the door, and she Tore his shirt from the back: They both found her lord near the door. She said: "what is the (fitting) punishment for one who formed an evil design against Thy wife, but prison Or a grievous chastisement?"

Dr. Mustafa Khattab translation:

They raced for the door and she tore his shirt from the back, only to find her husband at the door. She cried, "What is the penalty for someone who tried to violate your wife, except imprisonment of a painful punishment?"

Both translations describe the same event where the woman tears the man's shirt in a situation where they are caught alone together by the woman's husband. The main difference between the two translations is the choice of words and phrasing.

Based on the translations, there are different translations from both translators. AY used *"(fitting) punishment,"* while MK used "*penalty*" to describe the sanction for the one who does a bad thing. Furthermore, AY used "*formed an evil design,*" and MK used "*tried to violate*" to define the charge toward Yusuf, who tried to seduce Zulaikha. Lastly, the researcher found how AY and MK translated the scene of Zulaikha and ordered the best sanction to execute Yusuf. AY used "*a grievous chastisement,*" while MK used "*punishment.*"

The two translations convey different discursive messages. AY uses more formal and religious language, referencing punishment and evil design. On the other hand, MK uses more straightforward language, focusing on the act of violating someone's wife and the punishment that should be given.

Both translations describe a situation that is considered taboo in many cultures - being alone with someone else's spouse. The social implications of this situation are reflected in the woman's immediate concern for punishment in both translations. AY shows a religious context and highlights the importance of following God's commandments and avoiding evil deeds. Meanwhile, MK uses more secular language but still conveys that violating someone's spouse is a severe offense that deserves punishment.

8. Datum 8 (verse 26)

قَالَ هِيَ رَٰوَدَتْنِي عَن نَّفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ٢٦

Ali Yusuf English translation:

He said: "It was she That sought to seduce me- From my (true) self." And one Of her household saw (this) And bore witness, (thus):- "If it be that his shirt Is rent from the front, then Is her take true, And he is a liar!

Dr. Mustafa Khattab translation:

Yusuf responded, "It was she who tried to seduce me." And a witness from her own family testified: "If his shirt is torn from the front, then she has told the truth and he is a liar.

Both translations follow a similar structure, where a man (Yusuf) is accused of infidelity and responds by blaming the woman. A witness provides

a criterion for determining the truth of the matter based on the physical evidence of the man's shirt. However, there are differences in the specific wording of the texts.

From the data, as described, both translators used different word choices. There are three vocabularies found. AY used "*household,*" and MK used "*witness*" to translate the one who sees the problems between Yusuf and Zulaikha. Besides, it was explained by the household as a witness to the truth of the occurrence. AY stated "*is rent*" and MK "*is torn*" to describe how the shirt was the evidence of what was the actual occurrence. Lastly, the researcher found that AY and MK translated the one saying the true one through "*take true*" and "*the truth.*"

The two translations include defensive discourse by the accused man (Yusuf), who tries to shift the blame to the woman. The witness's statement in both translations is an example of forensic discourse, which aims to establish the truth. However, the wording of the witness's statement is different in the two translations.

Both translations are situated in a specific social context where infidelity is a serious offense. The men's responses are attempts to save their reputations and social status. Besides, the witnesses' statements are attempts to protect the honor of the women and their families. The criterion for determining the truth of the claim is based on the physical evidence of the torn shirt, which reflects society's social norms and values. However, the translations also reveal power

dynamics between men and women in society, where women are often blamed for the actions of men.

9. Datum 9 (verse 27)

وَإِن كَانَ قَمِيصُهُ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّـٰدِقِينَ٢٧

Ali Yusuf English translation:

"But if it is that his shirt Is torn from the back, Then is she the liar, And he is telling the truth!"

Dr. Mustafa Khattab translation:

But if it is torn from the back, then she has lied and he is truthful."

The translations provide a criterion for determining the truth of an accusation of infidelity based on the physical evidence of the man's shirt. AY means that if the shirt is torn from the back, the woman is the liar. Meanwhile, MK translates that the woman has lied if the shirt is torn from the back. However, MK is more concise and direct than AY, which uses archaic language ("if it be that") and a more complex sentence structure.

Moreover, this data showed the different vocabularies used by the translators. Here, there are two highlights of the translations. AY used "*is she the liar,*" and MK used "*she has lied*" to define the one saying the untruth. Besides, AY also used "*he is telling the truth,*" and MK used "*he is truthful*" to describe the one telling the fact.

Both translations are examples of forensic discourse focused on establishing facts and determining the truth. The discourse is structured

around determining the truth of the claim and providing evidence to support it. The evaluative discourse in both statements reflects a judgment about the truthfulness of the parties involved.

The two translations are situated in a specific social context where infidelity is a serious offense. The criterion for determining the truth of the claim is based on the physical evidence of the torn shirt, which reflects society's social norms and values. The translations also reveal the power dynamics between men and women in society, where women are often blamed for the actions of men. Furthermore, the translations may also reflect gendered assumptions about how men and women typically engage in sexual relationships.

10. Datum 10 (verse 28)

فَلَمَّا رَءَا قَمِيصَهُ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ٢٨

Ali Yusuf English translation:

So when he saw his shirt that it was torn at the back (Her husband) said: "Behold! It is a snare of you women! Truly mighty is your snare!

Dr. Mustafa Khattab translation:

So when her husband saw that Yusuf's shirt was torn from the back, he said 'to her', "This must be 'an example' of the cunning of you 'women'! Indeed, your cunning is so shrewd!

The two translations are similar in that they both refer to the tearing of Yusuf's shirt at the back. However, they differ in the language and wording used. AY refers to the shirt as a "*snare,*" while MK describes it as an "*example of the cunning*" of women.

According to the data, the researcher found two different verse translations. It refers to the word choice of both translations. AY used "*Behold,*" and MK used "*This must be 'an example' of*" to explain how the right thing should come. Besides, the other words found were from AY, "*snare,*" and MK, "*cunning,*" to describe the entrapment of Zulaikha.

The translation of AY can be seen as placing blame on women for Yusuf's predicament, as it refers to their "*snare*" and implies that they are deceitful. In contrast, MK is more specific in assigning blame, as it attributes cunning to the woman. Besides, both translations suggest a distrust or suspicion of women, but the MK is more overt in its sexism.

The translations of AY and MK reflect the patriarchal society in which they were written, where men held more power and women were often viewed as inferior or untrustworthy. AY's translation use of "*you women*" suggests a collective blaming of women as a group. Meanwhile, MK's translation attribution of cunning to the woman in question suggests a desire to isolate and punish an individual woman for her actions. However, both translations mirror a society where men held more power and women were often viewed with suspicion or mistrust.

11. Datum 11 (verse 29)

يُوسُفُ أَعْرِضْ عَنْ هَٰذَاۚ وَٱسْتَغْفِرِي لِذَنۢبِكِۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِئِينَ٢٩

Ali Yusuf English translation:

"O Yusuf, pass this over! (O wife), ask forgiveness For thy sin, for Truly Thou hast been at fault!"

Dr. Mustafa Khattab translation:

O Yusuf! Forget about this. And you 'O wife'! Seek forgiveness for your sin.[443] It certainly been your fault."

The two translations convey a similar message of forgiveness and asking for repentance. Furthermore, both translations use imperative sentences to address the characters, but there are differences in the wording. AY uses the phrase "*pass this over*" instead of "*forget about this,*" and the MK adds the phrase "*It certainly been your fault*" to emphasize responsibility. So, both translations are brief and to the point.

Here, the researcher found some different word choices translated by both translators. When the Minister finds his wife did the wrong thing to seduce Yusuf, he attempts to ask Yusuf not to be mad at his wife. AY used "*pass this over!*" while MK used "*Forget about this!*" to represent the word. Besides, AY also used "*thou,*" and MK used "*you*" to describe the pronoun of the wife of the Minister.

The first translation of AY uses the term "*O wife*" to address the character, while the second translation of MK uses "*you 'O wife.'*" However, MK also adds the phrase "*O Yusuf!*" at the beginning, addressing both characters directly. The use of direct address creates a more personal and intimate tone, implying a sense of closeness between the characters.

The translations reflect Islam's cultural and religious values of forgiveness and repentance. Ask for forgiveness is an essential aspect of Islamic teachings, and both texts reflect this value. Additionally, the roles and expectations of men and women are highlighted, with the husband taking a more forgiving and understanding stance and the wife being held responsible for her actions.

12. Datum 12 (verse 30)

وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ٣٠

Ali Yusuf English translation:

Ladies said in the City: "The wife of the (great)' Aziz Is seeking to seduce her slave From his (true) self: Truly hath he inspired her With violent love: we see She is going astray."

Dr. Mustafa Khattab translation:

Some women of the city gossiped. "The Chief Minister's wife is trying to seduce her slave-boy. Love for him has plagued her heart. Indeed, we see that she is clearly mistaken."[444]

Concerning textual scrutiny, both translations have equivalent implications and essence. They both recount an incident where a woman, the spouse of a notable figure, endeavors to entice her slave boy. The contrast in phrasing arises mainly because of the use of specific words to express a comparable notion.

According to the data, four different word choices are used by translators. AY used "*Ladies,*" and MK used "*Some women*" to define the number of women. While AY stated "*is seeking*" and MK "*is trying*" to describe the deed of Zulaikha towards Yusuf. Furthermore, AY used the word "*inspired*" to incorrectly interpret Zulaikha's characteristic of loving Yusuf. Besides, MK

used "*plagued.*" Lastly, the researcher found AY and MK translated the wrong deed of Zulaikha into "*evidently going astray*" and "*clearly mistaken.*"

The two translations employ distinct language to express their meaning. AY utilizes more sophisticated language, including "*Ladies said in the City*" and "*The wife of the (great) Aziz,*" while MK employs more casual speech, such as "*Some women of the city gossiped*" and "*the Chief Minister's wife.*" However, AY also uses elaborate language, such as "*Truly hath he inspired her with violent love.*" In contrast, MK employs more straightforward language to communicate the same concept.

From a societal standpoint, both translations reflect their respective societies' cultural mores and values. In the first translation of AY, the act of a high-status woman attempting to seduce her slave is viewed as scandalous and immoral, indicating the rigid moral and social codes of the depicted society. In contrast, the second translation of MK employs the term "*gossip,*" implying that discussing and circulating rumors about others' private lives is prevalent in that society.

13. Datum 13 (verse 31)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ٣١

Ali Yusuf English translation:

When she heard of their malicious talk, She sent for them and prepared a banquet for them: she gave each of them a knife : and she said (to Yusuf) "come out before them." When they

saw him, thy did extol him, and (in their amazement) cut their hand: they said, "God preserve us! No mortal is this! This is none other than a noble angel!.

Dr. Mustafa Khattab translation:

When she heard about their gossip,[445] *she invited them and set a banquet for them. She gave each one of knife, then said 'to Yusuf', "Come out before them." When they saw him, they were so stunned 'by his beauty' that they cut their hands,*[446] *and exclaimed, "Good God! This cannot be human; this must be noble angel!"*

The two translations share many similarities in terms of the vocabulary and sentence structures used. However, there are some differences in the wording of the sentences. The second translation of MK has additional information about the reason for the banquet and the women's reaction to Yusuf's beauty. Besides, both translations use direct speech to convey the reactions of the women.

Based on the data, translators use six-word choices to translate the verse differently. AY used the word "*malicious talk*" and MK "*gossip*" to describe the rumor about Zulaikha. Not only that, but AY also used "*sent,*" and MK used "*invited*" to define the invitation of Zulaikha to the ladies. Furthermore, AY stated, "*prepared,*" and MK "*set a banquet*" to interpret the plan to revenge the ladies who gossiped about Zulaikha. The researcher also found AY translated "*extol (in their amazement)*" and MK "*stunned 'by his beauty'*" to bear a meaning of the amazement of the ladies toward Yusuf's beauty. While AY used "*said*" and MK "*exclaimed*" to translate how the ladies spoke to Yusuf. Lastly, the data showed if AY used "*No mortal*" and MK "*cannot be human*" to describe what Yusuf looks like.

The discourse in both translations is focused on the women's reaction to Yusuf's appearance. The discourse is characterized by admiration and amazement. In both translations, the women use religious language to express their admiration for Yusuf. They refer to him as a noble angel or someone who is not human. Furthermore, the discourse in both translations portray Yusuf as an object of desire and fascination.

The social context of the two translations is similar. The women in both translations are from the city and are familiar with each other. They are also familiar with the wife of the chief minister. Moreover, the chief minister's wife in both translations is portrayed as a powerful woman who can command the attention of her guests. Thus, the social analysis of both translations suggests that the women in the city are prone to gossip and are easily influenced by rumors.

14. Datum 14 (verse 32)

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ٣٢

Ali Yusuf English translation:

She said: "There before you Is the man about whom Ye did blame me! I did seek to seduce him from His (true) self but he did Firmly save himself guiltless! And now, if he doth not My bidding, he shall certainly Be cast into prison, and (what is more) be of the company of the vilest!"

Dr. Mustafa Khattab translation:

She said, "This is the one for whose love you criticized me! I did try to seduce him but he 'firmly' refused. And if he does not do what I order him to, he will certainly be imprisoned and 'fully' disgraced."[447]

Both translations share a similar context and content, where a woman defends herself against accusations of attempting to seduce a man. The first translation of AY uses more formal language and structure with longer sentences, while the second of MK is more informal with shorter sentences and contractions. However, both translations use direct speech to convey the woman's message.

Here, the researcher highlighted the different vocabularies in translating the verse. AY used the word "*blame*" to define how Zulaikha explained why she could fall into Yusuf and be gossiped about. While MK used "*criticized.*" Furthermore, AY used "*save himself guiltless,*" and MK used "*refused*" to describe the words from Zulaikha when Yusuf rejected her seduction. Also, AY stated "*bidding*" and MK "*order*" to interpret Zulaikha's instruction toward Yusuf. However, AY used "*Be cast into prison*" and MK "*be imprisoned*" to define the punishment if Yusuf accepted the seduction of Zulaikha. Lastly, AY explained the place of the people who did a wrong thing based on the verse into "*the company of the vilest,*" while MK used "*disgraced.*"

AY translation presents the woman's message in a more forceful and threatening tone, using words like "*certainly*" and "*vilest*" to emphasize the

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consequences of not following her orders. In contrast, MK translation t is more matter-of-fact in its tone, presenting the consequences without using such strong language.

Both translations reflect a patriarchal society where women are judged and criticized for their actions while men are given more leniency. The woman in both translations is seen as the one who has done wrong and requires defending herself. The first translation's use of power and control over the man reflects the societal norms of the time.

15. Datum 15 (verse 33)

قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ٣٣

Ali Yusuf English translation:

He said: "O my Lord! The prison is more to my liking than that to which they invite me: Unless thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

Dr. Mustafa Khattab translation:

Yusuf prayed, "My Lord! I would rather be in jail than do what they invite me to. And if you do not turn their cunning away from me, I might yield to them and fall into ignorance."

Both translations convey that Yusuf prefers imprisonment to fall into ignorance and sin. However, there are some differences in the wording and phrasing of the two translations. The first translation of AY uses more formal and archaic language, such as "*O my Lord!*" and "*Thou turn away their snare,*" while the second translation of MK uses more simple and more

modern language, such as "*My Lord!*" and "*their cunning.*" Additionally, the second translation is more direct in conveying Yusuf's message.

Based on the data, the researcher found five different vocabularies used by translators in translating the verse. AY used "*my liking than,*" and MK used "*rather be*" to interpret Yusuf's wants. In comparison, AY translated "*thou*" to define the God for who Yusuf prayed. While MK used "*you.*" Also, AY stated "*snare*" and MK "*cunning*" to describe the Zulaikha's seduction.

Furthermore, AY translated "*inclined*" to explain his willingness of Yusuf to confront the seduction. While MK used "*yield.*" Lastly, Yusuf's hope in God was translated into "*join*" by AY. By contrast, MK used "*fall into.*"

Both translations express the same meaning and intention: Yusuf's determination to resist temptation and stay true to his beliefs. The first translation of AY, however, emphasizes Yusuf's piety and devotion to God by using more religious language, such as "*O my Lord!*" and "*join the ranks of the ignorant.*" Meanwhile, the second translation of MK focuses on Yusuf's preference to avoid wrongdoing and imprisonment.

The language used in both translations reflects the cultural and social context in which they were written. The first translation, formal and archaic, is typical of religious translations and poetry in Arabic, which often uses traditional and elevated vocabulary to convey religious ideas. On the other hand, the second translation uses more modern language, reflecting the influence of contemporary speech and writing styles. Thus, both translations

emphasize the importance of resisting temptation and staying true to one's beliefs, a common theme in many religious and moral teachings.

16. Datum 16 (verse 34)

فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٤

Ali Yusuf English translation:

So his lord hearkened to him (In his prayer), and turned away from him their snare: verily He heareth and knoweth (All things).

Dr. Mustafa Khattab translation:

So his Lord responded to him, turning their cunning away from him. Surely He is the All-Hearing, All-Knowing.

In both translations, the main idea is that God responded to Yusuf's prayer and protected him from the snares of his enemies. The structure and language used in both translations are similar, using simple sentence structures and emphasizing God's omniscience and omnipotence. Besides, the second translation of MK uses slightly different phrasing, but the meaning and intention remain the same.

The researcher found four differences in translators' translations based on the verse. AY used "*hearkened*" and MK "*responded*" to interpret the responses of God. AY also translated "*snare*" to describe seduction. While MK used "*cunning*." Also, AY used "*verily*" and MK "*surely*" to explain God's power. Lastly, AY described the characteristic of God as "*heareth and knoweth*" and MK as "*All-Hearing, All-Knowing*."

The discourse in both translations centers around the theme of divine intervention and protection. Religious language and concepts are prominent, with references to prayer and God's attributes. However, the discourse emphasizes the power and benevolence of God and Yusuf's reliance on Him for protection.

The social context surrounding both translations is religious, with both translations originating from Islamic scripture. Furthermore, the translations reinforce the importance of prayer and faith in God's protection, central Islamic belief tenets. Additionally, the translations strengthen the idea that God rewards those who remain steadfast in their faith and resist temptation.

17. Datum 17 (verse 35)

ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُاْ ٱلْأٓيَـٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ٣٥

Ali Yusuf English translation:

Then it occurred to the men, after they had seen the Signs, (That it was best) To imprison him for a time

Dr. Mustafa Khattab translation:

And so it occurred to those in charge, despite seeing of all the proofs 'of his innocence', that should be imprisoned for a while.[448]

The two translations share the same core meaning - that Yusuf was imprisoned for some time. However, there are some differences in wording and phrasing between the two. The first translation of AY states that the men decided to imprison Yusuf after seeing the signs. In contrast, the second

translation of MK emphasizes that the men in charge saw all the proofs of Yusuf's innocence before deciding to imprison him.

Based on the data, the researcher found several different vocabularies related to the verse. AY used "*men*" and MK, "*those in charge,*" to define the imprisoned guy who was Yusuf. While AY also translated "*signs*" to define the hint from God toward Yusuf. While MK translated it into "*the proofs of 'his innocence.'*" Furthermore, the researcher found that AY used "*for a time*" and MK used "*for a while*" to describe the duration of Yusuf being imprisoned.

The first translation of AY portrays the decision to imprison Yusuf as straightforward and practical. The men simply saw the signs and decided imprisonment was the best action. On the other hand, the second translation of MK implies that the decision to imprison Yusuf was not based on reason or evidence but rather on the biases and motives of those in charge. Despite seeing all the proof of Yusuf's innocence, they still chose to imprison him.

Both translations depict a situation where those in power can imprison someone based on their judgment. However, the second translation of MK adds an element of injustice to the situation by highlighting that Yusuf was imprisoned despite being innocent. It suggests a societal issue of injustice and corruption, where people in power may abuse their authority for personal gain.

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Furthermore, the second section of the data describes the back of Yusuf from the prison. Five verses contain verses 50 to 55. The total data are about 6. Thus, the data were obtained as below:

18. Datum 18 (verse 50)

وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِي قَطَّعْنَ أَيْدِيَهُنَّۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ٥٠

Ali Yusuf English translation:

So the king said : "Bring ye him unto me." But when the messenger came to him, (Yusuf) said : "Go thou back to thy lord, and ask him, 'what is the state of mind of the ladies who cut their hands'? for my lord is certainly well aware of their snare."

Dr. Mustafa Khattab translation:

The King 'then' said, "Bring him to me." When the messenger came to him, Yusuf said, "Go back to your master and ask him about the case of the women who cut their hands. Surely my Lord has full knowledge of their cunning."

The two translations have similar content and structure, with minor differences in wording and phrasing. The first translation of AY is written in a more formal and archaic style, while the second translation of MK is written in modern language. However, both translations follow a narrative structure, describing the events leading up to Yusuf being brought before the king. The main point of both translations is Yusuf's request for the messenger to ask the king about the women who cut their hands, which shows his awareness of their cunning.

According to data 18, three different translations are used by both translators. AY used "*thy lord*" and MK "*your master*" to define the King of Al-'Aziz. Also, AY translated "*the stated of mind*" to describe the charge confronted by Yusuf in prison. While MK used "*the case*." Lastly, AY also used "*my lord is certainly well aware*" and MK "*surely my lord has full knowledge*" to explain Yusuf's King of Al-'Aziz in knowing the charge toward Yusuf.

The first translation of AY uses more formal and religious language, using "*O my Lord*" and "*Thou*" to address God. It creates reverence and piety, emphasizing Yusuf's faith and devotion. Meanwhile, the second translation of MK uses more casual language, with "*Surely*" and "*full knowledge*" conveying a similar message in a more modern tone. Hence, both translations show Yusuf's intelligence and strategic thinking, as he deflects attention away from himself by redirecting the messenger's focus to the women's situation.

The first translation of AY is from the Quran, a religious translation in Islam, and is part of the story of Yusuf. The translation reflects the cultural and religious values of the Islamic faith, emphasizing the importance of faith and God's guidance. The second translation of MK is a modern interpretation of the same story and reflects a more secular worldview. However, both translations show Yusuf as a wise, just person who uses his knowledge and cunning to navigate difficult situations.

19. Datum 19 (verse 51)

قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٥١

Ali Yusuf English translation:

(The king) said (to the ladies): "what was your affair when ye did seek to seduce Yusuf from his (true) self?" the ladies said: God preserve us ! no evil. Know we against him! Said the 'Aziz's wife: "Now is the truth manifest (To All) : it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtous)

Dr. Mustafa Khattab translation:

The King asked the women, "What did you get when you tried to seduce Yusuf?" They replied, "Allah forbid! We know nothing indecent about him." Then the Chief Minister's wife admitted, "Now the truth has come to light. It was I who tried to seduce him, and he is surely truthful.

Both translations are accounts of a conversation between a king and a woman who had tried to seduce Yusuf. In both translations, the women deny any wrongdoing initially. However, the first translation of AY contains 'Aziz's wife confesses that the truth is revealed. While the second translation of MK, the Chief Minister's wife admits to her wrongdoing. Besides, both translations use direct speech and quotations to convey the words of the women and the King.

Here, the researcher found eight different word choices used by the translators. AY used "*said*" and MK, "*asked*" to translate how the King talked to the ladies of the witness. Besides, AY also used "*what was your affair*" and MK's "*what did you get*" to define the charge for the ladies toward Yusuf.

Also, AY described the truth event from the ladies seducing Yusuf into "*did seek*" while MK into "*tried to.*" Moreover, the translators used different vocabularies in translating the confession of the ladies. AY used "*preserve*" and MK "*forbid.*"

Other word choices have been found in defining the deed of the ladies toward Yusuf. AY translated into "*No evil know we against him*" and MK into "*We know nothing indecent about him.*" Furthermore, Zulaikha also added a confession, and AY translated it into "*the true manifest,*" and MK "*admitted.*" However, Zulaikha also described the actual event of seducing Yusuf. AY used "*sought to*" to translate the action of Zulaikha, while MK used "*tried to.*" Lastly, AY translated "*those who are (ever) true (and virtuous)*" and MK "*surely truthful*" in defining Yusuf's truth event.

The discourse in both translations centers around the theme of truth and honesty. The King is trying to solve the problem between Yusuf and the women. However, the women deny any wrongdoing. In both translations, it is only after one of the women confesses that the truth is revealed. Furthermore, the discourse in both translations also highlights the power dynamic between the King and the women. The King is in a position of authority and is questioning the women, who are more vulnerable.

The translations are part of religious scriptures and reflect the social values of the time. The translations depict a patriarchal society where women are expected to be subservient to men. Furthermore, the power dynamic between

the King and the women reinforces this social order. Additionally, the women's denial of any wrongdoing could reflect the societal expectation that women should be pure and virtuous. However, the fact that one of the women confesses to trying to seduce Yusuf could be interpreted as a critique of this societal expectation, suggesting that women are also capable of wrongdoing. Overall, the translations reflect the social norms and values of the time they were written.

20. Datum 20 (verse 52)

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِي كَيْدَ ٱلْخَآئِنِينَ٢٥

Ali Yusuf English translation:

"This (say I), in order that He may know that I have never been false to him in his absence, and that God will never guide the snare of the false ones.

Dr. Mustafa Khattab translation:

From this, Yusuf should know that I did not speak dishonestly about him in his absence, for Allah certainly does not guide the scheming of the dishonest.

Both translations convey a similar message of the speaker's honesty and integrity towards Yusuf. The first translation of AY emphasizes the speaker's (the King) belief that God will not guide the schemes of the dishonest. In contrast, the second translation of MK emphasizes that Allah does not guide the scheming of the dishonest. However, the first translation of AY also suggests that the speaker wants Yusuf to know they have never been false to him in his absence.

According to the data, there are four highlights of the different word choices from the translators. AY used "*never been false*" to describe Zulaikha's backbiting toward Yusuf. While MK used "*did not speak dishonestly*." Besides, AY also used "*never guide*" in translating God's action for the creature who did not do a good thing, and MK used "*does not guide.*" Furthermore, AY translated "*snare*" and MK "*scheming*" in defining the deed of the one who did an evil action. Lastly, the researcher found different word choices describing the one who did the evil action. AY used "*the false ones*," while MK "*the dishonest.*"

The two translations use religious language and appeal to a higher power to reinforce the speaker's honesty and integrity. Using "God" and "Allah" implies a moral and ethical dimension to the speaker's words. Moreover, the repetition of the idea that a higher power will not guide dishonesty and scheming suggests a warning against such behavior. Besides, the first translation of AY also implies that the speaker (the King) wants to reassure Yusuf of their trustworthiness and loyalty.

The use of religious language and references to a higher power suggest that these translations were likely written for a religious audience. The emphasis on honesty and integrity also suggests a moral or ethical dimension to the translation. Furthermore, the idea that God or Allah will not guide the scheming of the dishonest implies a sense of justice and punishment for those who act deceitfully. Thus, in both translations, the speaker (the King) is

portrayed as trustworthy and loyal, which may be valued qualities in the religious community.

21. Datum 21 (verse 53)

وَمَآ أُبَرِّئُ نَفْسِيٓ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ٥٣

Ali Yusuf English translation:

"No do I absolve my own self (of blame): the (human) soul Is certainly prone to evil, unless my lord do bestow His Mercy: but surely My Lord is Oft-Forgiving, Most Merciful."

Dr. Mustafa Khattab translation:

And I do not seek to free myself from blame, for indeed the soul is eve inclined to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful."

In both translations, the speaker (Yusuf) acknowledges the inclination of the human soul towards evil and does not seek to free themselves from blame. However, the two translations mention the mercy of the Lord and how it is only through His mercy that one can avoid succumbing to evil. The main difference in the textual analysis is the word "*prone*" in the first translation of AY and "*inclined*" in the second translation of MK.

Based on the data, there are four highlights of the different vocabularies translators use. AY used "*absolve*" and MK "*to free myself*" in translating Yusuf's statement about getting free from prison. Also, AY used "*prone*" to describe the characteristics of humans close to evil action. While MK used "*inclined.*" Moreover, AY translated the exception in avoiding the evil action of humans into "*unless*" and MK in "except." Lastly, AY also used "*Oft-*

Forgiving, most merciful" and MK "*All-Forging, Most Merciful*" in describing God's power.

Both translations reflect a sense of humility and a recognition of one's weaknesses. The speakers (Yusuf) admit that they are not perfect and have made mistakes. They also acknowledge that it is only through the mercy of the Lord that they can resist the inclination toward evil. It reflects a sense of religious devotion and a belief in the power of God to guide one toward righteousness.

The translations show the cultural and religious values of the society in which it was written. However, both translations come from religious translations and reflect the belief in the power of God to guide individuals toward righteousness. The emphasis on humility and self-awareness reflects a cultural value of modesty and humility. The concept of seeking mercy from God reflects the importance of personal responsibility and accountability in this society.

22. Datum 22 (verse 54)

<div dir="rtl">

وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ٥٤

</div>

Ali Yusuf English translation:

So the king said: "bring him unto me; I will take him specially to serve about my own person, therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!

Dr. Mustafa Khattab translation:

The King said, "Bring him to me. I will employ him exclusively in my service." And when Yusuf spoke to him, the King said, "Today you are highly esteemed and fully trusted by us."

The two translations present different word choices and sentence structures, although they convey the same meaning. The first translation of AY uses archaic language and longer sentences, while the second of MK uses more modern and shorter sentences. However, both translations use the imperative voice to convey the King's orders and adjectives to describe Yusuf's new position.

Here, the researcher found four different vocabularies used in translating the verse. AY used "*take*" to define the King's decision to ask Yusuf to work with him. While MK used "*employ*." Also, AY also used "*specially*" and MK "*exclusively*" in describing the personal requirement for Yusuf to work with the King. Moreover, AY translated into "*to serve about my own person*" and MK "*my service*." It explains the specific job of Yusuf toward the King. Lastly, AY used "*Be assured this day, Thou art, before our own Presence, With rank firmly established, And fidelity fully proved!*" to describe the trust of the King in Yusuf. While MK used, "*Today you are highly esteemed and fully trusted by us.*"

The first translation of AY emphasizes the King's authority and connection to Yusuf by saying he will serve "*about my own person.*" It also emphasizes Yusuf's worthiness for the position by saying that his "*rank (is) firmly established, and fidelity fully proved!*" In contrast, the second

translation of MK emphasizes the King's willingness to employ Yusuf exclusively and his trust in Yusuf's abilities by saying that he is "*highly esteemed and fully trusted by us*."

The archaic language in the first translation of AY suggests that it may be from an older source, while the modern language in the second translation of MK suggests a more recent source. However, both translations depict a society with a strong central authority in the form of a king, who can grant positions of power and trust to individuals. Hence, the translations also highlight the importance of loyalty and trust in these positions.

23. Datum 23 (verse 55)

<div dir="rtl">

قَالَ ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ ٱلْأَرْضِّ إِنِّي حَفِيظٌ عَلِيمٞ٥٥

</div>

Ali Yusuf English translation:

Yusuf said: set me over the store-houses of the land: I will indeed guard them, as one that knows (Their importance)."

Dr. Mustafa Khattab translation:

Yusuf proposed, "Put me in charge of the store-houses of the land, for I am truly reliable and adept."

The two translations are very similar in terms of their content and structure. Furthermore, both translations refer to Yusuf requesting to be put in charge of the storehouses of the land. It is because due to his reliability and knowledge of their importance. The main difference between the two translations is how the request is phrased.

The first translation of AY, Yusuf says, "*Set me over the store-houses of the land,*" which is a more direct and assertive way of making the request. He also emphasizes his commitment to guarding the storehouses as someone who knows their importance. Meanwhile, the second translation of MK, Yusuf "proposes" to be put in charge of the storehouses, which is a more polite and less forceful way of making the request. He also states that he is "*truly reliable and adept,*" emphasizing his competence rather than his commitment to guarding the storehouses.

Based on the data, the researcher highlighted the different vocabularies used in translating the verse. AY used "*Set me over*," while MK "*Put me in charge*" in explaining the demand for Yusuf to get the specific division of his work. Not only that, but AY also used "*guard*" to define his responsibilities toward the job. MK translated in another way into "*truly reliable.*" Lastly, Yusuf explained the ability of his expertise in this job. AY translated using "*knows (their importance),*" while MK "*adept.*"

The discursive features of the two translations are similar in that both use declarative sentences to make a statement or request. However, the tone and mood of the two translations differ. The first translation of AY is more severe and urgent as Yusuf emphasizes his commitment to guarding the storehouses. Meanwhile, the second translation of MK is more polite and respectful as Yusuf proposes his idea.

The social context of the two translations is different due to their language and cultural background. The first translation of AY is a translation of a verse from the Quran, which is a religious translation in Islam. While the second translation of MK is a modern English translation of the same story. However, the two translations also differ in formality, with the first being more formal and traditional due to its religious context and the second being more informal and modern. Overall, both translations convey the same message and are similar in content and structure but differ in language, tone, and cultural context.

A. Discussion

According to the classification of the data and analysis, the researcher applied the three-dimensional model of Fairclough (1992) to the Qur'an English translations of two different translators. The researcher used Ali Yusuf (AY) and Dr. Mustafa Khattab's (MK) translations to compare the texts' context. Furthermore, the researcher used the specific Surah in Qur'an, Surah Yusuf, which contains power and ideology verses. There are 23 verses selected from 111 verses of Surah Yusuf. The research was divided into two parts of verses. The first part contains the journey of Yusuf after being thrown into a well by his brothers. The second part is the set free of Yusuf from prison.

In analyzing the data, the researcher compares the two translations of AY and MK in revealing the three-dimensional model based on Surah Yusuf.

English translations are used to ease the analysis of the research. However, the researcher used several steps in analyzing the data to expose the findings. First, the text's description results from 92 different word choices of the vocabulary found by both translators. Furthermore, the researcher also found four unstructured grammar translations of AY.

From the description of the data, there are 23 data of the verse of Surah Yusuf in English. The researcher found that the total vocabularies used between AY and MK are about 92. Furthermore, some structures according to the verses had been found in another way. AY uses five complicated structures in translating the verse. The data are provided in data 3, 7, 12, and 14.

Data 3 contains verse 21, which states the structure of "*Make his stay (Among us) honorable: Maybe he will bring us Much good. Or we shall adopt him as a son*". Compared to MK, the structure is organized well. It was translated into "*Take good care of him, perhaps he may be useful to us, or we may adopt him as a son.*" Data 7 shows the AY structure of verse 25. The translation is "*What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?*". By contrast, MK used a simple structure of "*What is the penalty of someone who tried to violate your wife, except imprisonment of a painful punishment?*".

Furthermore, data 12 show a complicated structure used in verse 30. AY translated it into "*Truly hath he inspired her with violent love: we see she is evidently going astray.*" Nevertheless, MK simplified it into "*Love for him has plagued her heart. Indeed, we see that she is clearly mistaken*". The last data,

14, verse 32, contains two complicated structures used by AY. The first structure is "*There before you is the man about whom ye did blame me!*" while the second one is "*And now if he doth not my bidding, he shall certainly cast into prison, And (what is more) Be of the company of the vilest!*". On the contrary, MK uses a simple structure: "*This is the one for whose love you criticized me!*" and "*And if he does not do what I order him to, he will certainly be imprisoned and disgracefully*."

The second step is known as the interpretation. Here, the researcher is classifying the data into some parts to understand the selected verses of Surah Yusuf. The two Qur'an English translations of Surah Yusuf explain the journey of Yusuf in his manhood age. The sequence of Yusuf's experiences is described well, from being thrown by the travelers until Yusuf becomes the truthful employee that serves the King exclusively.

According to the data, the researcher found that God (Allah), through the verse of Surah Yusuf, shows His power attributes. Also, the researcher marked some translations of AY and MK as representing the attributes of God. It is explained how God gave a sign for Yusuf, keeping the bad away from Yusuf, hearing the prayer of Yusuf, showing his power to give a reward for Yusuf, and many more. AY and MK used almost similar translations. Besides, AY used the past simple to describe the attributes of God. The researcher found in data 1 and 16 that God is the Knowing and Hearing. AY used "God Knoweth well" and "*He Heareth and Knoweth.*" Meanwhile, MK translated the present

participle or gerund into "*Allah is All-Knowing*" and "*He is the All-Hearing, All-Knowing*."

Moreover, the researcher also found God's attributes through the phrases in the verses that show His nature. The data are provided in data 3, 4, 11, and 21. AY and MK used different words to describe God's nature. In data 3, both translations of AY and MK show the translation of "*And God Hath full power and control*" and "*Allah's Will always prevails*." It represents if God is superior. AY used two different adjectives to describe God, while MK used a more straightforward vocabulary.

The other God's attributes were founded inside the verses. God is Merciful and Forgiving. The researcher provides several data according to the verse of Surah Yusuf, where the translators use some phrases through the events. Data 4 showed that God is Merciful. AY and MK used one different diction to represent God's giving to Yusuf. Those are "We gave him Power and knowledge" and "*We gave him wisdom and knowledge.*" The adjectives word 'power' and 'wisdom' were used in translating the character of Yusuf. Those differences still make a similar interpretation. The power that God gave Yusuf will result in his wisdom mentality.

Furthermore, God is Forgiving, which means He always forgives the sin of His creatures. The researcher found data 11 and 21 of AY and MK translation describing God's nature of the Forgiving. In data 11, both translations define the attributes of God in action. Meanwhile, data 21 showed God's nature in

the adjectives. AY and MK used different translations, whereas MK provided simple translations rather than AY. MK translated data 11 and 21 into "*And you 'O wife'! Seek forgiveness for your sin.*" and "*my Lord is All-Forgiving, Most Merciful.*" However, AY used a different word choice but did not change the meaning. Those are "*(O wife), ask forgiveness For thy sin*" and "*My Lord is Oft-Forgiving Most Merciful.*"

Lastly, the final step is the explanation that reveals the pros and anti according to the English Qur'an translation of AY and MK. Furthermore, Van Dijk's (2006) theory about Discourse and ideology states that meaning is associated with good things. Thus, the data show that AY and MK are leaning toward the pros of Yusuf and emphasize the good things.

There are 12 data pros of the analysis to Yusuf in the Qur'an English translation of AY and MK. Those are data 1, 3, 4, 5, 6, 8, 9, 13, 14, 15, 22, and 23. However, those data revealed how AY and MK use favorable terms and vocabulary to represent the good things about Yusuf. Such as, *"power and knowledge", "wisdom and knowledge", "one of our chosen servants", and "one of our servants, sincere and purified"*.

On the other hand, AY and MK also leaned the anti toward the wife of King Aziz, who seduced Yusuf. Furthermore, AY and MK used negative terms and vocabulary to show the wife's characteristics. Such as, *"sought to seduce him"* and *"she desire him"*. However, according to Van Dijk (2006), the anti emphasized how bad things occurred based on any discourse.

From the data, the researcher found nine anti English translations of AY and MK representing bad things toward the wife. At the same time, some data includes the datum that reveals how the town's women gossiped about the wife and Yusuf. Those data are on data 2, 5, 6, 7, 10, 11, 12, 14, and 19.Moreover, MK also used the structure of grammar compared to AY. It takes no effort to understand the translations of MK. Undoubtedly, the differences in word choices and structure grammar were influenced by the era of both translators. AY was the first English translator of the Qur'an in 1934. Meanwhile, MK just published the translations of the Qur'an in 2016. Therefore, some significant differences exist in word choices and structures used by AY and MK.

In summary, this research differs from the other study, providing a new object to be analyzed. However, according to the research, the selected verse of Surah Yusuf proves that through the story of Yusuf, the reader can learn if God is the best planner. As His creature, we should obey the rules and avoid evil way. Telling the truth will assist anyone in getting a good way. Although no good will come to those who need it, God will save His creatures and reward them at another time.

Moreover, the data show how the power of someone with a 'position' can significantly impact society. It represents if anyone should be responsible for doing the jobs. Thus, using the three-dimensional model of Norman Fairclough (1992) will assist the readers in understanding the texts more.

In using the Qur'an as the main object to be analyzed, the readers will not only know the meaning of the verses. The textual analysis will assist readers in knowing how both AY and MK used different translations (structure and vocabulary) but still provided a similar meaning and concept. More than that, the readers can understand the discursive part that explains the interpretation of the text. The verse used in this research, Surah Yusuf, gives many values through the stories. Also, the readers can know how God (Allah) will assist His creatures because He has many attributes. Hence, the reader will know the social impact through the Surah Yusuf in Qur'an that power controls the situation. That is why people with power should be wise in using their abilities.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter contains the conclusion of the analysis. Furthermore, the recommendations are provided according to the findings and discussions.

A. Conclusion

This research is a Discourse Analysis of surah Yusuf. However, the researcher uses a three-dimensional theory model of Fairclough (1992). The research focused on applying the three-dimensional model through Qur'an English translations of Surah Yusuf. It aims to investigate the model of Fairclough, which contains three stages. This research also uses two translators, Ali Yusuf and Dr. Mustafa Khattab, to reveal the ideology used through the translations.

After classifying, identifying, and analyzing the data, the researcher divides it into two parts of the results. Those are the uses of a three-dimensional model of Fairclough to expose the findings that contain three stages. Further explanations of textual analysis are presented to explain the analysis. First, using the first stage of the description, 92 different word choices are found in the selected data of Surah Yusuf translations in English. The researcher also found four unstructured grammar of Ali Yusuf translations compared to the Dr. Mustafa Khattab. Moreover, the explanation of data is explained in the second stage.

According to the second stage, the interpretation of the discursive analysis of the text (Surah Yusuf) was founded. The selected data verses show if there

are two main parts of the interpretation. First, comparing Ali Yusuf and Dr. Mustafa Khattab Qur'an English translations, the data show the journey of Yusuf after being thrown by his brothers into a well. The second one is the set free Yusuf from prison and become a truthful employee for the King.

Lastly, in obtaining the second analysis, the researcher used the third stage of a three-dimensional model of social analysis by Fairclough (1992). The purpose is to reveal the pros and anti of the Qur'an English translation of AY and MK using the Van Dijk theory (2006). However, according to the data, the researcher found 12 pros terms, vocabularies, and statements of AY and MK translations towards Yusuf. It expresses the good things of Yusuf under the Qur'an English translations of AY and MK.

At the same time, the researcher also found if AY and MK used the anti in their translations toward the wife that seduced Yusuf. It emphasizes the bad things about the wife's characteristics that cause Yusuf to be in prison. Moreover, both AY and MK also translated the same intonation. It represents the anti of the women who gossiped about the wife who fell into Yusuf. However, there are 9 data found that leaned to the anti situation.

Additionally, Ali Yusuf used brackets in translating the verses to emphasize the verses' connotations. Meanwhile, Dr. Mustafa Khattab published the Qur'an English translations in 2016. The results show that Dr. Mustafa Khattab stands with the current diction of vocabulary so that the readers (including the researcher) are effortless in understanding the meaning

of the verses. Hence, the findings show that if power can control a situation, that can bring a significant impact on society.

B. Suggestion

The researcher limits the study to do a deep analysis of the data. In this research, there are still many things that could be improved. For example, researchers only use one surah in the Qur'an, so the results of their research cannot be generalized and are less comprehensive. Researchers also only analyzed the translations of two translators, so the data obtained needed to be more diverse. Besides, the researcher only uses a qualitative approach, so it seems to be a subjective analysis. In addition, the researcher only analyzes the translations from moderate and fundamentalist translations without including translations from liberal or other figures so that the data is less diverse.

The subsequent researchers can develop more detailed research on this surah Yusuf from some of the deficiencies above. Thus, the next researcher can continue the research and do the analysis through these suggestions, those are: The researcher used Surah Yusuf as the primary data in the study, so the findings needed to be more comprehensive. However, the following researchers can then use other Surahs from the Qur'an and analyze them using the theory from Fairclough (1992). The researcher uses a qualitative approach so that the analysis seems subjective. The researcher only uses the interpretations of moderate (MK) and fundamentalist (AY) translators without including interpretations of liberal figures. As a result, the data of the study is incomplete.

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