

**AN ANALYSIS OF LANGUAGE STYLES
IN PROPHET YUSUF FILM DIRECTED
BY FARAJOLLAH SALAHSHOUR**



Thesis

*Submitted to the State Islamic University of Syekh Ali Hasan Ahmad
Addary Padangsidempuan as a Partial Fulfillment of the requirement
for the Graduate Degree of Education (S.Pd) in English*

Written by:

**NUR AZIJAH KHOIRIYAH HASIBUAN
NIM. 17 203 00113**

ENGLISH EDUCATION DEPARTMENT

**TARBIYAH AND TEACHER TRAINING FACULTY
STATE ISLAMIC UNIVERSITY
SYEKH ALI HASAN AHMAD ADDARY
PADANGSIDIMPUAN**

2024

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Written by

**NUR AZIJAH KHOIRIYAH HASIBUAN
NIM. 17203 00113**

Advisor I

Zamuddin, S.S., M.Hum
NIP. 19760610 200801 1 016

Advisor II

Yusni Sinaga, M. Hum
NIP. 19700715 200501 2 010



ENGLISH EDUCATION DEPARTMENT

**TARBIYAH AND TEACHER TRAINING FACULTY
STATE ISLAMIC UNIVERSITY
SYEKH ALI HASAN AHMAD ADDARY
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2024

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The name who signed here:

Name : Nur Azijah Khoiriyah Hasibuan
Reg. Number : 17 203 00113
Faculty/Department : Tarbiyah and Teacher Training Faculty/ English
Department-3
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December 2023



Nur Azijah Khoiriyah Hasibuan
Reg. No. 17 203 00113

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As Academic Civity of the State Islamic University of Syekh Ali Hasan Ahmad Addary Padangsidimpuan, the name who signed here:

Name : Nur Azijah Khoiriyah Hasibuan Hasibuan
Registration Number : 17 203 00113
Faculty/Department : Tarbiyah and Teacher Training Faculty/English
Department-3
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Reg. Num. 17 203 00113



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UNIVERSITAS ISLAM NEGERI
SYEKH ALI HASAN AHMAD ADDARY PADANGSIDIMPUAN
FAKULTASTARBIYAH DAN ILMU KEGURUAN


Jalan T. Rizal Nurdin Km. 4,5 Sihitang 22733
Telepon (0634) 22080 Faximile (0634) 24022


MUNAQOSYAH THESIS EXAMINERS

Name : Nur Azijah Khoiriyah Hasibuan
Registration Number : 17 20300 113
Faculty/Department : Tarbiyah and Teacher Training Faculty/ TBI
The Tittle of Thesis : An Analysis of Language Styles in Prophet Yusuf Film Directed by Farajollah Salahshour.

Chief,


Secretary,

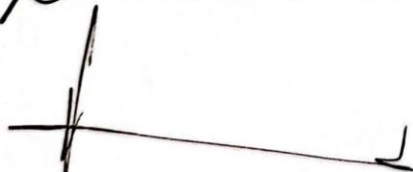

Fitri Rayani Siregar, M. Hum.
NIP. 19820731200912 2 004



Sri Minda, M.Hum.
NIP. 19880118 202321 2 003

Members,


Fitri Rayani Siregar, M. Hum.
NIP. 19820731200912 2 004


Sri Minda, M.Hum.
NIP. 19880118 202321 2 003


Zainuddin, M.Hum.
NIP. 19760610 200801 1 016


Yusni Sinaga, M. Hum.
NIP. 19700715200501 2 010

Proposed:

Place : Padangsidimpuan
Date : January, 25th 2024
Time : 08.00 WIB until finish
Result/Mark : 78,23 (B)
IPK : 3.33
Predicate : Sangat Memuaskan



RELIGION MINISTRY INDONESIAN REPUBLIC
UIN SYEKH ALI HASAN AHMAD ADDARY PADANGSIDIMPUAN
TARBIYAH AND TEACHER TRAINING FACULTY

Alamat: Jl. H.T. Rizal Nurdin Km. 4,5 Telp. (0634) 22080 Sihitang 22733
Padangsidempuan

LEGALIZATION

Thesis : An Analysis of Language Styles in Prophet Yusuf Film
Directed by Farajollah Salahshour.

Written By : Nur Azijah Khoiriyah Hasibuan

Reg.No : 17 203 00113

Faculty/Department : Tarbiyah and Teacher Training Faculty/TBI

The Thesis had been accepted as a partial fulfillment of the Requirement for
Graduate Degree of Education (S.Pd.)



Padangsidempuan, December 2023

Dear

Dr. Lelya Hilda, M.Si.

NIP: 19720920 200003 2 002

ABSTRACT

Name : Nur Azijah Khoiriyah Hasibuan
Register Number : 17 203 00113
The Title of Thesis : “An Analysis of Language Styles in *Prophet Yusuf* Film Directed by Fajarollah Salahsour”

The problem of the research was to analyze the language style spoken by the characters in the film *Prophet Yusuf a.s* which included frozen style, formal style, consultative style, casual style, and intimate style. The objectives of this research namely (1) to know what were the types of language style in *Prophet Yusuf a.s* film (2) to found dominant of the language style in *Prophet Yusuf a.s* film. This research used descriptive quantative research. Then, the researcher selected one of film *Prophet Yusuf a.s*” as the primary of data source. Moreover, the data collection used document method and the technique of data analysis used reading, coloring, describing, checking, and classifying. The findings for this research were the description of language style in a film *Prophet Yusuf a.s* has been occurred 37 times in 45 minutes of the film *Prophet Yusuf a.s*. It seen from the; casual style were 15 times, formal style were 9 times, intimate style were 8 times, consultative style were 3 times, and frozen style were 2 times. Casual style as the dominant language style appeared in the film means that the characters’ conversation mostly took place between friends, partners, and was not in too formal situation nor using the incomplete utterances. So, that was the reason why casual style used in a film *Prophet Yusuf a.s* about 15 times used by casual style. Based on the research results, this research it would useful to an additional reference for discussion of sociolinguistics study, especially about language style and useful for society in selecting the language style.

Key words: *Language Style, Prophet Yusuf a.s Film.*

ABSTRAK

Nama : Nur Azijah Khoiriyah Hasibuan
NIM : 17 203 00113
Judul Skripsi : “Analisis Gaya Bahasa di Film *Nabi Yusuf* yang disutradarai oleh Fajarollah Salahsour”

Permasalahan penelitian ini adalah untuk menganalisis gaya bahasa yang diucapkan oleh tokoh-tokoh dalam film *nabi yusuf a.s* yang meliputi gaya beku, gaya formal, gaya konsultatif, gaya santai dan gaya akrab. Tujuan penelitian ini yaitu (1) untuk mengetahui apa saja jenis-jenis gaya bahasa dalam film *Nabi Yusuf a.s* (2) untuk mengetahui gaya bahasa yang dominan dalam film *Nabi Yusuf a.s*. Penelitian ini menggunakan penelitian deskriptif kuantitatif. Kemudian, peneliti memilih salah satu film *Nabi Yusuf a.s* sebagai sumber data utama. Pengumpulan datanya menggunakan metode dokumen dan teknik analisis datanya menggunakan membaca, mewarnai, mendeskripsikan, memeriksa, dan mengklasifikasikan. Temuan penelitian ini adalah deskripsi gaya bahasa dalam film *Nabi Yusuf a.s* telah terjadi sebanyak 37 kali dalam 45 menit film *Nabi Yusuf a.s*. Hal ini terlihat dari; gaya kasual sebanyak 15 kali, gaya formal sebanyak 9 kali, gaya akrab sebanyak 8 kali, gaya konsultatif sebanyak 3 kali, dan gaya beku sebanyak 2 kali. Gaya bahasa kasual sebagai gaya bahasa dominan yang muncul dalam film ini berarti bahwa percakapan para karakter lebih banyak terjadi antara teman, pasangan, dan tidak dalam situasi yang terlalu formal dan tidak menggunakan ucapan yang tidak lengkap. Nah, itulah alasan mengapa gaya kasual yang digunakan dalam film *Nabi Yusuf a.s* sebanyak 15 kali menggunakan gaya kasual. Berdasarkan hasil penelitian, penelitian ini bermanfaat sebagai referensi tambahan untuk pembahasan kajian sosiolinguistik khususnya tentang gaya bahasa dan berguna bagi masyarakat dalam memilih gaya bahasa.

Kata kunci : *Gaya Bahasa, Film Nabi Yusuf a.s*

خلاصة

اسم : نور عزيزة خيرية حسيبوان
نيم : ١٧٢٠٣٠٠١١٣
رئيسي : الإنجليزية

عنوان الرسالة : تحليل الأسلوب اللغوي في فيلم النبي يوسف عليه السلام إخراج فجر الله صلاح صور

تتمثل مشكلة هذا البحث في تحليل الأسلوب اللغوي الذي تتحدث به شخصيات فيلم النبي يوسف ع، والذي يشمل الأسلوب المجمد، والأسلوب الرسمي، والأسلوب الاستشاري، والأسلوب المريح، والأسلوب الحميم أهداف هذا البحث هي 1) (لمعرفة أنواع الأنماط اللغوية في فيلم النبي يوسف ع) 2) (لمعرفة الأنماط اللغوية السائدة في فيلم النبي يوسف ع. يستخدم هذا البحث البحث الوصفي الكمي. ومن ثم اختار الباحث أحد أفلام النبي يوسف ع كمصدر رئيسي للبيانات. يستخدم جمع البيانات طريقة الوثيقة وتقنيات تحليل البيانات تستخدم القراءة والتلويح والوصف والفحص والتصنيف. ومن نتائج هذا البحث أن وصف الأنماط اللغوية في فيلم النبي يوسف ع قد حدث 37 مرة في الـ 45 دقيقة من فيلم النبي يوسف ع. ويمكن ملاحظة ذلك من؛ النمط الكاجوال 15 مرة، والأسلوب الرسمي 9 مرات، والأسلوب الحميمي 8 مرات، والأسلوب الاستشاري 3 مرات، والأسلوب المجمد مرتين. أسلوب اللغة غير الرسمية باعتباره أسلوب اللغة السائد الذي يظهر في 3 هذا الفيلم يعني أن محادثات الشخصيات تحدث في الغالب بين الأصدقاء والأزواج وليس في مواقف رسمية للغاية ولا تستخدم كلامًا غير مكتمل حسنًا، هذا هو السبب في أن الأسلوب غير الرسمي المستخدم في فيلم النبي يوسف ع هو 15 مرة غير رسمي. وبناء على نتائج البحث فإن هذا البحث مفيد كمرجع إضافي لمناقشة الدراسات اللغوية الاجتماعية، وخاصة فيما يتعلق بأنماط اللغة، وهو مفيد للأشخاص في اختيار أنماط اللغة.

الكلمات الرئيسية: أسلوب اللغة، فيلم النبي يوسف عليه السلام

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I realize this thesis can not be finished without critiques and suggestions. Therefore, it is such a pleasure for me to get critiques and suggestions to make this thesis better.

Padangsidimpuan, December 2023
Researcher

Nur Azijah Khoiriyah Hasibuan
Reg. Num. 17 203 00113

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CHAPTER I INTRODUCTION

A. Background of the Problem

Language is a way that a person does to communicate with other people. Then, language is the one of the most uniquely human characteristic that distinguish fro other creatures.¹ It means that language is used to convey the thoughts, ideas, concepts, feelings of the speaker to the listener.

Therefore, a speaker tries to make the other person understand the message she/he wants to convey through good, clear and precise language, so that communication can run smoothly. The fluency of communication in social interaction cannot be separated from the style of language. Language style can be defined as the way a person expresses thoughts, ideas and feelings. It can be said that the function of the use of language style is to reinforce the intention to be communicated.

In communication, the relationship between language and society cannot be separated. The study of the relationship between language and society is called sociolinguistics.² One of the topics discussed in sociolinguistics is language variety. One type of language variety is style. Coupland divided five styles of language in his book. He classified oral and written styles into five levels,

¹Teacher Training, 'Hamka Is a Lecturer of English Education Department for Tarbiyah and Teacher Training Faculty of IAIN Padangsidempuan. 1', 05.2 (2017), 40–53.

²Winford, Donald, *Language in Society: An Introduction to Sociolinguistics*, second ed (Oxford : university press, 1997), LXXIII, P. 125. [HTTPS://WWW.JSTOR.ORG/STABLE/43104180](https://www.jstor.org/stable/43104180)

namely frozen, formal, consultative, casual and intimate.³ Language style of spoken and written language can be analyzed from different point of view: words, grammar, and pronunciation.⁴ Furthermore, language style can be analyzed based on the linguistic contexts which are divided into word choice, tone, sentence structure, as well as direct and indirect meaning.⁵ Language style is a way writers' expression than figurative language is a comparison between two thing and figurative language refers to words, and groups of words, that exaggerate or alter the usual meanings of the component words. Language style is a way which something is said, done expressed or performed and figure of language fall within the domain of style. Style in language is the manner of expressing ever is expressed.

Language style is the particular way of language spoken to express feeling and thought trough language.⁶ Although everyone has language to communicate with other people. But everyone has own style to express what he or she say or wants with language. Basically, someone has language style and their language style is different with other. Language style that uses person has mean to say what they meant and person who hear able to understand. Language style that use person, make person different with other and everyone

³Nikolas Coupland, *Style: Language Variation and Identity*, ed. by Rajend Mesthrie, *Style: Language Variation and Identity*, illustrate (cambridge, 2007) <<https://doi.org/10.1017/CBO9780511755064>>.

⁴Elaine Chaika, *Language The Society Mirror* (Rowley Massachusetts: New House Published Inc, 1982).<https://doi.org/10.1177/007542428501800110>

⁵Gorys Keraf, *Diksi Dan Gaya Bahasa* (Jakarta: Gramedia, 1991).
https://books.google.co.id/books?id=2zm9pAbUHP8C&pg=PR3&hl=id&source=gbs_selected_pages&cad=1#v=onepage&q&f=false

⁶Farida Nugrahani, 'Penggunaan Bahasa Dalam Media Sosial Dan Implikasinya Terhadap Karakter Bangsa', *Stilistika*, 3.1 (2017), 1–18.
<https://journal.univetbantara.ac.id/index.php/stilistika/article/view/1/1>

has language style when communication.⁷ The use of this style will be different when a speaker is talking to a different person than before. A speaker will pay attention to the choice of words, grammar, and sentence structure according to the context and with whom the speaker is speaking because of the different situation, social status, and age. So that the use of language style plays an important role in communication between the speaker and the interlocutor. This condition also occurs in the film and novel when viewed in language style perspective.

One of the ways to know language style is by watching film. Besides that, dialogue in the film has a different language style. There are many films that use different language styles. This research selects the Propheth Yusuf film as the research subject. Prophet Yusuf film tells about the story of journey of the prophet Yusuf from the time he was born until he finally met his father, Ya'qub. This film is one of many documentaries- historical, religious film and directed by Farajollah Salahshour. It was released on 2008, by IRIB TV1 and re-uploaded by youtube channel Salam Media in October 2022.

There are some language styles used in this film by their conversations. Recalling the language style is a study which frequently relates to social context. As researcher learn the language style, it is difficult to separate from society. This situation also occurs in people in their communication using various types of language styles in interacting. People use various types of

⁷I Nengah Suandi, *Sosiolinguistik* (Yogyakarta: Graha Ilmu, 2014), P.45. <https://ejournal.undiksha.ac.id/index.php/JPPSH/article/view/17363>

languages such as frozen (speech style), formal (deliberative style), consultative style, casual style, and intimate style in their interactions. The use of language styles in interacting will differ according to the situation, social status, and age of the speaker and the interlocutor. Language style helps them to keep doing interaction. This shows that the importance of the role of various types of language styles in communication.

Based on these phenomena, researcher is very interested in analyzing the types of language styles. Researcher also wants to know the dominant type of language. Therefore, the researcher conducted a study entitled "An Analysis of Language Styles in *Prophet Yusuf* Film Directed by Farajollah Salahshour "

B. The Limitation of the Problem

Based on the phenomenon underlying the problems above, the researcher identified language style in Prophet Yusuf film directed by Farajollah Salahshour. This film itself consists of 45 episodes, where in the episode there are two journeys, namely when the Prophet Yusuf was in the palace, and the Prophet Yusuf was an adult. But in this research, researcher put a limit on the film about the story of the Prophet Yusuf film in episode 16. This research focuses on the types of language styles and the use of dominant language style used by Prophet Yusuf film.

C. Formulation of the problem

Based on the background of the research above, the researcher formulated the research problem as follows:

1. What are the types of language style in Prophet Yusuf film?
2. What is the dominant type of language styles in Prophet Yusuf film?

D. Objectives of the Research

Based on the formulation of problems above, the research formulated the objectives of research such:

1. To find out the types of language style in Prophet Yusuf film.
2. To identify the dominant type of language in Prophet Yusuf film.

E. Significances of the Research

The researcher hope that the result of this research beneficial as the contribution for academically and practically. The significances are:

1. Academically, this research can be used as an additional reference for discussion of sociolinguistics study, especially about language style.
2. Theoretically, the result of this research is supposed to give some significant contributions to the readers in some ways to enrich their knowledge about the type of language style in the “Prophet Yusuf a.s” film. However, the researcher hopes that the readers have quite understanding about how to use a language style in other text.
3. Practically, this research hopefully has some benefit for all students, especially at English Department students who are interested in sociolinguistics and be able to apply their knowledge and comprehend

language style in the appropriate daily conversations, especially in situation and in several different conditions.

F. Definition of Key Terms

To avoid misunderstanding between the researcher and the readers, the researcher used some terminologies to define the topic of the research. They were explained in these following definitions:

1. Language Style

Language Style is a person way of expressing thoughts, ideas, etc. obtaining a certain effect (in the form of feeling). Language is a means of communication, because everyone uses language to communicate with one another, and it is very essential. Style is essentially speakers' response to their audience. So, Style alludes to methods of talking how speakers utilize the asset of language variety to make importance in friendly experiences.

2. Prophet Yusuf Film

Prophet Yusuf film is a film that told the story of life's journey Prophet Yusuf who was one of the 12 children of Prophet Yaqub and Yusuf a.s was the only son of the Prophet Yaqub who received the prophetic task from Allah SAW. It started with the Prophet Yusuf who had a prophetic dream when he was a child. This then made his father love him even more. However, this made his brothers jealous, who then hatched a plan to throw him the prophet Yusuf into a well, until a traveler picked him up, he arrived in Egypt, where he was then made a slave by the local ruler. As time passes, Prophet Yusuf (who was called "Yuzarsif" in Egypt) grew

up. His talents and skills are maturing, the wife of Potifar (Zulaykha), was attracted to Yusuf and trapped him in a series of slanders which resulted in Prophet Yusuf being thrown into prison for a long time.

G. Outline of The Research

This research is divided into five chapters. Every chapter is subdivided into some subtopics to elaborate the given issues. Chapter one consisted of introduction, they are: the background of the problem, the limitation of the problem, formulation of the problem, objective of the problem, significances of the problems, definition of key term and outline of the research.

Chapter two of the literatur review. It is divided into sub chapters, which consist of review of language style about definition of language style, types of language style, function of language style, definition of film and review of related findings. Chapter three consist of Prophet Yusuf film script that discuss about Prophet Yusuf script. Chapter four consist of data description, the result of the research and the threats of the research that found in the research. Chapter five consists of the conclusion about the implication of the research and sugestion that were given by the research to perfect this research.

CHAPTER II

LITERATURE REVIEW

A. Theoretical Description

Language Styles in Prophet Yusuf

1. Language Style

Language is not simply a means of communicating information about a subject, but it is also a very important means of establishing and maintaining relationships with other people. Language style is dimension of language where individual speakers have a choice.⁸ According to Joos, language style is a variety of language that is influenced by differences in situations and differences in the relationship between speaker (writer) and listener (readers).⁹ People do not always speak in consistently the same way. In fact, people shifting the ways to speak constantly as to move from one situation to another.

Style is the linguistic idiosyncrasy of an individual. Style is personal, style in social roles includes expected behaviour associated with a particular status. It is more flexible than status and varies also according to the speech situation. Incompatibility of requirements imposed by roles upon individuals may result in a role strain and role conflict.

⁸ Liams Charman, *Sociolinguistic* (USA: The Routledge Companion, 2017).
<https://www.routledge.com/The-Routledge-Companion-to-Sociolinguistics/Liams-Mullany-Stockwell/p/book/9780415338509>

⁹ Joss, Martin (1967). *The Five Clocks*. New York: Harcourt, Brace and word Inc, P.99.
https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=martin+joos+five+clocks&oq=Martin+joos#d=gs_cit&t=1704902495334&u=%2Fscholar%3Fq%3Dinfo%3AV6VuC69_uaQJ%3Ascholar.google.com%2F%26output%3Dcite%26scirp%3D0%26hl%3Did

According to Mufarida language style is a way to express the idea with special language show the writer's soul, spirit and concert (the use of vocabulary).¹⁰ Good language that have 3 elements, those are honesty, respect, good manners, and the last is interest. Language style is pivotal construct in the study of sociolinguistics variation. Language style is the locus of the individual's internalization of broader social of distribution variation. The board conception on style as a social of distinctiveness has some precedents is sociological work. Using style in the same loose fashion, however, hardly solves anything, and goes against the usage of style by most people in relation to individual texts or individual speakers.

Styles do not only do some of the same linguistic features in pattern of both regional and social dialect differentiation but they also display correlations with other social factors.¹¹ From that statement above, it is clear that style displays the correlation between social factors and the language that is used by the society. It means that the society can predict what the style that they will use in their communication according to the running situation. In addition, people may use different style in the way they talk depends on the situation and context they are talking in.¹² This

¹⁰ Lilis Mufarida 'Analysis of Language Style in the Novel *Cinta Di Dalam Gelas* by Andrea Hirata', *Jurnal Bahasa Dan Sastra*, 10.1 (2022), P.14. <<https://doi.org/10.24036/jbs.v10i1.112848>>.

¹¹ Rahel Sion Ayu Tarihoran and Tiara K. Pasaribu, 'The Analysis Of Language Style On The Campaign Speech Of Barack Obama', *Journal of Linguistic and Literature*, P. 2014. <https://e-journal.unmas.ac.id/index.php/elysian/article/download/5062/5030>

¹² Ni Made Saraswati Ansari and Ni Nyoman Padmadewi, 'Language Styles Used by President Joko Widodo in Interviews With Hosts of Three Youtube Channels', *Lingua Scientia*, 29.1 (2022), P.33–44. <https://ejournal.undiksha.ac.id/index.php/JJBI/article/view/36976>

theory is based on the premises that people are mainly seeking to show solidarity and approval there, dealing with others.

According to the statement above, the use of language style occurs during conversation where it depends on situation and context they talk about. It is used in order to make the listener and reader understand. The style of language in a communication mainly focuses on an intended social message rather than gets the message of communication. Communication occurs transformation messages from the speaker to the listener, so they are conveyed by intonation or infection that are given by style.¹³ Actual words are used only on the rare occasions that the offending party is too abuse to get “the message”. It must be emphasized that the social message conveyed by style is not coded directly into actual words that mean what intended social message is.

By the statement above, in using the language style, one must determine the purpose of communication. One of them is abusing to get the message, because in a society, there are many people who have different characters. So, using the language style in society’s communication will help people in communication with other people without disturbing others either partially or personally.

There are some ways of using language style in communication. People possess themselves in relation to other with the way they talk in

¹³ Ratnesh Kumar Pandey and Gurukul Spastic Society, ‘*Total Communication , Sign Language & Signing System : Distinguishing Features*’, 2022, P.17–21.
<https://www.ijrpr.com/dompdf/pdf.php?volume=4&issue=1>

different kinds of interaction. According to Pertiwi, interaction as an activity that is initiated by taking turn in which a good interaction should include address, topic or information, and response.¹⁴ People do not always talk exactly in the same way all the time: they do not always use the same grammatical forms. Therefore, speakers give a great deal of information about themselves just by word, grammar, and pronunciation they choose both unconsciously and conscious. Thus, the listeners have the same interpretation as speaker's style, but the information reveal to the hearer such as the speaker's social grate, educational background, or regional affiliation. The style markers of a particular social group or region may be deliberately used for other purposes it will make the listeners have some meanings of word such as emotional definitions that can be attached from the style of speaker.

In conclusion, language style is the way people manipulate others and control their interaction in bringing messages or ideas conveyed in word and tone of voice. The characteristics of language style are: selecting and choosing the linguistic forms appeared from a person or group of people.

¹⁴ Citra Indah Pertiwi, 'The Types Of Classroom...., Citra Indah Pertiwi, FKIP UMP 2018', 2014,P. 6–22. <https://repository.ump.ac.id/81110/1/CITRA%20INDAH%20COVER.pdf>

2. Function of Language Style

The functions of language style are to convey social or artistic effect.¹⁵

It means that language style can be very important factor in group identification, group solidarity and the signaling of differences, and when a group is under attack from outside, signal of difference may become more important and are exaggerated. The functions of language style as follows:¹⁶

- a. To increase the Audience's taste.

Using the stylish language can raise the audience's thought toward what is being said the actor, in this case, the actor that will be increase the public's opinion about what has been written or said, what it means, purposes, need, and wants.

- b. To persuade the reader.

The functions of language style also can make the audiences' sure of what the audience's or speaker has stated. Generally, the writer or the speaker attracts the reader using the rhetorical language.

¹⁵ Sinta P Amelia Ginting, Rahmadsyah Rangkuti, and Muhammad Yusuf, 'Function of The Language Style Used in Women Commercial Product Advertisements: A Stylistic Analysis of Language', *Rainbow: Journal of Literature, Linguistics and Cultural Studies*, 9.2 (2020), P. 187–95 <<https://doi.org/10.15294/rainbow.v9i2.39987>>.

¹⁶ Allan Bell, 'Language Style as Audience Design', *JSTOR: Language in Society*, 13.2 (2016), P.145–204. https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=alan+bell+language+style&oq=alan+bell+language+st#d=gs_qabs&t=1704905135108&u=%23p%3DqVHC_qxjoKkJ

- c. To create certain mood.

The language style that is used by the actors can influence the audiences feeling and thinking. Thus, how the actors use the language style in their advertisement will create certain mood.

Based on Chaika and Badiah's explanation above, the researcher assumes the functions of language style is the actors must be creative in choosing the language style that will be used so the audiences easy to understand what the actors means and makes the audiences feel the emotional until they create their own certain mood. Therefore, the researcher chooses the movie as the object of the research.

3. Types of Language Styles

Linn classified language styles into five types based on the degree of formality.¹⁷ They are:

a. Frozen style

Frozen style is defined as the most formal style and elegant variety that reserved for very important or symbolic moments. It is usually used in the situation which is celebrated with respect and legitimate or formal ceremonies. Frozen style is used in public speaking before a large audience; wording is carefully planned in advance, intonation is somewhat exaggerated, and numerous

¹⁷ Michael D. Linn, *Urban Black Speech as the Sixth Clock* (Richmond, Virginia: Virginia Commonwealth University, 1973),P.5. <https://oa.mg/work/228500399>

rhetorical devices are appropriate.¹⁸ Many of linguistics units fixed and there is no variation in it. Certain fixed expressions are required, for example, “Yes, Your Honor”, “Yes, my Lord”, “I object...”, and so on. Not only the sentences are carefully constructed individually, but also sequences of sentences are intricately related. Obviously, it must be very carefully planned and to do well by requiring high skill. That is why this style is called Frozen style. The people who attend on that occasion are often the person of high level or important figures. The occasion itself is not an ordinary occasion. It means that the occasion seems to give precedence and respect over the hearers and the speakers. Example:

Stated in the Introduction Fundamental constitution 1945, “*sesungguhnya kemerdekaan itu adalah hak segala bangsa. Dan oleh sebab itu maka penjajahan di atas dunia harus dihapuskan karena tidak sesuai dengan prikeantasan dan prikeadilan*” (actually an independence is the right for every nation, and because of that the colonization in the earth has to be abolished because it doesn’t conform with the humanity and justice).

Thus, almost exclusively especially professional orators, lawyers, and preachers use this style. In spite of the fact, ordinary citizens who attend in the court, religious services may demand

¹⁸ Evi Riasari, Syarifuddin Dollah, and Kisman Salija, ‘An Analysis on Speech Styles Used by English Lecturers’, *Celebes Journal of Language Studies*, 1.2 (2021), P.185–97 <<https://doi.org/10.51629/cjls.v1i2.61>>.

frozen language because it is not an ordinary occasion, and it may be recognized for achievement in their employment. Furthermore, a story or proverbial message used this style. Constitute that languages are immutable and signal a linguistic event in the culture that is outside ordinary language use.¹⁹ It must not be altered in anyway.

b. Formal style

Formal style is used in addressing audiences, usually audiences are too large to permit effectively interchange between speakers and hearers, though the forms are normally not as polished as those in an oratorical style such in typical university classroom lecture where is often carried out in deliberative style.²⁰ Formal style is a style which deals with one way communication, and it is used in formal. It is usually used in important or serious situations, such as in scholar and technical reports, classrooms, formal speeches and sermons.

Formal style is usually a single topic oriented, and it is related to the fact, that formal writing is technical. Formal style used in school by students, teacher, lecturer, headmaster. Example:

1. Mr. Muji : Do you want to learn this course?
Wahid : Yes Sir, I waSnt to learn it.

¹⁹ Resa Ferara Jamal and Nasrum, 'Language Style Used in JK Rowling's Harry Potter and The Cursed Child', *English and Literature Journal*, 5.2 (2018), 190–200. <https://journal.uin-alauddin.ac.id/index.php/elite/article/view/6765>

²⁰ Nurfitri Sri Muslimawati, 'Formal and Informal Language Expressions Used by English Students of Indonesia in Classroom Presentation-Interaction', *Elsya : Journal of English Language Studies*, 4.1 (2022), P.12–23 <<https://doi.org/10.31849/elsya.v4i1.8293>>.

2. Mrs. Elis, would you like to have a sit first before you deliver your speech?
3. If Mr. Firzi would be so kind, ask to let me finish my words.
4. Well, it is rather difficult to say at this point.
5. I would like to introduce myself to you.

Formal style is used in academic, that makes there is no shortened form of words, phrases or sentence. Formal style has three characteristics, namely having a single topic, using a sentence structure that show less intimacy between the speaker and hearer, and using standard forms.²¹ The highest important thing in formal style is about the intonation while the others is cohesion. In fact, formal style is designed to informed and the background information is inserted into the text in complex sentence.

This conversation occurs in conversation between stranger, or someone with his Boss. Another characteristic of this style is the speaker will call addresser with rank, not his name. Such as, “Mr. Rattigan, a pleasure to meet you”. Another Example is “The researcher decides to analyse the language styles”. That is the example of using formal style in a thesis.

²¹ Ni Nyoman E. Arini and Eda Ayu M. Tustiawati, ‘Formal and Casual Language Style Used in Emily in Paris Series Season 1’, *Jurnal Multidisiplin Ilmu*, 1.4 (2022), 604–11.
<https://journal.mediapublikasi.id/index.php/bullet/article/view/844>

c. Consultative style

Based on Kucer theory, explained this style which is often used in conducting business or discussion. It is such kind of language used in the meeting, at school, or in the production meeting. This style can be used in formal situation and informal situation.²² Broderick in his paper based on Linn theory described in consultative style, pronunciation is explicit. Word choice is careful and sentence structure is complete, but the sentence tends to be shorter and less well planned. The speaker constantly watches the listener's verbal responses to decide whether too much or not enough information is being transmitted. This is because consultative is for communication with strangers. Each sentence the speaker pronounces must be explicit and clear.

This style usually occurs in conversation between doctor and patient, teacher and student. This style need listener's feedback. Another characteristic of this style is in the structure of the sentences. It has subject and predicate in every utterance, but some words of vocabulary are non-standard ones. This is because consultative style is produced in semi formal situation. Chaer explained that this style is the most operational among other styles.²³

²² Stephen B. Kucer, 'Language Variation', *Dimensions of Literacy*, 2021, P. 81–102 <<https://doi.org/10.4324/9781410611536-10>>.

²³ Nila Pangaribuan, 'Language Style In Instagram Cosmetic Advertisement', *Jurnal Littera: Fakultas Sastra Darma Agung*, 1.2 (2020), P. 91–100 <<http://jurnal.darmaagung.ac.id/index.php/littera/article/view/887>>.

The listener usually responds to the speaker by simple signal, “Uh”, “I see”, “well”.

d. Casual Style

Casual style is a language variety used in informal situation: sharing with family or close friends. When people use this language, it is usually shortened. Casual style is also characterized by the use of the first name or even nickname rather than a little name and last name in addressing one another. The pronunciation is rapid and often slurred, besides that use of slang. Another characterized feature is casual speech is the omissions of unstressed words, particularly at the beginning of sentence. Example:

- 1) Don't get up!
- 2) Anybody home?
- 3) Hello guys, are you okay?
- 4) Give me some.
- 5) Take it.

The vocabularies are full of the dialect, regional dialect and seldom use proper structural morphology and syntax. Another characteristic of this style is sometimes the sentence is less on grammar. This style is used for relaxed situation such as with close friend, acquaintances, insider in social setting. It tends to make frequent use of shared information or shared assumption (slang). Casual is a conversational style, but it is not for stranger. The

example of casual style: “Comin over tonight? Be there at eight”

“What up, Rattigan?”

e. **Intimate Style**

Intimate style is one characterized by complete absence of social inhibitions. Talk with family, beloved ones, and very close friends, where you tend to reveal your inner self, it is usually in an intimate style. The words that generally signal intimacy such as, “dear”, “darling”, and even “honey” might be used in this situation. On the other hand, nicknames might regularly prove embarrassing to hearer as well as speakers outside of intimate situations.

Intimate style is also characterized by ellipsis, deletion, rapid, slurred, pronunciation, non-verbal communication and private code characterized, it is often unintelligible smallest social units.

Example:

1. Mommy : Hey darling, wake up
2. Mam-sh can I go with you to the market?
3. Baby you look good in that dress
4. What is it, honey?

This language can be identified by the use of incomplete language, short words, and usually with unclear articulation. This is because between participants already understood each other. This style is characterized by what Linn calls “extraction.” In this style, intonation is important than wording or grammar. The speaker

sometimes uses private vocabulary. As Molina explain style is characterized by a stable list of words with private meanings shared only by a small group usually in a pair, in family situation.²⁴ The reason for using intimate style is to express feeling between the speakers, to express intimate phenomena. By using intimate style, the most informal atmosphere can be produced, and automatically skip the distance and create comfortable communication. The example of intimate style: “Oh, sweetie, you look so beautiful”
“Honey, our guest has arrived”

4. Prophet Yusuf a.s film

Prophet Yusuf a.s film is a serial film that tells the story of the Prophet Yusuf. Released in 2008-2009, and directed by Farajollah Salahshour with 34 episodes.

This film tells the story of the journey of the prophet Yusuf from the moment he was born until he finally met his father, Ya'qub. The film Prophet Yusuf was one of the most popular films in 2008 and each episode around 45 minutes.

There are several genres in the film:

1) Adventure

Usually involves a hero who sets, out on quest to save the world or loved ones.

²⁴ Molina, *Style in Sociolinguistics: A Review*, the United Kingdom Ireland:1992.Pdf P. 5.
https://www.researchgate.net/profile/Isabel_Molina_Martos/publication/282250577_Style_in_sociolinguistics_a_review/links/5609657508ae576ce63e2215/Style-in-sociolinguistics-a-review.pdf

2) Comedies

Comedies are funny movies about people being silly or doing unusual things that make the audience laugh.

3) Action film

Have a lot of exciting effects like car chases and gun fight, involving stuntment. They usually involve “goodies” and “baddies”. So, war and crime is common subject. Action film usually need very little effort to watch, since the plot is normally simple.

4) Documentaries

Documentaries are film that are (or claim to be) about real people and real event.

5) Tragedies

Tragedies are always drama, and are about people in trouble.

6) Buddy movies

Buddy movies involves 2 heroes, one must save the other, and both must overcome obstacles.

7) Animated film

Animated movies use artificial images like talking pigs to tell a story. These movies used to be drawn by hand, one frame at a time, but are now made on computer.

8) Family movies

Family movies are made to be good for the entire family. Disney is famous for their family movies.

9) Romantic comedies

Romantic comedies are usually love stories about 2 people from different worlds, who must overcome obstacles to be together.

10) Dramas

Dramas are serious and often about people falling in love or needing to make a big decision in their life. They tell stories about relationship between people.

11) Thrillers

Thrillers are usually about a mystery, strange event, or crime that needs to be solved.

12) Horror film

Horror film use fear to excite the audience.

13) Fantasy

Fantasy film includes magical and impossible things that any real human being cannot do.

14) Western movies

Western movies tell stories about cowboys in the Western United States in the 1800s. They are usually really action movies, but with historical costume.

15) Science fiction movies

Science fiction movies are set in the future or in outer space. Science fiction movies often use special effects to create images of alien worlds, outer space, alien creatures, and spaceships.

16) Film noir

Film noir movies are 1940s – era detective dramas about crime and violence.

17) Suspense

Suspense is movies that keep you on the edge of your seat. They usually have multiple twists that confuse the watcher.

a. Synopsis Prophet Yusuf a.s film

Prophet Yusuf a.s film is a film that told the story of life's journey Prophet Yusuf a.s who was one of the 12 children of Prophet Yaqub a.s and Yusuf a.s was the only son of the Prophet Yaqub who received the prophetic task from Allah SAW. It started with the Prophet Yusuf who had a prophetic dream when he was a child. This then made his father love him even more. However, this made his brothers jealous, who then hatched a plan to throw him the prophet Yusuf into a well, until a traveler picked him up, he arrived in Egypt, where he was then made a slave by the local ruler. As time passes, Prophet Yusuf (who was called "Yuzarsif" in Egypt) grew up. His talents and skills are maturing, the wife of Potifar (Zulaykha), was attracted to Yusuf and trapped him in a series of slanders which resulted in Prophet Yusuf being thrown into prison for a long time.

b. Characters of Prophet Yusuf a.s Film

The Characters appear in the Prophet Yusuf a.s film the following:

- 1) The role of Prophet Yusuf a.s.
- 2) Prophet Yusuf a.s is by a young Syrian actor named Mostafa Zamani. Prophet Yusuf a.s is patient, steadfast, sincere, forgiving, wise, and steadfast in faith.

- 3) The actor Zuleykha

Zuleykha is played by Katayoun Riahi. Zuleykha was the wife of Potifar, a beautiful woman, highly respected by all the palace residents, she was highly virtuous, had noble character, was free from arrogance, avoided anything that would lower her status.

- 4) The actor Potifar

Potifar is played by Jafar Dehghan. Potifar was the head of the palace guard who was authoritative and wise.

- 5) The actor Karimama

Karimama is played by Mahvash Sabrkan. Kalimama is Zuleykha's loyal servant.

- 6) The actor Ank Mahu

Ank Mahu is played by Abbas Aniri Moghaddam. Ank Mahu is a greedy priest who likes to cause trouble and create chaos.

c. Biography



Farajollah Salahshoor was an Iranian film director. He was born in 1952 in Qazvin. He began his career as an actor but later he directed several popular religious films and TV series including *Ayoub e Payambar* (film), *The Men of Angelos* (about Seven Sleepers) and *Yousuf e Payambar* (film). He had a conservative view and believed in Islamic cinema. He died of lung cancer on 27 February 2016.

B. Review of Related Findings

This research was not the first research that have been done. Previous related finding is used to support argument in this research. Besides, it is also used as reference and comparison the research with the other research. There are related findings in this research.

The first was conducted by Febriani et al. The result shows that there are thirty (30) data from the conversation in the movie to perform the language styles. The collected data can be concluded that the type of style occurs dominantly in the movie is intimate style. The thirty cases comprise of intimate (eleven cases), consultative (nine cases), casual (seven cases),

formal (three cases) and frozen (none) style. This means that intimate style is prominently proved to be used in communication within family relation and close friends. Based on the result of the study, it is fruitful to suggest the students of English Department to do further analysis about the five language styles used in other resources like movies, novels, or articles.²⁵ The similarities of this research with her thesis was the subject of language style, the types of the research was used library research and the subject was movie, whether the difference was the movie was different, she used “To All The Boys I’ve Loved Before” movie and this research used Prophet Yusuf AS movie, another difference was the number of result of the analysis.

The second was conducted by Putri et al. The researcher analysed the *Miracle From Heaven* movie. This analysis focused on the use of language style and the factors in the *Miracle From Heaven* movie. This study used a descriptive qualitative method. The results of this study indicated that there are 5 types of language style contained in *Miracle From Heaven* movie, those were frozen style (1), formal style (9), consultative style (7), casual style (3), and intimate style (20). In addition, this study also showed the factors that influenced the characters’ use is participants, setting, function,

²⁵ Alicia Febriani, Fakhri Ras and Novitri, An Analysis of Language Style in “To All The Boys I’ve Loved Before” Movie. *English Study Program. Language and Arts Department. Faculty of Teachers Training and Education. Universitas Riau. 2019, P.31.* <https://jom.unri.ac.id/index.php/JOMFKIP/article/download/25843/25035>.

and topic.²⁶ The similarities this research with her thesis was the subject of language style, the types of the research was used library research and the subject was movie, whether the difference was the movie was different, she used the *Miracle From Heaven* movie and this research used *Prophet Yusuf* film, another difference was the number of result of the analysis.

The third was conducted by Azhar and Fitrawati. The result showed that there were three styles used in those videos. They were frozen style, formal style and intimate style. After the researcher counted the data, the most frequent style was the casual style with 93.96% of whole utterances. It is concluded that the use of casual style was the characteristics of Ridwan Remin in delivering humor material.²⁷ The similarities this research with her thesis was the subject of language style and the types of the research was used library research, whether the difference was the movie was different, she used Indonesian Stand-Up Comedy Shows and this research used movie as the subject, another difference was the number of result of the analysis.

The other research was written by Gilang Sandika and Pariyanto. The result showed that there were five styles use in those videos. They were frozen style, formal style, consultative style, casual style, and intimate style.

²⁶ Ananda Athira Putri, Abd. Halim and Abdullah. *Language Style in Miracle From Heaven Movie: A Sociolinguistic Study*. English Departement. Universitas Negeri Makassar. 2022 P.48. <https://ojs.unm.ac.id/performance/issue/view/1973>

²⁷ Amirul Azgar and Fitrawati. *The Analysis of Language Style Used in Indonesian Stand-Up Comedy Shows*. English Department. Faculty of Languages and Arts. Universitas Negeri Padang. 2020, P.59. http://repository.unp.ac.id/41369/1/B1_04_Amirul_Azhar_17019001_6133_2022.pdf

After the researcher counted the data, the most dominant style was the casual style (53 times). Other language styles include consultative style (18 times), formal style (12 times), intimate style (11 times), and frozen style (3 times). In addition, this study also showed the characters' conversation mostly take place between friends, partners, or whatsoever and was not in too formal situation nor using the well-formed utterances.²⁸ The similarities of this research with her thesis was the subject of language style, the types of the research was used library research and the subject was movie, whether the difference was the movie was different. This research used Prophet Yusuf a.s film, another difference was the number of result of the analysis.

Last but not least, the authors of this study have done their best complement and conclude previous research. In this examination scientists also do the same thing around language style in kinds and dominant types of language style divided into frozen style, formal style, consultative style, casual style, intimate style that occur in the expression of things seen by experts such as in Prophet Yusuf film by Martin Joos theory.

²⁸ Gilang Sandika, 'Fifty Shades of Grey: A Language Style Analysis', *The 1st International Conference on Language and Language Teaching (In CoLLT 2022)*, 1, 2022, P.214–24. <http://repository.untag-sby.apc.id/18899/1/ABSTRAK.pdf>

CHAPTER III

RESEARCH METHODOLOGY

A. Types of Research

In this study, the researcher analyzed the types of language styles used in “Prophet Yusuf Film” directed by Farajollah Salahshour. The researcher was used qualitative research with descriptive qualitative design for analysis the subject. It was the most suitable one to analyzed this research because it considered to result in a detail description about language style.

B. Method of Research

The theories and references that support the analysis were expanded through the use of library research in this study. The researcher consulted a few relevant journals and articles. The research has been done to analyze the language style.

C. Data Sources

The data in this research was in the form of words from the script of Propeth Yusuf utterances or conversation taken from the film that released in 2008 and directed and written by Farajollah Salahshour. The main source of the analysis was the conversation in the script Prophet Yusuf film episode 16, the duration of the film was 45 minutes.

D. Instrument of Collection Data

Instrument in a research was very important to obtain the data of research for it was a set of method which is used to collect data. There were some instrument which used in this research:

1. Researcher as instrument refers to the researcher as an active respondent.
2. Document: The researcher were collected data then were concreded to drama script of Prophet Yusuf.
3. Checklist sheet table : to collect data which related to types of language style of Prophet Yusuf a.s film script.

E. Technique of Collecting Data

After collecting the data, the researcher transcribed the film and identified the utterances that contained language style used. The researcher did some steps to analyzed the data.

1. First, the researcher listen the data which contains language style used in the Prophet Yusuf film.
2. Then, the researcher classified the result based on language style by Martin Joos theory which discusses the language style.
3. Analyze the data, in analyzing the data, the procedures was also conducted as follows:
 - a. For the first time, the researcher watched the Prophet Yusuf film to understand more what the story is about.

- b. The researcher searched the script of Prophet Yusuf film from the youtube in <https://youtu.be/Jwb6pGCmeIY> to get the transcript form the movie.
- c. After getting the transcript, the researcher made sure the text in the script match with utterance in the film.
- d. Finally, the all marked data was classified into the type of language style in order to be easy to analyzed, the researcher created a table to make it easy to share the data that is found.

Table III.1
Checklist table of the types of Language Style

No.	Types of Language Style				
	Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
1.					
2.					
3.					
4.					
5.					
Etc.					

F. Technique of Data Analysis

Technique of data analysis was the steps which would do by the researcher to collect the data by Creswells' steps²⁹:

1. Reading the data : the researcher read all the data found from the film.
2. Coloring : the researcher made coloring for code to select the words related to language style.

²⁹ John W Creswell, 'Qualitative, Quantitative, and Mixed-Methods Research', *Microbe Magazine*, 4.11 (2019), 485–485 <<https://doi.org/10.1128/microbe.4.485.1>>.

3. Describing : the research described the data that words in movie script which belong to kinds of language style.
4. Checking : the researcher checked the data process were started by reading the sentences in film script which belong to language style.
5. Classifying : The researcher classified the sentences kinds of language style, then finding the most dominant of language style in Prophet Yusuf film.

G. Checking of Data

The data of these findings had been checked by a validator that researcher choosed from one of English lecturer in UIN Syahada Padangsidempuan.

CHAPTER IV RESULT OF THE RESEARCH

This chapter contains the data finding and result of analysis. The researcher present the data of the research based on the data collection which would examined by the data analysis. This chapter consist of the discussion of data analysis which involved with the data that have been collected from the Prophet Yusuf film.

A. Findings

1. Language Styles found in the Prophet Yusuf film

Based on the theory, there were 5 types of language style, it classified into frozen style, formal style, consultative style, casual style and intimate style. Furthermore, after analyzed the language style in the Prophet Yusuf film, all the types of language style found in the film.

a. Frozen Style

After analyzing the language style in the Prophet Yusuf film. There were **two** data that classified into frozen style, where frozen style was the elegant variety that reserved for very important or symbolic moments. It is usually used in the situation which is celebrated with respect and legitimate or formal ceremonies.

Datum 1

Potifar : So, you have finally returned Yahuwe and Sufer to their precious original jobs.

Yusuf : With the responsibilities of chamberlain, I was unable to do my other jobs of book reader and table decker. If you'll allow, I'll give you a report of the daily chores.

Potifar : I appointed you, my chamberlain. So, I wouldn't have to worry about how the palace affairs are. You don't need to report, because I trust you.

Yusuf : I hope that, I deserve that trust to **Excellency**.

Zuleykha : Of course you do, otherwise you wouldn't be in this position. The comb sits on the head because it unties the knots.

Based on the conversation above, the language is usually used in the very formal situation "Excellency" consists of the general part of conversations that took place in the palace. This character's situation explained the evidence in the palace. The situation explained this conversation with Yusuf called potifar "Excellency". After that, frozen style is the most formal style and is used for important things and symbolic situation. An example of the data is about a conversation between Yusuf, Zuleykha, and potifar.

Datum 2:

Potifar : The false tears you tried to ship me, its very grave.

I apologize for accusing you, I hope you forgive Zuleykha and myself and keep this incident a secret.

Nobody must utter a word of this to anyone, any one of you reveal it, you will be punished. Now go!

This conversation took place between Potifar and people who witnessed the incident in the palace. Potifar told Yusuf to forgive the previous misunderstanding, then Potifar told Yusuf and the palace residents who were listening to the incident to keep their mouths shut and not leak the incident, and threatened to give punishment if anyone dared to continue leaking the matter. This situation is very formal and tense.

b. Formal Style

After analyzing the language style in the Prophet Yusuf film. There **were nine** data that classified into formal style, where formal style was a conversation occurs in conversation between stranger, or someone with his boss. Another characteristic of this style is the speaker will call addresser with rank, not his name.

Datum 1

Yusuf : **I'll leave now if Excellency potifar gives his permission.**

Potifar : **Yuzarsif**, you don't need permission to enter or leave you may come or go as you like, whenever you like.

Yusuf : Thank you.

From the conversation above in Yusuf conversation "I'll leave now if Excellency potifar gives his permission". By this statement it can be conclude in formal style conversation because Yusuf asked

potifar for permission to leave and potifar answered Yusuf by his rank. There are two participants involved in the conversation. They were Yusuf and potifar. Potifar had a higher position than Yusuf and the place where the conversation took place was potifar's room in the palace.

Datum 2:

Zuleykha : **Yuzarsif solves the problems of the palace and he is trustworthy.**

Potifar : That's strange, due to her aristocratic pride so like her rarely compliments anybody, it is usually she that is complimented. Now that Zuleykha admiring you others in the palace are also undoubtedly admiring you.

Zuleykha : **I am certain, Yuzarsif is now ruling the hearts of all the palace residents.**

Yusuf : I don't think to do myself deserving of so much kindness if something was done, **I was doing my duty.**

Based on the dialog above, there are three participants. They are Zuleykha, Potifar and Yusuf. The setting of the place is in the potifar's room. It happen when they were in potifar's room, Zuleykha praised Yusuf's ability to solve problems that occurred in the palace.

Datum 3:

Zuleykha : You mindless idiot!, what do you want from me, can you just leave me alone.

Kalimama: Forgive me My Lady, my apologies, but I had to.

Based on the sentence above, this situation occurred when Zuleykha was surprised to find her servant right behind her when she was caught looking into the Prophet Yusuf's room and Zuleykha said not to follow him.

From the data above, it can be seen that Kalimama uses a formal style which is formal. In style there is a use of the word my lady which is intended for people who have a high position or title, can be seen in the sentence "forgive me my lady, my apologies, but I had to" This can be seen from Kalimama's situation which uses formality because Zuleykha was his master in the palace. Besides, one of the characteristics of a formal style are in joint meetings, discussions, or meetings with superiors level.

Datum 4:

Temple Guard : **Greetings to the greet Lady, is something the matter?**

Zuleykha : We're here to pray

The data above shows that temple guards use a formal style. It can be seen the sentence "Greeting to greet lady" shows one sign that it is a formal style. Because the temple guard called Zuleykha by a formal name, the situation became formal because Zuleykha was the wife of a high ranking official in the palace.

The speech above has a formal style. Seen in this sentence "is something the matter?" it shows grammar well. The guard wanted to respect important people of the kingdom, so he used grammar well.

Datum 5:

Zuleykha : Summon Yuzarsif, when he enters, lock all of the seven doors, send away Tama, Tia mini and all the other slaves.

This data is classified as a formal style because the dialogue is in a serious condition, namely when Zuleykha orders the slaves to call Yuzarsif into a room. The sentence structures used by Auggie are more complex and varied. The formal style is usually used in speaking to medium or large groups. Another reason is that when we talk to many people in public, we are polite and use formal language.

Datum 6:

Kalimama: Lady Zuleykha orders

This sentence is classified as a formal language style because it was said by Kalimama to her Lady in front of other slaves. Then called formally because she used the nickname "Lady Zuleykha".

Datum 7:

Yusuf : Greetings Lady Zuleykha.

Zuleykha : You know, that your my slave.

Yusuf : That is right.

Zuleykha : And you are also aware that a slave must obey his misteries.

Yusuf : Have I ever been disobedient?

Zuleykha : Today too, you must obey me.

Yusuf : I am at your disposal.

Zuleykha : I have prepared myself for you.

Yusuf : I take refuge in God, what do you want from me. Disloyalty, I said I'd obey you, but disloyalty and obedience are different. What do you want from me?

Zuleykha : I want you.

Yusuf : Your husband has been kind to me for many years and given me a good position. Now you want me to be disloyal to him.

Zuleykha : I do have been kind to you.

Yusuf : I am grateful to you and your husband, but do you expect me to make up for your kindness with disloyalty and sin.

Zuleykha : You aren't indebted to me, you must return my kindness and as a slave you must obey me.

Yusuf : What made you kind to me was, my Creator I am indebted to him more than to you.

Zuleykha : I have belittled myself so much to possess you, and I will not give up.

Yusuf : And I will not trade the gem of my chastity in decency with a fleeting pleasure.

Zuleykha : Nobody besides you and I will know about this secret.

Yusuf : How can we hide ourselves from God?

Zulaykha : Are you afraid of your God? I too I'm ashamed, I can't stand your looking, forgive me create Aamon. He can no longer witness our sins.

Yusuf : I fear the omnipotent all hearing God, fearing that metallic sculpture is a sign of foolishness.

Zuleykha : Are you calling me foolish, I thrash hundreds like you under my feet, you don't even deserve to clean the dung of my horses and you consider worshiping the great Aamon a sign of foolishness, I order you and you must obey or I will bury you right here.

Yusuf : I will obey you as far as it does not violate the one God's command, you heard me.

The data above shows that used a formal style. One the characteristic of the formal style is used for the single hearer and people who have a higher degree. Can be seen in the sentence "Greeting lady Zulaykha" indicated in the formal situation because Yusuf talked to his Lady in the room, and the intonation was clear. Besides that, one characteristic of formal style is in joint meetings, discussions, or gatherings with a higher level.

Zulaikha called Yusuf to a room and trapped him by closing the door and seducing him into committing disgraceful acts but Yusuf refused and made Zulaykha angry. then Zulaykha said that Yusuf had to obey her because Yusuf was only a slave who was helped by her and

her husband. This conversation uses a formal style because of the differences between a lady and a slave.

Datum 8:

Potifar : I think there is something happening here that requires explanation, I'm listening, somebody start talking!.

Zuleykha : Who one us, do you see how our kindness has been answered, do you see how your wife has been treated! what is the punishment for the one who has indecent intention towards your wife, except prison with the hardest torture.

Yusuf : Lady Zuleykha wanted an affair with me.

Kalimama: I saw Yuzarsif entering Lady Zuleykha room with the intention of having an affair.

Yusuf : Your Excellency, I know that you won't accept any proof from me, even if only to save your own reputation, you will judge in favor of your wife, nobody dares to testify against Lady Zuleykha as they may lose their life from her anger.

Potifar : Do not make me angrier, I am looking for proof and a witness to find the guilty.

Yusuf : I have neither proof for my innocence nor a maid to testify in my favor.

Potifar : That you are guilty and must be punished.

Yusuf : I am already convicted of disloyalty, but the truth is what I told you, she summoned me and wanted to have an affair with me. I have no witness except my God.

Potifar : You entered the like his private room, Kalimama witnessed that.

The dialogue above is set in the palace. Potiphar found Yusuf running from inside the room, followed by his wife Zulaykha dialogue speaking in front of palace slaves and the formal style used in this data and shown by the way Potiphar asked Joseph. This dialogue uses titles when mentioning people's names, for example Joseph calls Potiphar with the words "your excellence", Yuzarsif (Yusuf) and Lady Zulaykha (Zulaykha).

Datum 9:

Potifar : Bring your witness here to testify.

Yusuf : My God Witnesses everything now, and if he leaves me alone, he has put me to the hardest test yet.

Zuleykha : You don't want to accept what this slave is saying.

Potifar : If you can't prove your innocence, you will be killed, right now.

Kalimama: You're Excellency, I saw Yuzarsif coming down the palace Corridor, he stopped and played with Qisin the baby you are hearing now, then he entered the seven doors corridor and closed the door.

Zuleykha : I was resting in my room, when I saw, I am standing over me, I shouted and screamed for help and then he ran away.

Potifar : Summon Rudamun, Yuzarsif must be punish right here

Based on the dialogue above, this data is included in the formal style. In the dialogue above. There were several people who witnessed the participants, including Potiphar, Yusuf, Zulaykha and Kalimama. This happened because Potiphar asked Yusuf and Zulaykha about what happened to them. Some greetings also show how to greet someone formally by using the words "Yuzarsif" and "You're Excellency". The situation also that potiphar was interrogating and wanting to punish Yusuf.

c. Consultative Style

After analyzing the language style in the Prophet Yusuf AS. movie. There were **three** data that classified into consultative style, where consultative style was has subject and predicate in every utterance, but some words of vocabulary are non-standard ones. This is because consultative style is produced in semi formal situation.

Datum 1 :

Kalimama : **You see? didn't I tell you he doesn't believe in our gods.**

He is an infidel. We must bring the high priest Ankmahu and Excellency Potifar here to see the truth for themselves.

Zuleykha : Stttt

Based on the dialog above, there are two participants. They are Kalimama and Zuleykha. It is clear that Kalimama uses consultative style. Kalimama utters “you see? didn't I tell you he doesn't believe in our gods.” as a maid and use semiformal communication situation. The setting place is in front of Yusuf’s room. It happens when Zuleykha was caught looking into Yusuf’s room and saw Yusuf praying.

Datum 2:

Zuleykha : If you other one word about youth Yuzarsif beliefs anywhere and endanger his life. I will kill you myself, I want yuzarsif alive and I don't care about his beliefs. You hear!.

Kalimama: But, My Lady, I am worried about you. He will destroy your faith.

Zuleykha : That is none of your concern. Do you understand! as you are my maid, you must obey all my wishes, and if you want to act on your will, say it now so I know what to do with you.

Kalimama: Certainly, certainly. I didn't see or hear anything about Yuzarsif, I promise that I will keep your secret.

This consultative style was used with Zuleykha. Indicative of this style is the use of honorifics that address people of higher standing. Kalimama called Zuleykha "My lady" instead of her name. "My lady" is used as a form of address to someone who occupies a higher position. Because in the palace Zuleykha has a higher position. Kalimama cannot just use normal language towards Zuleykha even

though Kalimama's character is close to Zuleykha. Zuleykha also warned Kalimama not to interfere too much in her affairs and to keep her mouth about the information she knew related to Yuzarsif.

Datum 3:

Maid 1 : Everybody knows it was lady Zuleykha but who would dare to testify.

Maid 2 : Stttt.

These data are classified in consultative style because dialogue occurs between maid 1 and maid 2. The dialogue is in a serious condition in the middle of Potiphar's interrogation. Seen in the sentence " Everybody knows it was lady Zuleykha but who would dare to testify " indicates a consultative style because consultativeness is between the two person. When one of them spoke, at certain intervals, the other gave a short response.

d. Casual Style

After analyzing the language style in the Prophet Yusuf AS. movie. There were **fifteen** data that classified into casual style, where casual style was a language variety used in informal situation: sharing with family or close friend, it is usually shortened, the characteristic of this style is sometimes the sentence is less on grammar. This style is used for relaxed situation such as with close friend, acquaintances, insider in social setting. It tends to make frequent use of shared information or shared assumption (slang).

Datum 1:

Zuleykha : How something happened, Yuzarsif used to be kind and close to me, but it has been some time since he has even looked at me.

Potifar : I'm sure that it is, just his decency and shyness. He's no longer a child to stare at a beautiful woman, he would consider impolite.

Zuleykha : Well, I consider his behavior to be insulting.

Potifar : Perhaps it is that he fears falling in love with the beautiful Zuleykha, if he looks at her.*(laughing)*

Zuleykha : **You always take everything as a joke.**

Potifar : But I was serious, one must avoid the arrow of the glance of the beautiful.

Based on the dialogue above, this conversation is normal situation and relaxes between them. It is clear Zuleykha and potifar use casual style. They are as a married couple. The dialogue happens when Zuleykha told to potifar about Yusuf, who was no longer close to her.

Datum 2:

Potifar: Yuzarsif and Zuleykha behavior was not normal, is there something I don't know.

In this data, it is clear that potifar use casual style. This sentence happens when potifar wondering in his heart why Zuleykha was talking about Yusuf's behavior, who was starting to distance

himself from him, and potifar is suspicious of Zuleykha's behavior, who asking about Yusuf.

Datum 3:

Zuleykha : It's getting dark and I am tired, I'm going to rest.
Nobody is to disturb me.

Kalimama : You rest My Lady, I will be here.

Zuleykha : There's no need. You may leave as well

Based on the sentence above, it is clear Zuleykha use casual style. The setting of place is in front of Zuleykha's room and the time is in the nigh. The sentence happens when Zuleykha wanted to go to her room and sleep, but her maid followed Zuleykha.

Datum 4:

Kalimama: This mindless idiot has a suggestion, will you hear it?

why like Yuzarsif do you not take refuge in your gods, why not ask *the great Aamon* to solve your problem?

This sentence classified into casual style because the situation was relaxed Kalimama spoke privately with Zuleykha in a quiet place to give Zuleykha advice.

Datum 5:

Priest : What is the matter My Lady? what is it you doing? Aamon is sleeping. We mustn't father the great God in the middle of the night.

Zuleykha : If you would pray for me so that my wish is fulfilled. I
 promise to give you an Aamon many presents.

Priest : Perhaps you could ask Aamon this in the morning.

Zuleykha : I will take this Aamon, because I want to pray tonight.

From the data above, the social factor that influences the main character's casual style is because the situation is set in a palace room. The participants are the priest and Zuleykha. The story is that Zuleykha wanted to pray in the middle of the night at the temple and wanted to take Aamon. This can be seen in this sentence, "I will take this Aamon, because I want to pray tonight." This speech shows that the main character wants to pray and take Aamon to the priest. The conversation was relaxed.

The priest also used a casual style when talking to Zulaykha.

Datum 6:

Zuleykha : I don't know why Aamon doesn't help me. Aamon and the
 God in his Temple.

Kalimana : My Lady, if Aamon hadn't helped you, you wouldn't have
 so much respect and dignity. Ammon has given you
 superiority over all Egyptian women and dominance over all
 palace residents.

Zuleykha : You're talking gibberish, what's superiority, what
 dominance? he has believed me so much in the eyes of a
 slave, it's as if I'm wreaking manure not deserving of even a

glass. Let alone dominance over the palace in the city, it would suffice just to have dominance over the slave.

Kalimama: That is strange, why do you display such weakness? you are the Lady of this Palace and use our saves owner. A mistress can decide anything that she likes at all from her slave instead of begging for love instead employ your power and authority.

Zuleykha : What really is the value of a slave's love to me. I want him and he is without a doubt mine, you wouldn't dare disobey. The situation occurred when Zuleykha told her about how she wanted Yuzarsif but Yuzarsif didn't want her. Zuleykha tells kalimama that a slave must obey her. Then Kalimama said that she was the lady of the palace and had dominion over the slaves.

The data above shows that Zuleykha uses a formal style. One of the characteristics of the formal style is that it is used for single listeners and people who have higher degrees. Seen in the sentence "My lady, if Aamon hadn't helped you, you wouldn't have so much respect and dignity", it is shown in a formal situation because Kalimama is talking to the lady in the palace, and the intonation is clear.

Datum 7:

Kalimama: Lady Zuleykha has summoned you.

Yusuf : **You may leave, I'm coming**

Kalimama: I will be waiting for you near the corridor to the seven doors.

This dialogue was compiled in a casual style because there was a dialogue between Yusuf and Kalimama. Based on Joos' theory, casual style is used for conversation in casual or normal situations such as conversations with family members or friends, such as when talking to fellow workers. Another reason is that Yusuf also uses abbreviations. For example, you can see in this sentence " You may leave, I'm coming"

Datum 8:

Yusuf : What is it Sitine? she's crying again.

Sitine : I'm trying but she just won't calm down, perhaps she likes to be calmed by your hand. Why isn't she calming down?

Yusuf : Perhaps her agitation has another reason, it could be her tender soul predicts an ominous event.

Sitine : Is something ominous about to happen? is Qishin sadness because of that....

Yusuf's speech is classified as casual because of his dialogue happened between Yusuf and people around the palace. The situation is very relaxed and warm, so it is called casual style. Another reason is because Yusuf called the name "sitine". It would be a consultative style if they didn't have closeness relationship when speaking.

Datum 9:

Zuleykha : There's no way to escape, you have to obey.

This sentence classified into casual style, because the sentence “There's no way to escape, you have to obey” happened in informal situation and expressive.

Datum 10:

Yusuf : I have a witness.

Potifar : Who is it, who was your witness, tell him to come here now.

Yusuf : Certainly, I will call a witness who knows neither to back me up, nor the lady to fear her, she will imitate talk like a parrot and won't know for or against whom she is talking and she is a relative of lady Zuleykha, her testimony should be in the lady's favor.

Potifar : Who is she, call her here before you're punished.

Yusuf : My witness is the baby who's crying, you're hearing.

Potifar : **Are you ridiculing me?**

Yusuf : I ask you to have that child brought here for the sake of all services I've done for you

Zuleykha : **A baby is going to testify, my cousin's baby. no problem, have her brought here**

The conversation above occurred in the palace when Yusuf was defending himself in front of Photifar, Zuleykha and other palace residents. Yusuf said that he had a witness whose testimony might benefit Photifar's wife. Photifar felt that Yusuf was mocking him because he felt that it was impossible for a baby to give testimony. The

words used by Photifar "are you ridiculing me?" shows Casual style because it occurs in informal situations with relaxed grammar and also when Zuleykha said "A baby is going to testify, my cousin's baby. no problem, have her brought here" it was an informal sentence.

Datum 11:

Sitine : Greeting excellency Portifer.

Zuleykha : She is my cousin, her baby is Qishin, have her testify.

Yusuf : Qishin, talk, say whatever God has taught you. Qishin talk.

Qishin : I am seeing God's words by his leave, if the shirt is torn in the front the Zuleykha is innocent and Yusuf is guilty, and if the shirt is torn in the back so Zuleykha is guilty and Yusuf is innocent.

The dialogue above happened when a baby named Qishin was used as a witness by Yusuf to reveal what had happened. In this conversation, Yusuf uses relaxed language, which is heard in the sentence " Qishin, talk, say whatever God has taught you. Qishin talk ".

Datum 12:

Kalimama: What is the matter? what happened?

Zuleykha : A baby, Qishin, Sitine's baby. He started talking and revealed everything,

Kalimama: a baby cannot talk,

Zuleykha : but she did.

Kalimama: How, but how can she talk?

Zuleykha : I don't know how, Yuzarsif fast turn and she started talking.

Stranger than that. I am talking by God's leaf.

Kalimama: It is Magic, even if what she said was true. It's nothing but sorcery, Yuzarsif have a spell on that baby like all the other palace residents.

Zuleykha : There wasn't anybody, who dared to testify against me except that child.

Kalimama: It is magic, Yuzersif is a sorcerer he must be.

Zuleykha : Shut up Kalimama.

Kalimama : Weren't these doors locked, how could he escape.

Zuleykha : Its unbelievable, he didn't even touch any of the locks, but all the doors are opened.

Kalimama: Spontaneously, I told you, he's a sorcerer.

Zuleykha : He's not a sorcerer, I've brought him up since he was a child, he never went to any sorcerer or sorceress.

Kalimama: At this door and that baby.

Zuleykha : Who is he, who is he really

This conversation was taking place when Zulaykha and her maid were in a room talking about things that are very unlikely to happen to his cousin's baby. Kalimama said that Yusuf used magic and put a spell on the baby so that it could talk, but Zulaykha denied that Yusuf never did it because from childhood she was the one who raised Yusuf. This conversation shows a casual style. Because it takes place

in an informal situation in a room. Apart from that, this conversation has a casual nuance because the sentences are simple and do not use structured sentences.

Datum 13:

Potifar : Sitine.

Sitine : Yes sir, Excellency.

Potifer : How did you talk? I still can't believe it. What are you doing here? why did you come?

Sitine : I come from to visit Zuleykha, I didn't know that what happen or I wan't come.

Potifer : You come to visit your cousins Zuleykha. What's wrong with that? I thank you and your baby. if you weren't here, I'd have been deceived by zuleykha and shed the blood of a pure and decent young man.

This dialogue is a casual language style, because Photifar only asked what he was doing in the palace and thanked them for coming to the palace. The situation in this conversation is a normal and relaxed situation.

Datum 14:

Maid 1 : You can't imagine how upset Zuleykha was.

Maid 2 : A six month old baby?.

Maid 1 : I heard with my own ears.

Kalimama: What if the news spreads all over the palace

The conversation above shows that the situation is relaxed. the servants in the palace gossiped about the horrendous news in the palace that a baby could talk and make testimonies. It is said to be a relaxed language style because it uses simple sentences and understands each other even though the sentences are incomplete. then between the speaker and the listener are fellow palace servants.

Datum 15:

Maid : And they say she's been in love with him for a long time. I saw it in the palace. When I talked about Yuzarsif, Zuleykha became upset and left the feast. Her affair is the talk of the town now.

Pries : She was so proud and hearty, that she ignored all men. Now, she has fallen at a slave's feet.

Maid : The wife of Iman the great God of Egypt and the goddess in the temple has fallen for a slave, a foreigner shepherd slave.

Pries : It is a shame and Ankmahu the high priest must know about this as well. Zuleykha and Potifar must not pass this event easily.

Maid : Right the honor and dignity of Potifar and Zuleykha depend on this event.

Potifar : Didn't I say, I wanted to be alone! Get out!

This conversation was held in a room in the palace, the palace people gossiped about the news regarding Zulaykha who fell in love with Yusuf. The language used in this conversation is casual.

e. Intimate Style

After analyzing the language style in the Prophet Yusuf film. There were **eight** data that classified into intimate style, where intimate style was such a conversation with family, beloved ones, and very close friends, where you tend to reveal your inner self, it is usually in an intimate style. The word that generally signal intimacy such as, “dear”, “darling”, and even “honey” might be used in this situation.

Datum 1:

Yusuf : Lord, I Leave myself in the protection. I am weak, I have no refuge except thee against the schemes of the tempting Satan. All my success in managing affairs and being favored by heart are because of Thee. I beg you never leave me to myself. My Lord, let me not be caught by these intricate traps with nobody to help me

This sentence classified into intimate style, because Yusuf pray personally to God in his heart and in his room.

Datum 2:

Zuleykha : *Oh great Aamon*, if I can have Yuzarsif, I will give you plenty of offerings and Presents. *I have no God but you*, I

love him, he is mine, I own him, do something to make him obey me.

This datum showed the sentence classified into intimate style. The setting of the conversation took place in the royal temple. The conversation above is about showing feelings. The function of conversation is to convey feelings to someone so that someone knows what the speaker feels. This can be seen in the sentence " *I have no God but you, I love him, he is mine, I own him, do something to make him obey me*".

Datum 3:

Zulaykha: Oh great Aamon, please help me to have this Hebrew slave, if you are kind and help me to have Yuzarsif, I will give hundreds of coins to Aamon Temple.

The conversation above shows the friendship between a servant and his confidant. The dialogue above occurred in an informal situation that occurred when Zulaykha prayed in her heart to Aamon to get Yuzarsif.

Datum 4:

Zuleykha : Sitine, cousin Sitine, Sitine.

Sitine : Is Qishin crying bothering you My Lady?

Zuleykha : No, I was passing by when I heard Qishin crying. What's the matter? why is he crying?

Sitine : I don't know. She is full and her clothes are clean, but she continues to cry. It's strange a few days ago Excellence Yuzarsif touched her and his stopped crying immediately.

Zuleykha : (*Yuzarsif caressing hand calms everybody*).

Sitine : What are you doing here so late at night?

Zuleykha : Perhaps like Sitine, I can not sleep

When Zulaykha saw her cousin's baby crying, she approached him and asked why Qishin was crying.

The data above shows a casual style. The conversation had a relaxed atmosphere because Sitine is a relative of Zulaykha. This can be seen in this sentence " Sitine, cousin Sitine, Sitine" and "What are you doing here so late at night?". This indicates they have a family relationship and style of language used is relaxed.

Datum 5:

Yusuf : Lord, leave me not alone, you are all I have

This data is classified as an intimate style because Yusuf prayed to God in his heart to always be with him and protect him before he went to the place where Zulaykha told him to come.

Datum 6:

Devil : The best response is punishing her and doing the same to her a severe punishment will awaken from the sleep of ignorance the one enslaved by her lust)

Angel : (O messenger of God this is a message from God). we shall never leave you to yourself, punish not Zuleykha not do the same to her for she will say in a few moments Yusuf resorted to force because I did not submit to his desire then you will be the guilty one escape from the Satan's trap to the door. O messenger of God this is a message from God Escape towards the door).

This dialogue is classified as intimate style because it is a message conveyed from God because of his closeness to the Creator, through the whispers of devils and angels about what Yusuf should do in facing Zuleykha's behavior towards him.

Datum 7:

Sitine : How did you talk **sweetheart**?

This conversation took place in a thrilling atmosphere when Qishin gave testimony to the palace residents about what really happened between Yusuf and Zuleykha. Qishin, who was still a baby, suddenly became able to speak and gave his testimony to Photifar. That's why Sitine asked how the baby could talk. The sentence above uses the Intimate style, as seen from the word " **sweetheart** ". Sitine is the mother of the baby who can talk.

Datum 8:

Sitine : My darling girl did you talk.

This data shows the sentence of sitine to the baby. The background of the conversation took place in palace. The conversation above is about showing feelings. That the function of conversation is to convey feelings to someone that he loves her. This can be seen from his nickname "my darling girl".

2. Dominant Language Style found in the Prophet Yusuf a.s film

The data findings in this research of the language style found in the Prophet Yusuf a.s film showed in the table below:

Table IV. 1
The dominant language style found in the Prophet Yusuf Film

No.	Types of Language Style	Frequency	Persentage
1	Frozen Style	2	8,57%
2	Formal Style	9	21,90%
3	Consultative Style	3	3,80%
4	Casual Style	15	62,85%
5	Intimate Style	8	2,85%
Total		37	99,98%

From table IV.1, it could conclude that the dominant language style that found in the Prophet Yusuf a.s film was in categorized casual style with 15 findings from 37 findings.

B. Discussion

By looking on the result of analyzing the data, the researcher found that there are five kinds of language style used in Martin Joos theory in Prophet Yusuf a.s film. There are frozen style, formal style, consultative style, casual style, and intimate style.

This research was not the first research that have been done. Previous related finding is used to support argument in this research. Besides, it is also used as reference and comparison the research with the other research. There are related findings in this research.

The first was conducted by Febriani et al. The result shows that there are thirty (30) data from the conversation in the movie to perform the language styles. The collected data can be concluded that the type of style occurs dominantly in the film is intimate style. The thirty cases comprise of intimate (eleven cases), consultative (nine cases), casual (seven cases), formal (three cases) and frozen (none) style. This means that intimate style is prominently proved to be used in communication within family relation and close friends. Based on the result of the study, it is fruitful to suggests the students of English Department to do further analysis about the five language styles used in other resources like movies, novels, or articles.³⁰ The similitaries this research with her thesis was the subject of language style, the types of the research was used lybrary research and the subject was movie, wether the difference was the movie was different, she used “To All The Boys I’ve Loved Before” movie and this research used Prophet Yusuf AS movie, another difference was the number of result of the analysis.

The second was conducted by Putri et al. The researcher analysed the Miracle From Heaven movie. This analysis focused on the use of language

³⁰ Alicia Febriani, Fakhri Ras and Novitri, An Analysis of Language Style in “To All The Boys I’ve Loved Before” Movie. *English Study Program. Language and Arts Department. Faculty of Teachers Training and Education. Universitas Riau. 2019.* <https://jom.unri.ac.id/index.php/JOMFKIP/article/view/25843>

style and the factors in the *Miracle From Heaven* movie. This study used a descriptive qualitative method. The results of this study indicated that there are 5 types of language style contained in *Miracle From Heaven* movie, those were frozen style (1), formal style (9), consultative style (7), casual style (3), and intimate style (20). In addition, this study also showed the factors that influenced the characters' use is participants, setting, function, and topic.³¹ The similarities this research with her thesis was the subject of language style, the types of the research was used library research and the subject was movie, whether the difference was the movie was different, she used the *Miracle From Heaven* movie and this research used *Prophet Yusuf AS.* movie, another difference was the number of result of the analysis.

The third was conducted by Azhar and Fitrawati. The result showed that there were three styles used in those videos. They were frozen style, formal style and intimate style. After the researcher counted the data, the most frequent style was the casual style with 93.96% of whole utterances. It is concluded that the use of casual style was the characteristics of Ridwan Remin in delivering humor material.³² The similarities this research with her thesis was the subject of language style and the types of the research was used library research, whether the difference was the movie was different, she used Indonesian Stand-

³¹ Ananda Athira Putri, Abd. Halim and Abdullah. *Language Style in Miracle From Heaven Movie: A Sociolinguistic Study*. English Departement. Universitas Negeri Makassar. 2022. <https://ojs.unm.ac.id/performance/issue/view/1973>

³² Amirul Azgar and Fitrawati. *The Analysis of Language Style Used in Indonesian Stand-Up Comedy Shows*. English Department. Faculty of Languages and Arts. Universitas Negeri Padang. 2020. http://repository.unp.ac.id/41369/1/B1_04_Amirul_Azhar_17019001_6133_2022.pdf

Up Comedy Shows and this research used movie as the subject, another difference was the number of result of the analysis.

In sum, the researcher has done the research with the final result that show there are five types of language style used in Prophet Yusuf As film that refers to category language style by Martin Joos theory, frozen style used 2 times, formal style used 9 times, consultative used 3 times, casual style 15 times, the last intimate style used 8 times. Finally, the dominant language style used was casual style.

C. Checking of the Data

The data of these findings had been checked by a validator that researcher choosed from one of English lecturer in UIN Syahada Padangsidempuan. Specialist has really looked at dependability toward the finish of the whole information assortment period. At the end of the day, it can be seen that there are five types of language style which used in Prophet Yusuf a.s film by Martin Joos, and they are frozen style, formal style, consultative style, casual style, and intimate style. All the data had been validated and declared theoretically correct.

CHAPTER V

CLOSING

A. Conclusion

From the result of this research, researcher can be concluded that:

1. All the types of language style found in used Prophet Yusuf film. There were two data classified into frozen style, there were nine data classified into formal style, there were three data classified into consultative style, there were fifteen data classified into casual style and there were nine data classified into intimate style.
2. The dominant language style found in used Prophet Yusuf film was casual style with fifteen data from all the data was thirty seven data findings

B. Implication

After finishing this research, the researcher got much information in language style form. Therefore, the writer has implication to:

1. Academically, this research can be used as an additional reference for discussion of sociolinguistics study, especially about language style.
2. Theoretically, the result of this research is supposed to give some significant contributions to the readers in some ways to enrich their knowledge about the type of language style in the “Prophet Yusuf a.s” film. However, the researcher hopes that the readers have quite understanding about how to use a language style in other text.
3. Practically, this research hopefully has some benefit for all students, especially at English Department students who are interested in

sociolinguistics and be able to apply their knowledge and comprehend language style in the appropriate daily conversations, especially in situation and in several different conditions

C. Suggestion

1. English teachers should use films as a medium to spice up the teaching and learning process. Especially in sociolinguistics classes or material in them that discusses language style, because with media, students can easily realize the reasons for illustrations.
2. It was suggested that this study could serve as a reference for future researchers, particularly those with issues and an interest in research. In addition, subsequent researchers may employ additional methods in their research. The author hopes that this study can help a different research.

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APPENDIX I

TYPES OF LANGUAGE STYLE

No	Data	Sentences	Types of Language Style
1	Datum 1	<p>Potifar : So, you have finally returned Yahuwe and Sufer to their precious original jobs.</p> <p>Yusuf : With the responsibilities of chamberlain, I was unable to do my other jobs of book reader and table decker. If you'll allow, I'll give you a report of the daily chores.</p> <p>Potifar : I appointed you, my chamberlain. So, I wouldn't have to worry about how the palace affairs are. You don't need to report, because I trust you.</p> <p>Yusuf : I hope that, I deserve that trust to Excellency.</p> <p>Zuleykha: Of course you do, otherwise you wouldn't be in this position. The comb sits on the head because it unties the knots.</p>	Frozen Style
2	Datum 2	<p>Zuleykha : Youzarsif solves the problems of the palace and he is trustworthy.</p> <p>Potifar: That's strange, due to her aristocratic pride so like her rarely compliments anybody, it is usually she that is complimented. Now that the Laker is admiring you others in the palace are also undoubtedly admiring you.</p> <p>Zuleykha : I am certain, Yuzarsif is now ruling the hearts of all the palace residents.</p> <p>Yusuf : I don't think to do myself deserving of so much kindness if something was done, I was doing my duty.</p>	Formal Style

No	Data	Sentences	Types of Language Style
3	Datum 3	<p>Yusuf : I'll leave now if Excellency potifar gives his permission.</p> <p>Potifar : Yuzarsif, you don't need permission to enter or leave you may come or go as you like, whenever you like.</p> <p>Yusuf : Thank you.</p>	Formal Stayle
4	Datum 4	<p>Zuleykha : How something happened, Yuzarsif used to be kind and close to me, but it has been some time since he has even looked at me.</p> <p>Potifar : I'm sure that it is, just his decency and shyness. He's no longer a child to stare at a beautiful woman, he would consider impolite.</p> <p>Zuleykha : Well, I consider his behavior to be insulting.</p> <p>Potifar : Perhaps it is that he fears falling in love with the beautiful Zuleykha, if he looks at her.<i>(laughing)</i></p> <p>Zuleykha : You always take everything as a joke.</p> <p>Potifar : But I was serious, one must avoid the arrow of the glance of the beautiful.</p>	Casual Style
5	Datum 5	<p>Zuleykha : It's getting dark and I am tired, I'm going to rest. Nobody is to disturb me.</p> <p>Kalimama : You rest My Lady, I will be here.</p>	Casual Style

No	Data	Sentences	Types of Language Style
		Zuleykha : There's no need. You may leave as well	
6	Datum 6	<p>Yusuf : Lord, I Leave myself in the protection.</p> <p>I am weak, I have no refuge except thee against the schemes of the tempting Satan. All my success in managing affairs and being favored by heart are because of Thee. I beg you never leave me to myself. My Lord, let me not be caught by these intricate traps with nobody to help me</p>	Intimate Style
7	Datum 7	<p>Zuleykha : You mindless idiot!, what do you want from me, can you just leave me alone.</p> <p>Kalimama : Forgive me My Lady, my apologies, but I had to.</p>	Formal Style
8	Datum 8	<p>Kalimama : You see? didn't I tell you he doesn't believe in our gods. He is an infidel. We must bring the high priest Ankmahu and Excellency Potifar here to see the truth for themselves.</p> <p>Zuleykha: sttttt</p>	Consultative Style
9	Datum 9	<p>Zuleykha : If you other one word about youth Yuzarsif beliefs anywhere and endanger his life. I will kill you myself, I want yuzarsif alive and I don't care about his beliefs. You hear!</p> <p>Kalimama : But, My Lady, I am worried about you. He will destroy your faith.</p> <p>Zuleykha : That is none of your concern. Do you understand! as you are my maid, you must obey all my wishes, and if you want to act on your will, say it now so I know what to do with you.</p> <p>Kalimama : Certainly, certainly. I didn't see or hear anything about Yuzarsif, I promise that I will keep your secret.</p>	Consultative Style

No	Data	Sentences	Types of Language Style
10	Datum 10	Kalimama : This mindless idiot has a suggestion, will you hear it? why like Yuzarsif do you not take refuge in your gods, why not ask <i>the great Aamon</i> to solve your problem?	Casual Style
11	Datum 11	Temple Guard : Greetings to the greet Lady, is something the matter? Zuleykha : We're here to pray	Formal Style
12	Datum 12	Zuleykha : <i>Oh great Aamon</i> , if I can have Yuzarsif, I will give you plenty of offerings and Presents. <i>I have no God but you</i> , I love him, he is mine, I own him, do something to make him obey me.	Intimate Style
13	Datum 13	Priest : What is the matter My Lady? what is it you doing? Aamon is sleeping. We mustn't father the great God in the middle of the night. Zuleykha : If you would pray for me so that my wish is fulfilled. I promise to give you an Aamon many presents. Priest : Perhaps you could ask Aamon this in the morning. Zuleykha : I will take this Aamon, because I want to pray tonight	Casual Style
14	Datum 14	Zuleykha : I don't know why Aamon doesn't help me. Aamon and the God in his Temple. Kalimana : My Lady, if Aamon hadn't helped you, you wouldn't have so much respect and dignity. Ammon has given you superiority over all Egyptian women and dominance over all palace residents. Zuleykha : You're talking gibberish, what's superiority, what dominance? he has believed me so much in the eyes of a slave, it's as if I'm wreaking manure not deserving of even a glass. Let alone dominance over the palace in the city, it would suffice just to have dominance over the slave. Kalimama : That is strange, why do you display such weakness? you are the Lady of this Palace and use our saves owner. A mistress can decide anything that she likes at all from her slave	Casual Style

No	Data	Sentences	Types of Language Style
		<p>instead of begging for love instead employ your power and authority.</p> <p>Zuleykha : What really is the value of a slave's love to me. I want him and he is without a doubt mine, you wouldn't dare disobey.</p>	
15	Datum 15	<p>Oh great Aamon, please help me to have this Hebrew slave, if you are kind and help me to have Yuzarsif, I will give hundreds of coins to Aamon Temple.</p>	Intimate Style
16	Datum 16	<p>Zuleykha : Sitine, cousin Sitine, Sitine.</p> <p>Sitine : Is Qishin crying bothering you My Lady?</p> <p>Zuleykha : No, I was passing by when I heard Qishin crying. What's the matter? why is he crying?</p> <p>Sitine : I don't know. She is full and her clothes are clean, but she continues to cry. It's strange a few days ago Excellence Yuzarsif touched her and his stopped crying immediately.</p> <p>Zuleykha : (<i>Yuzarsif caressing hand calms everybody</i>).</p> <p>Sitine : What are you doing here so late at night?</p> <p>Zuleykha : Perhaps like Sitine, I can not sleep</p>	Casual Style
17	Datum 17	<p>Zuleykha : Summon Yuzarsif, when he enters, lock all of the seven doors, send away Tama, Tia mini and all the other slaves</p>	Formal Style
18	Datum 18	<p>Kalimama : Lady Zuleykha has summoned you.</p> <p>Yusuf : You may leave, I'm coming.</p> <p>Kalimama : I will be waiting for you near the corridor to the seven doors</p>	Casual Style
19	Datum 19	<p>Yusuf : Lord, leave me not alone, you are all I have</p>	Intimate Style
20	Datum 20	<p>Yusuf : What is it Sitine? she's crying again.</p> <p>Sitine : I'm trying but she just won't calm down, perhaps she likes to be calmed by your hand. Why isn't she calming down?</p> <p>Yusuf : Perhaps her agitation has another reason, it could be her tender soul predicts an ominous event.</p>	Casual Style

No	Data	Sentences	Types of Language Style
		Sitine : Is something ominous about to happen? is Qishin sadness because of that....	
21	Datum 21	Kalimama : Lady Zuleykha orders.	Formal Style
22	Datum 22	<p>Yusuf : Greetings Lady Zuleykha.</p> <p>Zuleykha : You know, that your my slave.</p> <p>Yusuf : That is right.</p> <p>Zuleykha : And you are also aware that a slave must obey his misteries.</p> <p>Yusuf : Have I ever been disobedient?</p> <p>Zuleykha : Today too, you must obey me.</p> <p>Yusuf : I am at your disposal.</p> <p>Zuleykha : I have prepaired myself for you.</p> <p>Yusuf : I take refuge in God, what do you want from me. Disloyalty, I said I'd obey you, but disloyalty and obedience are different. What do you want from me?</p> <p>Zuleykha : I want you.</p> <p>Yusuf : Your husband has been kind to me for many years and given me a good position. Now you want me to be disloyal to him.</p> <p>Zuleykha : I do have been kind to you.</p> <p>Yusuf : I am grateful to you and your husband, but do you expect me to make up for your kindness with disloyalty and sin.</p> <p>Zuleykha : You aren't indebted to me, you must return my kindness and as a slave you must obey me.</p> <p>Yusuf : What made you kind to me was, my Creator I am indebted to him more than to you.</p> <p>Zuleykha : I have belittled myself so much to possess you, and I will not give up.</p> <p>Yusuf : And I will not trade the gem of my chastity in decency with a fleeting pleasure.</p> <p>Zuleykha : Nobody besides you and I will know about this secret.</p> <p>Yusuf : How can we hide ourselves from God?</p> <p>Zulaykha : Are you afraid of your God? I too I'm ashamed, I can't stand your looking, forgive me create Aamon. He can no longer witness our sins.</p>	Formal Style

No	Data	Sentences	Types of Language Style
		<p>Yusuf : I fear the omnipotent all hearing God, fearing that metallic sculpture is a sign of foolishness.</p> <p>Zuleykha : Are you calling me foolish, I thrash hundreds like you under my feet, you don't even deserve to clean the dung of my horses and you consider worshiping the great Aamon a sign of foolishness, I order you and you must obey or I will bury you right here.</p> <p>Yusuf : I will obey you as far as it does not violate the one God's command, you heard me.</p>	
23	Datum 23	<p>Devil : The best response is punishing her and doing the same to her a severe punishment will awaken from the sleep of ignorance the one enslaved by her lust)</p> <p>Angel : (O messenger of God this is a message from God). we shall never leave you to yourself, punish not Zuleykha not do the same to her for she will say in a few moments. Yusuf resorted to force because I did not submit to his desire then you will be the guilty one escape from the Satan's trap to the door. O messenger of God this is a message from God Escape towards the door).</p>	Intimate Style
24	Datum 24	Zuleykha : There's no way to escape, you have to obey.	Casual Style
25	Datum 25	<p>Potifar : I think there is something happening here that requires explanation, I'm listening, somebody start talking!.</p> <p>Zuleykha : Who one us, do you see how our kindness has been answered, do you see how your wife has been treated! what is the punishment for the one who has indecent intention towards your wife, except prison with the hardest torture.</p> <p>Yusuf : Lady Zuleykha wanted an affair with me.</p> <p>Kalimama : I saw Yuzarsif entering Lady Zuleykha room with the intention of having an affair .</p> <p>Yusuf : Your Excellency, I know that you won't accept any proof from me, even if only to save</p>	Formal Style

No	Data	Sentences	Types of Language Style
		<p>your own reputation, you will judge in favor of your wife, nobody dares to testify against Lady Zuleykha as they may lose their life from her anger.</p> <p>Potifar : Do not make me angrier, I am looking for proof and a witness to find the guilty.</p> <p>Yusuf : I have neither proof for my innocence nor a maid to testify in my favor.</p> <p>Potifar : That you are guilty and must be punished.</p> <p>Yusuf : I am already convicted of disloyalty, but the truth is what I told you, she summoned me and wanted to have an affair with me. I have no witness except my God.</p> <p>Potifar : You entered the like his private room, Kalimama witnessed that.</p>	
26	Datum 26	<p>Maid 1 : Everybody knows it was lady Zuleykha but who would dare to testify.</p> <p>Maid 2 : Stttt.</p>	Consultative Style
27	Datum 27	<p>Potifar : Bring your witness here to testify.</p> <p>Yusuf : My God Witnesses everything now, and if he leaves me alone, he has put me to the hardest test yet.</p> <p>Zuleykha : You don't want to accept what this slave is saying.</p> <p>Potifar : If you can't prove your innocence, you will be killed, right now.</p> <p>Kalimama : You're Excellency, I saw Yuzarsif coming down the palace Corridor, he stopped and played with Qisin the baby you are hearing now, then he entered the seven doors corridor and closed the door.</p> <p>Zuleykha : I was resting in my room, when I saw, I am standing over me, I shouted and screamed for help and then he ran away.</p> <p>Potifar : Summon Rudamun, Yuzarsif must be punish right here</p>	Formal Style
28	Datum 28	<p>Yusuf : I have a witness.</p> <p>Potifar : Who is it, who was your witness, tell him to come here now.</p> <p>Yusuf : Certainly, I will call a witness who knows neither to back me up, nor the lady to fear</p>	Casual Style

No	Data	Sentences	Types of Language Style
		<p>her, she will imitate talk like a parrot and won't know for or against whom she is talking and she is a relative of lady Zuleykha, her testimony should be in the lady's favor.</p> <p>Potifar : Who is she, call her here before you're punished.</p> <p>Yusuf : My witness is the baby who's crying, you're hearing.</p> <p>Potifar : Are you ridiculing me?</p> <p>Yusuf : I ask you to have that child brought here for the sake of all services I've done for you</p> <p>Zuleykha : A baby is going to testify, my cousin's baby. no problem, have her brought here</p>	
29	Datum 29	<p>Sitine : Greeting excellency Portifer.</p> <p>Zuleykha : She is my cousin, her baby is Qishin, have her testify.</p> <p>Yusuf : Qishin, talk, say whatever God has taught you. Qishin talk.</p> <p>Qishin : I am seeing God's words by his leave, if the shirt is torn in the front the Zuleykha is innocent and Yusuf is guilty, and if the shirt is torn in the back so Zuleykha is guilty and Yusuf is innocent.</p>	Casual Style
30	Datum 30	Sitine : How did you talk sweetheart?	Intimate Style
31	Datum 31	<p>Potifar : The false tears you tried to ship me, its very grave. I apologize for accusing you, I hope you forgive Zuleykha and myself and keep this incident a secret. Nobody must utter a word of this to anyone, any one of you reveal it, you will be punished. Now go!</p>	Frozen Style
32	Datum 32	<p>Kalimama : What is the matter? what happened?</p> <p>Zuleykha : A baby, Qishin, Sitine's baby. He started talking and revealed everything,</p> <p>Kalimama : a baby cannot talk,</p>	Casual Style

No	Data	Sentences	Types of Language Style
		<p>Zuleykha : but she did.</p> <p>Kalimama : How, but how can she talk?</p> <p>Zuleykha : I don't know how, Yuzarsif fast turn and she started talking. Stranger than that. I am talking by God's leaf.</p> <p>Kalimama : It is Magic, even if what she said was true. It's nothing but sorcery, Yuzarsif have a spell on that baby like all the other palace residents.</p> <p>Zuleykha : There wasn't anybody, who dared to testify against me except that child.</p> <p>Kalimama : It is magic, Yuzersif is a sorcerer he must be.</p> <p>Zuleykha : Shut up Kalimama.</p> <p>Kalimama : Weren't these doors locked, how could he escape.</p> <p>Zuleykha : Its unbelievable, he didn't even touch any of the locks, but all the doors are opened.</p> <p>Kalimama : Spontaneously, I told you, he's a sorcerer.</p> <p>Zuleykha : He's not a sorcerer, I've brought him up since he was a child, he never went to any sorcerer or sorceress.</p> <p>Kalimama : At this door and that baby.</p> <p>Zuleykha : Who is he, who is he really</p>	
33	Datum 33	<p>Potifar : Sitine.</p> <p>Sitine : Yes sir, Excellency.</p> <p>Potifer : How did you talk? I still can't believe it. What are you doing here? why did you come?</p> <p>Sitine : I come from to visit Zuleykha, I didn't know that what happen or I wan't come.</p> <p>Potifer : You come to visit your cousins Zuleykha. What's wrong with that? I thank you and your baby. if you weren't here, I'd have been deceived by zuleykha and shed the blood of a pure and decent young man.</p>	Casual Style
34	Datum 34	<p>Sitine : My darling girl did you talk</p>	Intimate Style
35	Datum 35	<p>Maid 1 : You can't imagine how upset Zuleykha was.</p> <p>Maid 2 : A six month old baby?.</p>	Casual Style

No	Data	Sentences	Types of Language Style
		<p>Maid 1 : I heard with my own ears. Kalimama : What if the news spreads all over the palace</p>	
36	Datum 36	<p>Maid : And they say she's been in love with him for a long time. I saw it in the palace. When I talked about Yuzarsif, Zuleykha became upset and left the feast. Her affair is the talk of the town now. Pries : She was so proud and hearty, that she ignored all men. Now, she has fallen at a slave's feet. Maid : The wife of Iman the great God of Egypt and the goddess in the temple has fallen for a slave, a foreigner shepherd slave. Pries : It is a shame and Ankmahu the high priest must know about this as well. Zuleykha and Potifar must not pass this event easily. Maid : Right the honor and dignity of Potifar and Zuleykha depend on this event. Potifar : Didn't I say, I wanted to be alone! Get out!</p>	Casual Style
37	Datum 37	Yuzarsif and Zuleykha behavior was not normal, is there something I don't know	Casual Style

APPENDIX II

Script of Prophet Yusuf Film

Potifar : So, you have finally returned Yahuwe and Sufer to their precious original jobs.

Yusuf : With the responsibilities of Chamberlain, I was unable to do my other jobs of book reader and table decker.

If you'll allow, I'll give you a report of the daily chores.

Potifar : I appointed you, my Chamberlain. So, I wouldn't have to worry about how the palace affairs are.

You don't need to report, because I trust you.

Yusuf : I hope that, I deserve that trust to Excellency.

Zuleykha : Of course you do, otherwise you wouldn't be in this position. The comb sits on the head because it unties the knots.

You saw a thief solves the problems of the palace and he is trustworthy.

Potifar : That's strange, due to her aristocratic pride so like her rarely compliments anybody, it is usually she that is complimented.

Now that the Laker is admiring you others in the palace are also undoubtedly admiring you.

Zuleykha : I am certain, Yuzarsif is now ruling the hearts of all the palace residents.

Yusuf : I don't think to do myself deserving of so much kindness if something was done, I was doing my duty.

Yusuf : I'll leave now if Excellency potifar gives his permission.

Potifar : Yuzarsif, you don't need permission to enter or leave you may come or go as you like, whenever you like.

Yusuf : Thank you.(casual)

.....

Zuleykha : How something happened, Yuzarsif used to be kind and close to me, but it has been some time since he has even looked at me.

Potifar : I'm sure that it is, just his decency and shyness. He's no longer a child to stare at a beautiful woman, he would consider impolite.

Zuleykha : Well, I consider his behavior to be insulting.

Potifar : Perhaps it is that he fears falling in love with the beautiful Zuleykha, if he looks at her.*(laughing)*

Zuleykha : You always take everything as a joke.

Potifar : But I was serious, one must avoid the arrow of the glance of the beautiful. Yuzarsif and Zuleykha behavior was not normal, is there something I don't know

.....

Zuleykha : It's getting dark and I am tired, I'm going to rest. Nobody is to disturb me.

Kalimama : You rest My Lady, I will be here.

Zuleykha : There's no need. You may leave as well

.....

Yusuf : Lord, I Leave myself in the protection. I am weak, I have no refuge except thee against the schemes of the tempting Satan. All my success in managing affairs and being favored by heart are because of Thee. I beg you never leave me to myself. My Lord, let me not be caught by these intricate traps with nobody to help me.....

Zuleykha : You mindless idiot!, what do you want from me, can you just leave me alone.

Kalimama : Forgive me My Lady, my apologies, but I had to.

You see? didn't I tell you he doesn't believe in our gods. He is an infidel. We must bring the high priest Ankmahu and Excellency Potifar here to see the truth for themselves.

Zuleykha : If you other one word about youth Yuzarsif beliefs anywhere and endanger his life. I will kill you myself, I want yuzarsif alive and I don't care about his beliefs. You hear!.

Kalimama : But, My Lady, I am worried about you. He will destroy your faith.

Zuleykha : That is none of your concern. Do you understand! as you are my maid, you must obey all my wishes, and if you want to act on your will, say it now so I know what to do with you.

Kalimama : Certainly, certainly. I didn't see or hear anything about Yuzarsif, I promise that I will keep your secret.

.....

Kalimama : This mindless idiot has a suggestion, will you hear it?

why like Yuzarsif do you not take refuge in your gods, why not ask *the great Aamon* to solve your problem?

.....

Temple Guard : Greetings to the greet Lady, is something the matter?

Zuleykha : We're here to pray

.....

Zuleykha : *Oh great Aamon*, if I can have Yuzarsif, I will give you plenty of offerings and Presents. *I have no God but you*, I love him, he is mine, I own him, do something to make him obey me.

Priest : What is the matter My Lady? what is it you doing? Aamon is sleeping. We mustn't father the great God in the middle of the night.

Zuleykha : If you would pray for me so that my wish is fulfilled. I promise to give you an Aamon many presents.

Priest : Perhaps you could ask Aamon this in the morning.

Zuleykha : I will take this Aamon, because I want to pray tonight

.....

Zuleykha : I don't know why Aamon doesn't help me. Aamon and the God in his Temple.

Kalimana : My Lady, if Aamon hadn't helped you, you wouldn't have so much respect and dignity. Ammon has given you superiority over all Egyptian women and dominance over all palace residents.

Zuleykha : You're talking gibberish, what's superiority, what dominance? he has believed me so much in the eyes of a slave, it's as if I'm wreaking manure not deserving of even a glass. Let alone dominance over the palace in the city, it would suffice just to have dominance over the slave.

Kalimama : That is strange, why do you display such weakness? you are the Lady of this Palace and use our saves owner. A mistress can decide anything that she likes at all from her slave instead of begging for love instead employ your power and authority.

Zuleykha : What really is the value of a slave's love to me. I want him and he is without a doubt mine, you wouldn't dare disobey.

Oh great Aamon, please help me to have this Hebrew slave, if you are kind and help me to have Yuzarsif, I will give hundreds of coins to Aamon Temple.(frozen)

Adorn this room in the best possible way and then call me.

.....

Zuleykha : Sitine, cousin Sitine, Sitine.

Sitine : Is Qishin crying bothering you My Lady?

Zuleykha : No, I was passing by when I heard Qishin crying. What's the matter? why is he crying?

Sitine : I don't know. She is full and her clothes are clean, but she continues to cry. It's strange a few days ago Excellence Yuzarsif touched her and his stopped crying immediately.

Zuleykha : *(Yuzarsif caressing hand calms everybody).*

Sitine : What are you doing here so late at night?

Zuleykha : Perhaps like Sitine, I can not sleep

.....

Zuleykha : Summon Yuzarsif, when he enters, lock all of the seven doors, send away Tama, Tia mini and all the other slaves

.....

Kalimama : Lady Zuleykha has summoned you.

Yusuf : You may leave, I'm coming.

Kalimama : I will be waiting for you near the corridor to the seven doors

.....

Yusuf : Lord, leave me not alone, you are all I have

.....

Yusuf : What is it Sitine? she's crying again.

Sitine : I'm trying but she just won't calm down, perhaps she likes to be calmed by your hand.
Why isn't she calming down?

Yusuf : Perhaps her agitation has another reason, it could be her tender soul predicts an ominous event.

Sitine : Is something ominous about to happen? is Qishin sadness because of that.....

(The hall you saw, is the special room for the very dear and close guests of Jamaica and Pottermore, to reach this room one must pass through the seven doors that we are now passing through and only Lady Zulaykha as the keys to these doors).

Kalimama : Lady Zuleykha orders

.....

Yusuf : Greetings Lady Zuleykha.

Zuleykha : You know, that your my slave.

Yusuf : That is right.

Zuleykha : And you are also aware that a slave must obey his misteries.

Yusuf : Have I ever been disobedient?

Zuleykha : Today too, you must obey me.

Yusuf : I am at your disposal.

Zuleykha : I have prepaired myself for you.

Yusuf : I take refuge in God, what do you want from me. Disloyalty, I said I'd obey you, but disloyalty and obedience are different. What do you want from me?

Zuleykha : I want you.

Yusuf : Your husband has been kind to me for many years and given me a good position. Now you want me to be disloyal to him.

Zuleykha : I do have been kind to you.

Yusuf : I am grateful to you and your husband, but do you expect me to make up for your kindness with disloyalty and sin.

Zuleykha : You aren't indebted to me, you must return my kindness and as a slave you must obey me.

Yusuf : What made you kind to me was, my Creator I am indebted to him more than to you.

Zuleykha : I have belittled myself so much to possess you, and I will not give up.

Yusuf : And I will not trade the gem of my chastity in decency with a fleeting pleasure.

Zuleykha : Nobody besides you and I will know about this secret.

Yusuf : How can we hide ourselves from God?

Zulaykha : Are you afraid of your God? I too I'm ashamed, I can't stand your looking, forgive me create Aamon. He can no longer witness our sins.

Yusuf : I fear the omnipotent all hearing God, fearing that metallic sculpture is a sign of foolishness.

Zuleykha : Are you calling me foolish, I thrash hundreds like you under my feet, you don't even deserve to clean the dung of my horses and you consider worshiping the great Aamon a sign of foolishness, I order you and you must obey or I will bury you right here.

Yusuf : I will obey you as far as it does not violate the one God's command, you heard me.

Devil : The best response is punishing her and doing the same to her a severe punishment will awaken from the sleep of ignorance the one enslaved by her lust)

Angel : (O messenger of God this is a message from God). we shall never leave you to yourself, punish not Zuleykha not do the same to her for she will say in a few moments. Yusuf resorted to force because I did not submit to his desire then you will be the guilty one escape from the Satan's trap to the door. O messenger of God this is a message from God Escape towards the door).

Zuleykha : There's no way to escape, you have to obey.

.....

Potifar : I think there is something happening here that requires explanation, I'm listening, somebody start talking!.

Zuleykha : Who one us, do you see how our kindness has been answered, do you see how your wife has been treated! what is the punishment for the one who has indecent intention towards your wife, except prison with the hardest torture.

Yusuf : Lady Zuleykha wanted an affair with me.

Kalimama : I saw Yuzarsif entering Lady Zuleykha room with the intention of having an affair .

Yusuf : Your Excellency, I know that you won't accept any proof from me, even if only to save your own reputation, you will judge in favor of your wife, nobody dares to testify against Lady Zuleykha as they may lose their life from her anger.

Potifar : Do not make me angrier, I am looking for proof and a witness to find the guilty.

Yusuf : I have neither proof for my innocence nor a maid to testify in my favor.

Potifar : That you are guilty and must be punished.

Yusuf : I am already convicted of disloyalty, but the truth is what I told you, she summoned me and wanted to have an affair with me. I have no witness except my God.

Potifar : You entered the like his private room, Kalimama witnessed that.

Maid 1 : Everybody knows it was lady Zuleykha but who would dare to testify.

Maid 2 : Stttt.

Potifar : Bring your witness here to testify.

Yusuf : My God Witnesses everything now, and if he leaves me alone, he has put me to the hardest test yet.

Zuleykha : You don't want to accept what this slave is saying.

Potifar : If you can't prove your innocence, you will be killed, right now.

Kalimama : You're Excellency, I saw Yuzarsif coming down the palace Corridor, he stopped and played with Qisin the baby you are hearing now, then he entered the seven doors corridor and closed the door.

Zuleykha : I was resting in my room, when I saw, I am standing over me, I shouted and screamed for help and then he ran away.

Potifar : Summon Rudamun, Yuzarsif must be punish right here

.....

Yusuf : I have a witness.

Potifar : Who is it, who was your witness, tell him to come here now.

Yusuf : Certainly, I will call a witness who knows neither to back me up, nor the lady to fear her, she will imitate talk like a parrot and won't know for or against whom she is

talking and she is a relative of lady Zuleykha, her testimony should be in the lady's favor.

Potifar : Who is she, call her here before you're punished.

Yusuf : My witness is the baby who's crying, you're hearing.

Potifar : Are you ridiculing me?

Yusuf : I ask you to have that child brought here for the sake of all services I've done for you

Zuleykha : A baby is going to testify, my cousin's baby. no problem, have her brought here

.....

Sitine : Greeting excellency Portifer.

Zuleykha : She is my cousin, her baby is Qishin, have her testify.

Yusuf : Qishin, talk, say whatever God has taught you. Qishin talk.

Qishin : I am seeing God's words by his leave, if the shirt is torn in the front the Zuleykha is innocent and Yusuf is guilty, and if the shirt is torn in the back so Zuleykha is guilty and Yusuf is innocent.

Sitine : How did you talk sweetheart?

Potifar : The false tears you tried to ship me, its very grave.

I apologize for accusing you, I hope you forgive Zuleykha and myself and keep this incident a secret.

Nobody must utter a word of this to anyone, any one of you reveal it, you will be punished. Now go!

.....

Kalimama : What is the matter? what happened?

Zuleykha : A baby, Qishin, Sitine's baby. He started talking and revealed everything,

Kalimama : a baby cannot talk,

Zuleykha : but she did.

Kalimama : How, but how can she talk?

Zuleykha : I don't know how, Yuzarsif fast turn and she started talking. Stranger than that. I am talking by God's leaf.

Kalimama : It is Magic, even if what she said was true. It's nothing but sorcery, Yuzarsif have a spell on that baby like all the other palace residents.

Zuleykha : There wasn't anybody, who dared to testify against me except that child.

Kalimama : It is magic, Yuzersif is a sorcerer he must be.

Zuleykha : Shut up Kalimama.

Kalimama : Weren't these doors locked, how could he escape.

Zuleykha : Its unbelievable, he didn't even touch any of the locks, but all the doors are opened.

Kalimama : Spontaneously, I told you, he's a sorcerer.

Zuleykha : He's not a sorcerer, I've brought him up since he was a child, he never went to any sorcerer or sorceress.

Kalimama : At this door and that baby.

Zuleykha : Who is he, who is he really

.....

Potifar : Sitine.

Sitine : Yes sir, Excellency.

Potifer : How did you talk? I still can't believe it. What are you doing here? why did you come?

Sitine : I come from to visit Zuleykha, I didn't know that what happen or I wan't come.

Potifer : You come to visit your cousins Zuleykha. What's wrong with that? I thank you and your baby. if you weren't here, I'd have been deceived by zuleykha and shed the blood of a pure and decent young man.

Sitine : My darling girl did you talk.

Maid 1 : You can't imagine how upset Zuleykha was.

Maid 2 : A six month old baby?.

Maid 1 : I heard with my own ears.

Kalimama : What if the news spreads all over the palace

.....

Maid : And they say she's been in love with him for a long time. I saw it in the palace. When I talked about Yuzarsif, Zuleykha became upset and left the feast. Her affair is the talk of the town now.

Pries : She was so proud and hearty, that she ignored all men. Now, she has fallen at a slave's feet.

Maid : The wife of Iman the great God of Egypt and the goddess in the temple has fallen for a slave, a foreigner shepherd slave.

Pries : It is a shame and Ankmahu the high priest must know about this as well. Zuleykha and Potifar must not pass this event easily.

Maid : Right the honor and dignity of Potifar and Zuleykha depend on this event.

Potifar : Didn't I say, I wanted to be alone! Get out!

APPENDIX III

CHECKLIST TABLE OF THE ERESULT

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
1	<p>Potifar : So, you have finally returned Yahuwe and Sufer to their precious original jobs.</p> <p>Yusuf : With the responsibilities of chamberlain, I was unable to do my other jobs of book reader and table decker.</p> <p>If you'll allow, I'll give you a report of the daily chores.</p> <p>Potifar : I appointed you, my chamberlain. So, I wouldn't have to worry about how the palace affairs are. You don't need to report, because I trust you.</p> <p>Yusuf : I hope that, I deserve that trust to Excellency.</p> <p>Zuleykha: Of course you do, otherwise you wouldn't be in</p>	√				

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	this position. The comb sits on the head because it unties the knots.					
2	<p>Zuleykha : Youzarsif solves the problems of the palace and he is trustworthy.</p> <p>Potifar: That's strange, due to her aristocratic pride so like her rarely compliments anybody, it is usually she that is complimented. Now that the Laker is admiring you others in the palace are also undoubtedly admiring you.</p> <p>Zuleykha : I am certain, Yuzarsif is now ruling the hearts of all the palace residents.</p> <p>Yusuf : I don't think to do myself deserving of so much kindness if something was done, I was doing my duty.</p>		√			
3	<p>Yusuf : I'll leave now if Excellency potifar gives his permission.</p> <p>Potifar : Yuzarsif, you don't need permission to enter or leave you may come or go as you like, whenever you like.</p>		√			

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	Yusuf : Thank you.					
4	<p>Zuleykha : How something happened, Yuzarsif used to be kind and close to me, but it has been some time since he has even looked at me.</p> <p>Potifar : I'm sure that it is, just his decency and shyness. He's no longer a child to stare at a beautiful woman, he would consider impolite.</p> <p>Zuleykha : Well, I consider his behavior to be insulting.</p> <p>Potifar : Perhaps it is that he fears falling in love with the beautiful Zuleykha, if he looks at her.<i>(laughing)</i></p> <p>Zuleykha : You always take everything as a joke.</p> <p>Potifar : But I was serious, one must avoid the arrow of the glance of the beautiful.</p>				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
5	Zuleykha : It's getting dark and I am tired, I'm going to rest. Nobody is to disturb me. Kalimama : You rest My Lady, I will be here. Zuleykha : There's no need. You may leave as well				√	
6	Yusuf : Lord, I Leave myself in the protection. I am weak, I have no refuge except thee against the schemes of the tempting Satan. All my success in managing affairs and being favored by heart are because of Thee. I beg you never leave me to myself. My Lord, let me not be caught by these intricate traps with nobody to help me					√
7	Zuleykha : You mindless idiot!, what do you want from me, can you just leave me alone. Kalimama : Forgive me My Lady, my apologies, but I had to.		√			
8	Kalimama : You see? didn't I tell you he doesn't believe in our gods. He is an infidel. We must bring the high priest Ankmahu			√		

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	and Excellency Potifar here to see the truth for themselves. Zuleykha: sttttt					
9	Zuleykha : If you other one word about youth Yuzarsif beliefs anywhere and endanger his life. I will kill you myself, I want yuzarsif alive and I don't care about his beliefs. You hear!. Kalimama : But, My Lady, I am worried about you. He will destroy your faith. Zuleykha : That is none of your concern. Do you understand! as you are my maid, you must obey all my wishes, and if you want to act on your will, say it now so I know what to do with you. Kalimama : Certainly, certainly. I didn't see or hear anything about Yuzarsif, I promise that I will keep your secret.			√		
10	Kalimama : This mindless idiot has a suggestion, will you hear it? why like Yuzarsif do you not take refuge in your gods, why not ask <i>the great Aamon</i> to solve your problem?				√	
11	Temple Guard : Greetings to the greet Lady, is something the matter? Zuleykha : We're here to pray		√			

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
12	Zuleykha : <i>Oh great Aamon</i> , if I can have Yuzarsif, I will give you plenty of offerings and Presents. <i>I have no God but you</i> , I love him, he is mine, I own him, do something to make him obey me.					√
13	Priest : What is the matter My Lady? what is it you doing? Aamon is sleeping. We mustn't father the great God in the middle of the night. Zuleykha : If you would pray for me so that my wish is fulfilled. I promise to give you an Aamon many presents. Priest : Perhaps you could ask Aamon this in the morning. Zuleykha : I will take this Aamon, because I want to pray tonight				√	
14	Zuleykha : I don't know why Aamon doesn't help me. Aamon and the God in his Temple. Kalimana : My Lady, if Aamon hadn't helped you, you wouldn't have so much respect and dignity. Ammon has given you superiority over all Egyptian women and dominance over all palace residents. Zuleykha : You're talking gibberish, what's superiority, what dominance? he has believed me so much in the eyes of a slave, it's as if I'm wreaking manure not deserving of even a				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>glass. Let alone dominance over the palace in the city, it would suffice just to have dominance over the slave.</p> <p>Kalimama : That is strange, why do you display such weakness? you are the Lady of this Palace and use our saves owner. A mistress can decide anything that she likes at all from her slave instead of begging for love instead employ your power and authority.</p> <p>Zuleykha : What really is the value of a slave's love to me. I want him and he is without a doubt mine, you wouldn't dare disobey.</p>					
15	<p>Oh great Aamon, please help me to have this Hebrew slave, if you are kind and help me to have Yuzarsif, I will give hundreds of coins to Aamon Temple.</p>					√
16	<p>Zuleykha : Sitine, cousin Sitine, Sitine.</p> <p>Sitine : Is Qishin crying bothering you My Lady?</p> <p>Zuleykha : No, I was passing by when I heard Qishin crying. What's the matter? why is he crying?</p>				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>Sitine : I don't know. She is full and her clothes are clean, but she continues to cry. It's strange a few days ago Excellence Yuzarsif touched her and his stopped crying immediately.</p> <p>Zuleykha : (<i>Yuzarsif caressing hand calms everybody</i>).</p> <p>Sitine : What are you doing here so late at night?</p> <p>Zuleykha : Perhaps like Sitine, I can not sleep</p>					
17	Zuleykha : Summon Yuzarsif, when he enters, lock all of the seven doors, send away Tama, Tia mini and all the other slaves		√			
18	<p>Kalimama : Lady Zuleykha has summoned you.</p> <p>Yusuf : You may leave, I'm coming.</p> <p>Kalimama : I will be waiting for you near the corridor to the seven doors</p>					√
19	Yusuf: Lord, leave me not alone, you are all I have					√
20	<p>Yusuf : What is it Sitine? she's crying again.</p> <p>Sitine : I'm trying but she just won't calm down, perhaps she</p>				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	likes to be calmed by your hand. Why isn't she calming down? Yusuf : Perhaps her agitation has another reason, it could be her tender soul predicts an ominous event. Sitine : Is something ominous about to happen? is Qishin sadness because of that....					
21	Kalimama : Lady Zuleykha orders.		√			
22	Yusuf : Greetings Lady Zuleykha. Zuleykha : You know, that your my slave. Yusuf : That is right. Zuleykha : And you are also aware that a slave must obey his misteries. Yusuf : Have I ever been disobedient? Zuleykha : Today too, you must obey me. Yusuf : I am at your disposal. Zuleykha : I have prepaired myself for you. Yusuf : I take refuge in God, what do you want from me. Disloyalty, I said I'd obey you, but disloyalty and obedience are different. What do you want from me? Zuleykha : I want you. Yusuf : Your husband has been kind to me for many years and given me a good position. Now		√			

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>you want me to be disloyal to him.</p> <p>Zuleykha : I do have been kind to you.</p> <p>Yusuf : I am grateful to you and your husband, but do you expect me to make up for your kindness with disloyalty and sin.</p> <p>Zuleykha : You aren't indebted to me, you must return my kindness and as a slave you must obey me.</p> <p>Yusuf : What made you kind to me was, my Creator I am indebted to him more than to you.</p> <p>Zuleykha : I have belittled myself so much to possess you, and I will not give up.</p> <p>Yusuf : And I will not trade the gem of my chastity in decency with a fleeting pleasure.</p> <p>Zuleykha : Nobody besides you and I will know about this secret.</p> <p>Yusuf : How can we hide ourselves from God?</p> <p>Zulaykha : Are you afraid of your God? I too I'm ashamed, I can't stand your looking, forgive me create Aamon. He can no longer witness our sins.</p> <p>Yusuf : I fear the omnipotent all hearing God, fearing that metallic sculpture is a sign of foolishness.</p>					

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>Zuleykha : Are you calling me foolish, I thrash hundreds like you under my feet, you don't even deserve to clean the dung of my horses and you consider worshiping the great Aamon a sign of foolishness, I order you and you must obey or I will bury you right here.</p> <p>Yusuf : I will obey you as far as it does not violate the one God's command, you heard me.</p>					
23	<p>Devil : The best response is punishing her and doing the same to her a severe punishment will awaken from the sleep of ignorance the one enslaved by her lust)</p> <p>Angel : (O messenger of God this is a message from God). we shall never leave you to yourself, punish not Zuleykha not do the same to her for she will say in a few moments.Yusuf resorted to force because I did not submit to his desire then you will be the guilty one escape from the Satan's trap to the door. O</p>					√

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	messenger of God this is a message from God Escape towards the door).					
24	Zuleykha : There's no way to escape, you have to obey.				√	
25	<p>Potifar : I think there is something happening here that requires explanation, I'm listening, somebody start talking!.</p> <p>Zuleykha : Who one us, do you see how our kindness has been answered, do you see how your wife has been treated! what is the punishment for the one who has indecent intention towards your wife, except prison with the hardest torture.</p> <p>Yusuf : Lady Zuleykha wanted an affair with me.</p> <p>Kalimama : I saw Yuzarsif entering Lady Zuleykha room with the intention of having an affair .</p> <p>Yusuf : Your Excellency, I know that you won't accept any proof from me, even if only to save your own reputation, you will judge in favor of your wife, nobody dares to testify against Lady Zuleykha as they may lose their life from her anger.</p>		√			

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>Potifar : Do not make me angrier, I am looking for proof and a witness to find the guilty.</p> <p>Yusuf : I have neither proof for my innocence nor a maid to testify in my favor.</p> <p>Potifar : That you are guilty and must be punished.</p> <p>Yusuf : I am already convicted of disloyalty, but the truth is what I told you, she summoned me and wanted to have an affair with me. I have no witness except my God.</p> <p>Potifar : You entered the like his private room, Kalimama witnessed that.</p>					
26	<p>Maid 1 : Everybody knows it was lady Zuleykha but who would dare to testify.</p> <p>Maid 2 : Stttt.</p>			√		
27	<p>Potifar : Bring your witness here to testify.</p> <p>Yusuf : My God Witnesses everything now, and if he leaves me alone, he has put me to the hardest test yet.</p> <p>Zuleykha : You don't want to accept what this slave is saying.</p> <p>Potifar : If you can't prove your innocence, you will be killed, right now.</p> <p>Kalimama : You're Excellency, I saw Yuzarsif coming down the palace Corridor, he stopped and played with Qisin the baby you are</p>		√			

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>hearing now, then he entered the seven doors corridor and closed the door.</p> <p>Zuleykha : I was resting in my room, when I saw, I am standing over me, I shouted and screamed for help and then he ran away.</p> <p>Potifar : Summon Rudamun, Yuzarsif must be punish right here</p>					
28	<p>Yusuf : I have a witness.</p> <p>Potifar : Who is it, who was your witness, tell him to come here now.</p> <p>Yusuf : Certainly, I will call a witness who knows neither to back me up, nor the lady to fear her, she will imitate talk like a parrot and won't know for or against whom she is talking and she is a relative of lady Zuleykha, her testimony should be in the lady's favor.</p> <p>Potifar : Who is she, call her here before you're punished.</p> <p>Yusuf : My witness is the baby who's crying, you're hearing.</p> <p>Potifar : Are you ridiculing me?</p> <p>Yusuf : I ask you to have that child brought here for the sake of all services I've done for you</p> <p>Zuleykha : A baby is going to testify, my cousin's baby. no problem, have her brought here</p>				√	
29	<p>Sitine : Greeting excellency Portifer.</p>				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>Zuleykha : She is my cousin, her baby is Qishin, have her testify.</p> <p>Yusuf : Qishin, talk, say whatever God has taught you.</p> <p>Qishin talk.</p> <p>Qishin : I am seeing God's words by his leave, if the shirt is torn in the front the Zuleykha is innocent and Yusuf is guilty, and if the shirt is torn in the back so Zuleykha is guilty and Yusuf is innocent.</p>					
30	Sitine : How did you talk sweetheart?					√
31	<p>Potifar : The false tears you tried to ship me, its very grave. I apologize for accusing you, I hope you forgive Zuleykha and myself and keep this incident a secret. Nobody must utter a word of this to anyone, any one of you reveal it, you will be punished. Now go!</p>	√				
32	<p>Kalimama : What is the matter? what happened?</p> <p>Zuleykha : A baby, Qishin, Sitine's baby. He started talking and revealed everything,</p> <p>Kalimama : a baby cannot talk,</p> <p>Zuleykha : but she did.</p> <p>Kalimama : How, but how can she talk?</p> <p>Zuleykha : I don't know how, Yuzarsif fast turn and she</p>				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>started talking. Stranger than that. I am talking by God's leaf.</p> <p>Kalimama : It is Magic, even if what she said was true. It's nothing but sorcery, Yuzarsif have a spell on that baby like all the other palace residents.</p> <p>Zuleykha : There wasn't anybody, who dared to testify against me except that child.</p> <p>Kalimama : It is magic, Yuzersif is a sorcerer he must be.</p> <p>Zuleykha : Shut up Kalimama.</p> <p>Kalimama : Weren't these doors locked, how could he escape.</p> <p>Zuleykha : Its unbelievable, he didn't even touch any of the locks, but all the doors are opened.</p> <p>Kalimama : Spontaneously, I told you, he's a sorcerer.</p> <p>Zuleykha : He's not a sorcerer, I've brought him up since he was a child, he never went to any sorcerer or sorceress.</p> <p>Kalimama : At this door and that baby.</p> <p>Zuleykha : Who is he, who is he really</p>					
33	<p>Potifar : Sitine.</p> <p>Sitine : Yes sir, Excellency.</p> <p>Potifer : How did you talk? I still can't believe it. What are</p>				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	<p>you doing here? why did you come?</p> <p>Sitine : I come from to visit Zuleykha, I didn't know that what happen or I wan't come.</p> <p>Potifer : You come to visit your cousins Zuleykha. What's wrong with that? I thank you and your baby. if you weren't here, I'd have been deceived by zuleykha and shed the blood of a pure and decent young man.</p>					
34	<p>Maid 1 : You can't imagine how upset Zuleykha was.</p> <p>Maid 2 : A six month old baby?.</p> <p>Maid 1 : I heard with my own ears.</p> <p>Kalimama : What if the news spreads all over the palace</p>				√	
35	<p>Maid : And they say she's been in love with him for a long time. I saw it in the palace. When I talked about Yuzarsif, Zuleykha became upset and left the feast. Her affair is the talk of the town now.</p> <p>Pries : She was so proud and hearty, that she ignored all men. Now, she has fallen at a slave's feet.</p> <p>Maid : The wife of Iman the great God of Egypt and the goddess in the temple has fallen for a slave, a foreigner shepherd slave.</p> <p>Pries : It is a shame and Ankmahu the high priest must know about this as well.</p>				√	

No	Findings	Types of Language Style				
		Frozen Style	Formal Style	Consultative Style	Casual Style	Intimate Style
	Zuleykha and Potifar must not pass this event easily. Maid : Right the honor and dignity of Potifar and Zuleykha depend on this event. Potifar : Didn't I say, I wanted to be alone! Get out!					
36	Yuzarsif and Zuleykha behavior was not normal, is there something I don't know				√	
37	Sitine : My darling girl did you talk					√

Padangsidempuan, December 2023

The validator,

Zainuddin, S.S.,M.Hum

NIP. 19760610 200801 1 016

CURRICULUM VITAE



A. Identify

1. Name : Nur Azijah Khoiriyah Hasibuan
2. Registration Number : 17 203 00113
3. Place/Date of Birthday : Kwala Begumit/ June 17th 1999
4. Gender : Female
5. E-mail/Phone Number : nurazijahkhoiriyahhasibuan@gmail.com/081262040127
6. Religion : Islam
7. Address : Sialambue, Kec. Barumun, Kab. Padang Lawas

B. Parents

1. Father's Name : Hamdani Hasibuan
2. Job : Civil Servant
3. Mother's Name : Siti Romli Siregar
4. Job : -
5. Address : Sialambue, Kec. Barumun, Kab. Padang Lawas

C. Educational Background

1. Elementary School : SDN 05 Sibuhuan (2011)
2. Junior High School : MTs Negeri Sibuhuan (2014)
3. Senior High School : SMA Negeri 1 Barumun (2017)
4. University : UIN Syekh Ali Hasan Ahmad Addary (2023)



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PADANGSIDIMPUAN
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan T. Rizal Nurdin Km.4,5 Sihitang 22733
Telephone (0634) 22080 Faximile (0634) 24022

Nomor : 180 In.14/E.6a/PP.00.9/10/2020 26 Oktober 2020
Lamp : -
Perihal : **Pengesahan Judul dan Pembimbing Skripsi**

Kepada Yth:

1. Zainuddin, S.S., M.Hum. (Pembimbing I)
2. Yusni Sinaga, S.Pd., M.Hum. (Pembimbing II)

di-Padangsidempuan

Assalamu'alaikum Wr. Wb.

Dengan hormat, sehubungan dengan hasil sidang bersama tim pengkaji judul skripsi Program Studi Tadris/Pendidikan Bahasa Inggris (TBI) Fakultas Tarbiyah dan Ilmu Keguruan IAIN Padangsidempuan. Maka dengan ini kami mohon kepada Bapak/Ibu agar dapat menjadi pembimbing skripsi dan melakukan penyempurnaan judul bilamana perlu untuk mahasiswa dibawah ini dengan data sebagai berikut:

Nama : Nur Azijah Khoiriyah Hasibuan
Nim : 17 203 00113
Fak/Jurusan : Tarbiyah dan Ilmu Keguruan/ Tadris Bahasa Inggris
Judul Skripsi : **An Analysis of Language Styles in Prophet Yusuf Film Directed by Farajollah Salahshour**

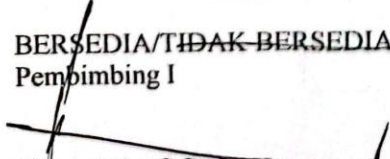
Demikian disampaikan, atas kesediaan dan kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Ketua Program Studi Tadris Bahasa Inggris

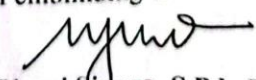

Fitri Bayani Siregar, M.Hum.
NIP 19820731 200912 2 004

PERNYATAAN KESEDIAAN SEBAGAI PEMBIMBING

~~BERSEDIA/TIDAK BERSEDIA~~
Pembimbing I


Zainuddin, S.S., M.Hum.
NIP 19760610 200801 1 016

~~BERSEDIA/TIDAK BERSEDIA~~
Pembimbing II


Yusni Sinaga, S.Pd., M.Hum.
NIP 19700715 200501 2 010



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI
SYEKH ALI HASAN AHMAD ADDARY PADANGSIDIMPUAN
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan T. Rizal Nurdin Km 4,5 Sihitang 22733
Telepon (0634) 22080 Faximile (0634) 24022

Nomor : **99 /Un.28/E.6a/PP.00.9/12/2023**
Hal : **Surat Keterangan Penelitian**

19 Desember 2023

Ketua Program Studi Tadris Bahasa Inggris Fakultas Tarbiyah dan Ilmu Keguruan
Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan
menerangkan bahwa:

Nama : Nur Azijah Khoiriyah Hasibuan
NIM : 17 203 00113
Program Studi : Tadris Bahasa Inggris
Fakultas : Tarbiyah dan Ilmu Keguruan

adalah benar telah menyelesaikan tugas akhir penelitian dengan judul "An
Analysis of Language Style in Prophet Yusuf as Movie Directed by Farajollah
Salahshour"

Demikian Surat Keterangan ini dibuat untuk dapat dipergunakan seperlunya.

Ketua Program Studi Tadris Bahasa Inggris


Fity Rayani Siregar, M. Hum.
NIP. 19820731 200912 2 004