

## Differences in Story Facts in the Translated Text of *Lontar Yusup* and *Serat Nabi Yusuf*

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### Abstract

Narrative facts are elements that serve as imaginative records of a story, including characters (figures and traits), plot, and setting. This research aims to analyze the differences in narrative facts in the translated texts of “Lontar Yusup” and “Serat Nabi Yusuf”. The research approach used is objective, and data collection utilizes structural techniques. The research data sources are the book by Wiwin Indiarti, “Lontar Yusup Banyuwangi: Teks Pegon – Transliterasi – Terjemahan” (2018), and the book by Laela Nurhayati Dewi and Hermawati titled “Serat Nabi Yusuf: Transkripsi dan Transliterasi” (2011). Data analysis is conducted using structural reading techniques. The research findings reveal differences in the character aspect, including differences in the main characters influenced by differences in the central narrative focus, the mentioning of character names that refer to the names and character details, character actions that affect the details of the characters' traits, character dialogues that refer to the choice of words used and the purpose of the dialogue, and the feelings/thoughts of the characters. Differences in the exposition and complication aspects of the plot include details in the plot and the addition of scenes, such as added character actions, differences in character actions, and the addition of reasons for character actions. Differences in the setting aspect are only found in time and place.

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## INTRODUCTION

As a complex structure, literary works encompass various elements in their formation (Pradopo, 2020; Szpakowska-Loranc, 2019). One of the formative elements, namely narrative facts, functions as an imaginative record of events within a story, consisting of characters, plot, and setting (Stanton, 2019; Ratna, 2021). The presence of narrative facts is of utmost importance as they provide concrete information that shapes the structure and content of a narrative, serving as a foundation for depicting events, character relationships, and situations within the story (Setiari & Supriyanto, 2016; Habiba & Nuryatin, 2018; Muslim & Doyin, 2021; Utomo et al., 2022). The analysis of narrative facts enables a better understanding of the elements present in a narrative and can help reveal the overall meaning of a work (Hasibuan et al., 2020).

The analysis of narrative facts can be carried out using a structural approach. The primary focus of this approach is the literary work itself (de Villiers, 2019; Tonér, 2022). Besides being used to analyze narrative facts, other structural theories serve as tools for uncovering relationships between different literary works (Teeuw, 2015; Balaban & Hohenbergerid, 2020; Suaidah et al., 2022). Discovering these relationships can also help clarify the reasons for the existence or creation of a literary work within a society, such as Lontar Yusup (LY) in the Using community in Banyuwangi and Serat Nabi Yusuf (SY) in the Central Java community.

In addition to sharing a connection due to the similarity in the life story of Prophet Yusuf, Lontar Yusup (LY) and Serat Nabi Yusuf (SY) also exhibit differences. Differences were found, such as in the dialogue of the dog character regarding its testimony about Yusuf. In SY, in verse 101, the wild dog conveys that it did not eat Yusuf because the flesh of a prophet is forbidden to it, and it fears the wrath of God. This reason is not found in LY. Examples of differences like these represent a form of textual transformation concerning the life story of

Prophet Yusuf, which primarily originates from Surah Yusuf in the Quran. These differences in narrative facts are interesting for research as they not only provide a comparison of the building structures but can also indicate factors contributing to their distinct utilization within the community. It is known that LY is still utilized by the community as part of the mocoan tradition (Indiarti, 2018), while SY is not.

Previous research has already analyzed narrative facts, such as Muslifah (2019), Kristiana (2020), Kenny (2021), and Silaban & Hadi (2022). Muslifah (2019) conducted research with the aim of identifying narrative facts and themes present in the Serat Centhini. Kristiana (2020) investigated narrative facts in the novel *Bidadari Bermata Bening* by Habiburrahman El Shirazy with the goal of producing content and language analysis of the novel, using the research findings as teaching material for 12th-grade students in Islamic high schools. Kenny (2021) conducted a narrative facts study on the novel *Sepatu Dahlan* by Khrisna Pabichara, aiming to provide a structural description of the novel. Silaban & Hadi (2022) examined narrative facts in two folktales, *Si Tagandera* (Pakpak) and *Lutung Kasarung* (Sunda).

Previous research on LY and SY has also been conducted by scholars such as Kurniasari et al. (2019), Indiarti & Nurullita (2020), Rakhmi (2020), Gazali & Isma (2016), and Setyoningrum et al. (2018). Kurniasari et al. (2019) conducted research with the aim of describing the translation strategies for Javanese cultural terms used in LY by Arps. Indiarti & Nurullita (2020) conducted research to describe the elements of the mocoan tradition, efforts at cultural heritage preservation, and the role of youth in preserving the traditional art of LY. Rakhmi (2020) conducted research to explore the content of religious values in three Pupuh Kasmaran. Gazali & Isma (2016).

## METHODOLOGY

The theoretical approach used in this research is an objective approach, while the

methodological approach is descriptive qualitative. The research focuses on the analysis of differences in narrative facts in the translated texts of LY and SY. The analysis is conducted through a comparison of three narrative fact elements based on the theory proposed by Stanton, which includes characters, plot, and setting.

The research data consists of excerpts from the text that are suspected to show differences in narrative facts. The primary data sources for this study are the book *Lontar Yusup Banyuwangi: Teks Pegon – Transliterasi – Terjemahan* (2018) by Wiwin Indiarti and the book *Serat Nabi Yusuf: Transkripsi dan Transliterasi* (2011) by Laela Nurhayati Dewi and Hermawati.

The data collection technique used is structural analysis. The validation of data authenticity is carried out by increasing the diligence and accuracy of observations. In the data analysis stage, the technique employed is structural reading. Structural reading is performed on the text structure, applying the principle of interrelatedness (Supriyanto, 2021).

## RESULTS AND DISCUSSION

Based on the analysis of the translation texts of LY and SY, 21 differences in narrative facts were found, with 21 from the character aspect, 14 from the plot, and 4 from the setting.

### 1.1 Differences in Characters in the Translation Texts of *Lontar Yusup* and *Serat Nabi Yusuf*

The term "characters" used in this study refers to two contexts: story figures and character traits.

#### 1.1.1 Differences in Main Characters

In LY, Yusuf is the main character. The narration from the beginning to the end centers around Yusuf. The story begins with Yusuf having a dream about the sun, the moon, and 11 stars bowing to him. In the end, Yusuf is crowned as the successor to the King of Egypt. Yusuf's coronation as king is the result of the

interpretation of Yusuf's dream by Yakub, from the moment Yusuf first told his father about his dream. Meanwhile, in SY, the main characters are Yusuf and Princess Zulaikha. This is because from pupuh 1 to 5, the center of narration is the story of Yusuf. Entering pupuh 6, the center of narration shifts to Princess Zulaikha. In this section, there is no narration about Yusuf at all.

#### 1.1.2 Differences in Character Naming

The differences in character naming found in the translation texts of LY and SY begin with variations in the naming of the hermit found in the Telaga Syadat. In LY, it is mentioned that the hermit is one of the followers of Prophet David named Yahuda. In SY, the hermit in Telaga Syadat is not one of the followers of Prophet David, as described in LY, but rather a Jewish person. This hermit is named Siraud.

Moving on, in LY, it is narrated that there is a king named King Jiyan, a king of a sacred land, referring to Jerusalem. He dreams of being visited by a handsome young man. In his dream, the king is instructed to welcome this handsome young man. In SY, it is mentioned that the king is named King Jiyad.

Transitioning to the event of the reception of the envoy from King Temas by the King of Egypt, in LY, it is narrated that King Temas has sent an envoy, a minister of the kingdom, to meet the King of Egypt. This envoy's mission is to convey a message from King Temas to the King of Egypt, proposing the marriage of Princess Zulaikha. Meanwhile, in SY, it is described that the arrival of the envoy from King Temas is greeted by the Earth Lord. The envoy then takes leave from the Earth Lord to return to Temas. In one verse of SY, two terms are used to refer to the King of Egypt, namely the Earth Lord and the Master. Here is an excerpt from the text.

Sebagai balasannya / utusan dari Temas /  
dijamu dalam penghormatan / oleh sang raja /  
Mesir, sang utusan itu / seusai utusan Temas itu  
/ berpamitan pulang kepada sang raja//

(LY, P7D: 38, page 207)

Lalu disambutlah sang utusan / oleh sang Mangkubumi / bermacam suguhan / setelah disuguh / utusan lalu pamit / kepada sang Nata / lalu ia pun pergi/

(SY, P7D: 38, page 144)

The differences highlighted concern the naming of characters and their character details. Although the names mentioned are different, the characters in question are actually the same characters with the same character traits.

### 1.1.3 Differences in Character Actions

The first difference is found in the part of the story where Yusuf is thrown into the Telaga Syadat. In LY, it is narrated that when Yusuf was thrown into the lake, he leaped with his hands clasped to his chest, surrendering himself to God while taking a deep breath. Yusuf's actions when he was placed in the lake, as described in LY, differ from SY. In SY, Yusuf's action when thrown into the lake is described as clasping his chest while holding his breath. It is not mentioned in this section that Yusuf also surrendered himself to God in SY.

Next, it is found in the part of the story about the animals promised by God to enter paradise. One of the animals mentioned is the dog that worshipped with the Companions of the Cave. The dog is promised entry into paradise due to its righteous behavior. The exact nature of the dog's righteous behavior is not explained in both LY and SY. However, in LY, the reason why God promises paradise to the dog is mentioned, but it is not mentioned in SY.

Another difference in character actions is found in the part of the story where King Jiyan orders the reception of Yusuf. In LY, it is narrated that King Jiyan only ordered 12,000 girls to adorn themselves with beautiful crowns and 2,000 virgins and young men to dress beautifully adorned with diamonds. In contrast, in SY, King Jiyan orders 2,000 girls to adorn themselves. Not only that, but the king also orders his wives to dress beautifully to welcome Yusuf.

In the part of the story about Princess Zulaikha having dreams about Yusuf, it is

mentioned that she often dreams of the handsome young man, and upon waking up, she cannot imagine how handsome the young man in her dream was. Princess Zulaikha only feels a deep longing for the young man from her dreams. In LY, Princess Zulaikha's action is described as her losing her appetite. In SY, it is narrated that the princess often daydreams about the young man.

Still, regarding Princess Zulaikha, who often dreams about Yusuf, another difference found is that in LY, it is mentioned that both of her parents were concerned about her condition. The princess appeared to be in distress, refusing to eat and sleep. Meanwhile, in SY, it is narrated that Princess Zulaikha's parents were also sympathetic to her daughter's state. The princess is described as unable to sleep due to her restlessness about the young man in her dreams.

Due to the dreams she had, Princess Zulaikha then approached her father, King Temas. Princess Zulaikha conveyed that she had learned about the presence of the handsome young man. In LY, it is narrated that the princess first paid her respects and then informed her father about the existence of the dreamt young man. She then implored the king to send an envoy to Egypt to verify the existence of the handsome young man. However, in SY, it is described that the princess approached her father in tears and immediately asked her father to find the handsome young man in Egypt.

Another difference is found in the part of the story where Princess Zulaikha is reluctant to meet the King of Egypt. The princess is disappointed because the king is not the young man from her dream. In LY, it is narrated that when the King of Egypt noticed Princess Zulaikha's refusal, he became very angry, even planning to force her to return if she continued to reject him. However, the king's anger disappeared instantly upon seeing the princess's face.

Slightly different from what is told in SY, when meeting the princess, the king is in a state of mild anger (not as angry as described in LY). The king's purpose in coming is to invite the princess to return to Temas, not to force her as

described in LY. The anger of the King of Egypt disappeared when Princess Zulaikha explained the cause of her disappointment.

The final difference is found in the part of the story where Princess Zulaikha resides in the palace. In LY, it is narrated that in the end, the princess agreed to stay in the palace. In SY, Princess Zulaikha was initially angry with the king's wives because she was placed in a new palace. This part does not describe the princess's beauty but rather her response when she found herself placed in a different residence. It is this response in the form of anger that is not found in LY.

#### 1.1.4 Differences in Character Dialogues

Differences in character dialogues are found in the part of the story where the hermit meets Yusuf inside the lake. In LY, it is narrated that the hermit comforts Yusuf not to be saddened by his brothers' treatment because it is part of destiny. Meanwhile, in SY, it is described that Yusuf's meeting was destined by God. Yusuf is asked not to narrate the evil deeds of his brothers.

Next, differences are found in the part of the story where Jacob meets the tiger/wild dog. Jacob not only inquires about the tiger's testimony of meeting Yusuf but also prays for the tiger, which has also been separated from its child. This story is explained in LY, but in SY, Jacob's prayer is directed towards the meeting of the tiger with Yusuf, referred to as "my son" in the text. Here is the quotation.

Karena fitnah ini / bisa mendapat murka Tuhan / Yakub berkata pelan / kudoakan dirimu / moga-moga kau dipertemukan / dengan anakmu / semoga kalian dipertemukan//

(LY, P<sup>1</sup>D: 107, page 110)

Karena fitnah ini / nanti mendapat murka Yang Sukma / nabi berkata pelan / kudoakanlah kau / moga-moga bertemu / dengan putraku itu / cepatlah semoga berjumpa//

(SY, P<sup>1</sup>D: 112, page 105)

Further differences are found in the part of the story where Princess Zulaikha confesses to King Temas. The princess admits that she has met the young man of her dreams in her dream. There has been a conversation between the two. The princess explains that the handsome young man will not marry anyone except her. In LY, it is narrated that this is the oath of the young man to Princess Zulaikha. In SY, this is not narrated as an oath. The statement made by Princess Zulaikha to King Temas in LY about the conversation between the princess and the young man in the dream is much more profound than in SY.

Next, differences are found in the part of the story where King Temas sends a letter to the King of Egypt. In LY, the content of the letter states that Princess Zulaikha desires to be made the queen by the King of Egypt. In contrast, in SY, the content of the letter is a request from King Temas to the King of Egypt to propose to Princess Zulaikha. It is not mentioned that Princess Zulaikha desires to be married.

The last difference in character dialogues found is in the part of the story where the envoy of King Temas meets the King of Egypt. After the King of Egypt reads the letter brought by the envoy, he is delighted. The King did not expect to marry a princess as beautiful as Princess Zulaikha. In LY, it is narrated that the king's joy is likened to a head covered in hair and like finding precious gems. In contrast, in SY, the king expresses his gratitude and thanks. The King of Egypt willingly accepts the request of King Temas.

#### 1.1.5 Differences in Character Feelings / Thoughts

Differences are found in the event of Yusuf's persecution in the forest. After his brothers successfully persuade Yusuf to go with them, Yusuf begins to be persecuted. His brothers throw Yusuf and attempt to brandish a sword towards him. Yusuf runs to evade his brothers' attacks. When Yusuf becomes exhausted, he regains consciousness and smiles. In LY, it is narrated that Yusuf smiles because he realizes he has placed his safety in the hands

of his ten brothers. In contrast, in SY, it is described that Yusuf smiles because he realizes that God is testing his brothers' faith while they have power over Yusuf.

Next, differences are found in the part of the story where King Jiyan intends to prevent Yusuf's departure. In LY, it is narrated that King Jiyan is very disappointed because he believes Yusuf's arrival is a divine destiny for him. His encounter with Yusuf makes King Jiyan happy because he is greatly attracted to Yusuf's handsomeness. Meanwhile, in SY, King Jiyan only assumes (not firmly believes) that his meeting with Yusuf is a divine destiny. In SY, it is also mentioned that the king is intrigued by Yusuf's beauty, but it is not narrated that the king is deeply disappointed if Yusuf is to leave him. Implicitly, there appears to be a difference in the depth of admiration King Jiyan has for Yusuf. LY shows a deeper admiration than SY.

The next difference is found in the part of the story where Princess Zulaikha discusses with the queen about her dream of the handsome young man who frequently appears in her dreams. In LY, it is narrated that after recounting her dream, the princess pleads with the queen because she can no longer bear the longing for the young man. In SY, Princess Zulaikha implores the queen to find the handsome young man because she cannot remember his beauty. The princess is curious about the young man's appearance in SY.

#### 1.1.6 Differences in Character Emotions/Thoughts

The differences found exist in the event of Yusuf's persecution in the forest. After his brothers successfully persuaded Yusuf to go with them, he began to be persecuted. His brothers threw Yusuf and attempted to draw their swords towards him. Yusuf ran around to avoid his brothers' attacks. When Yusuf grew tired, he realized and smiled. In LY, it is told that Yusuf smiled because he realized he was relying on his ten brothers for his safety. Meanwhile, in SY, it is told that Yusuf smiled because he realized that God was testing the faith of his brothers who held power over him.

Furthermore, differences are found in the story of King Jiyan's attempt to prevent Yusuf's departure. In LY, it is narrated that King Jiyan was very disappointed because he thought Yusuf's arrival was God's destiny for him, and meeting Yusuf made King Jiyan happy because he was so fond of Yusuf's handsomeness. On the other hand, in SY, King Jiyan only suspected (did not believe) that his meeting with Yusuf was destiny. There is no emphasis on his disappointment, and there is no statement that he was very fond of Yusuf. The next difference is found in the part of the story where Princess Zulaikha discusses her dream about a handsome youth who often appears in her dreams. In LY, it is told that after sharing her dream, the princess pleaded with the queen because she could no longer bear the longing for the youth. In SY, Princess Zulaikha pleaded with the queen to find the handsome youth because she couldn't remember his handsomeness. The princess was curious about the youth's appearance.

## 1.2 Differences in Plot between the Translation Texts of *Lontar Yusuf* and *Serat Nabi Yusuf*

### 1.2.1 Exposition Section

The first difference is found in the part of the story where Jibril meets Muhammad. In his meeting with Muhammad, Jibril delivers news that, by God's will, it is foretold that there will be a king who will kill Muhammad's grandson. The killing will be done by slaughtering, similar to slaughtering a sheep.

In LY, it is narrated that after hearing this news, Muhammad wept. Fatimah also wept, even louder. Fatimah was concerned about the fate that would befall her son in the future. To alleviate their sorrow, Jibril provides a story about Yusuf, a tale that will comfort their grief over the sad news received by Muhammad and Fatimah.

In SY, it is also mentioned about the news brought by Jibril that God has decreed a king to order the killing of Muhammad's grandson. However, in SY, not only Muhammad and Fatimah weep, as in LY. In SY, it is told that

everyone who hears the news from Jibril will be saddened and mournful.

Next is the difference found in the part of the story introducing Yusuf's family members. In LY, it is mentioned that there are family members of Yusuf named Rail and Baginda Suaib. Rail is the oldest brother of Baginda Suaib. Baginda Suaib is Yusuf's uncle. Meanwhile, in SY, it is narrated that Sirarail (Rail) has a brother named Kabir. In LY, it is not mentioned that Rail is related to Kabir. Sirarail and Kabir are cousins of Baginda Suaib. In SY, Baginda Suaib is not only mentioned as Yusuf's relative but also as Yusuf's aunt.

There is also a difference found in the event of the brothers' consultation about their intention to distance Yusuf from Yakub. This intention arises due to jealousy over Yakub's favoritism towards Yusuf, coupled with the dream experienced by Yusuf. In SY, before Yusuf tells his dream, the brothers threaten him first. In LY, Yusuf tells his dream because he is afraid to lie, not because he receives a threat. The threat given to Yusuf by his brothers in SY is that he will be killed if he does not tell his dream.

### 1.2.2 Complication Section

The first difference is found in the event where Yusuf is invited to go hunting by his brothers. In LY, it is narrated that Yakub accompanied Yusuf and his other children until they reached the road. Yakub escorted them while warning his ten sons not to be inattentive in taking care of Yusuf. Yakub would be greatly disappointed if they were careless and negligent in guarding Yusuf, especially if he fell victim to a tiger.

In SY, Yakub escorted his children's departure until they were almost entering the forest. Yakub also warned his ten sons to remain vigilant while taking care of Yusuf. The story also mentions Yakub's disappointment. However, in SY, the disappointment is because Yusuf was truly taken away by his other sons. Yakub is disappointed in himself for allowing Yusuf to be taken away for hunting by his ten sons.

Next is the difference in the event of the lion's encounter with Yakub. In LY, it is told that the lion confessed that it did not eat Yusuf. Upon hearing the lion's words, Yakub's sons fell silent and turned pale. Yakub then asked why the lion did not tell the truth from the beginning. The lion replied that it was afraid of being accused of playing a trick.

In SY, when the lion confessed that it did not eat Yusuf, it also mentioned the reason that the flesh of a prophet is forbidden for it. The lion feared that God would punish it for eating Yusuf. Therefore, the lion had no intention of eating Yusuf. Yakub's sons remained silent when the lion conveyed the truth.

In SY, the story also tells about a caravan of merchants arriving near the well. One of the caravan's envoys, Basir, lowered a bucket to check something in the well. At that moment, Jabarail (Jibril) descended and addressed Yusuf to stand in response to the arrival of the merchant caravan. In his meeting with Yusuf, the merchant said that he had run out of dirham coins. In the next stanza, it is narrated that those who responded to the merchant's words were Yusuf's brothers. They said that Yusuf could be used as a substitute for dirhams, and they sold Yusuf for eighteen dirhams.

The second difference in the texts is the absence of the character of the brothers in the first quotation (LY) but their presence in the second quotation (SY). This affects the details of the plot. In SY, which introduces the characters of the brothers, there is no dialogue between Yusuf and Jibril but instead, it introduces a dialogue between the brothers and Malik and his group.

Another difference is that in LY, Malik genuinely warns his attendants to be vigilant and watch over Yusuf, not to be careless and negligent so that Yusuf does not escape. In the second text excerpt, SY, it is narrated that after Malik had bought Yusuf, he had no intention of selling him because Yusuf had many reprehensible behaviors. Yusuf's attendants were asked to remain vigilant to prevent Yusuf from escaping. In other words, the difference between LY and SY in this section is the absence of

Malik's intention to sell Yusuf as stated in SY but not in LY, thus affecting the development of the plot.

Furthermore, regarding the differences in the plot when Yusuf complains at his mother's grave. In LY, it is narrated that Yusuf complains while crying hysterically. He tells that he has been separated from his father. Yusuf is forced to take off his clothes, and then he is thrown into the well. In the second quotation, it is told that after his mother's departure, Yusuf experienced so many hardships. He was separated from his father and grandfather. Yusuf resents his fate, blaming his mother's departure.

The difference lies in the absence of Yusuf's story about the clarity of the abuse he suffered in SY. In LY, the abuse suffered by Yusuf is clearly described. In SY, it is mentioned that the separation is not only from Yusuf's father but also from his grandfather, which is not present in LY.

The next difference is found in the event of Yusuf being found unconscious by a group of Malik's traders. In LY, it is told that when Yusuf regained consciousness, he confessed that he was visiting his mother's grave. He had no intention of running away because he feared God's wrath for his actions. Suddenly, Yusuf was chained and placed on the back of a camel. In SY, it is narrated that Yusuf's departure was not to escape but to visit his mother's grave. The difference lies in the mention of Malik's caravan traders who denied Yusuf's words, which is present in SY.

Furthermore, a difference is found in LY where after the idol crumbled, the king converted to Islam and then hosted Yusuf. In SY, it is told that the king converted to Islam and became a devout Muslim before hosting Yusuf. The king became a devout Muslim because he felt desired by God to become a Muslim. He saw the crumbling of the idol as a sign of this desire. Only then did the king welcome Yusuf with great respect and honor.

In addition to the above differences, both narratives begin with Yusuf's arrogance when he arrives in a village. At that time, Yusuf was very confident that no one in the village could match

his handsomeness. However, as he observed each villager one by one, Yusuf was astonished because everyone in the village had incredibly beautiful faces. Then, a voice (the voice of God) was heard saying that Yusuf's presumption was wrong. Many people have handsome faces just like Yusuf.

It is narrated that after Yusuf, along with Malik and his entourage, left the kingdom of King Jiyan, they continued their journey to Malik's home. In Malik's home, the news of Yusuf's arrival quickly spread to all the residents. They flocked to Malik's residence just to see Yusuf and prove his handsomeness. Malik's house became crowded in an instant. He decided to sell Yusuf to anyone who wanted to buy him.

In SY, however, whenever someone attempted to buy Yusuf, some misfortune befell that person. This happened to almost all the residents of the city, to the point where no one dared to try to negotiate or buy Yusuf. Then, a voice was heard saying that only one person could buy Yusuf and be spared from calamity. That person was the King of Egypt. Only then did Malik take Yusuf to Egypt to meet the King of Egypt.

The common thread in LY and SY is also present in the second quotation. However, in the second quotation, it is narrated that the gatekeeper of Malik's house asked the people about their purpose for coming. When they answered that they wanted to see Yusuf, the gatekeeper denied that Yusuf was inside Malik's house. If the people insisted, the gatekeeper then gave further conditions, which were that they had to pay money to see Yusuf.

From the above explanations, it can be concluded that the differences in the plot lie in the details of plot development. This is influenced by the addition of character actions, differences in character actions, and the addition of reasons for characters to take certain actions.

### 1.2.3 Differences in the Climax

In LY, from the entire story, the climax of the narrative is the seduction attempt made by Princess Zulaikha on Yusuf. It is narrated that



Princess Zulaikha attempted to seduce Yusuf to engage in a sexual affair. Yusuf was briefly tempted, but Jibril appeared in the form of Yakub. Jibril reminded Yusuf of his sinful actions. Yusuf realized and then left Princess Zulaikha. Not accepting being rejected, she then falsely accused Yusuf when the King arrived.

The climax of the story in SY is different from LY. The part of the story about Yusuf being anointed as a king is not present in SY. When the entire story is structurally examined, the climax of SY is the event of Yusuf being sold by Malik and Princess Zulaikha's search for Yusuf. Based on the explanations above, it is known that the difference in climaxes in both LY and SY also affects the resolution and the final conclusion of the story.

### **1.3 Differences in Setting in the Translation Texts of *Lontar Yusuf* and *Serat Nabi Yusuf***

#### **1.3.1 Differences in Location**

Differences in the location setting are found in the part of the story after Yusuf is purchased by Malik from his brothers. In LY, it is narrated that after buying Yusuf, Malik instructed members of his entourage to transport Yusuf along with their merchandise. Yusuf, who was among the merchandise, is likened to musk and silk within a beautiful cocoon, like honey and its place within a bee. Like gold within a rock, as well as faith that always resides in the chest. The storytelling in LY regarding Yusuf's placement is intertwined with the merchandise. However, in SY, it is also mixed with honey, as seen in the following quotation.

Kasturi, manikan dan sutra / dimasukkan dalam tempatnya / aman, terletak di depan / demikianlah Nabi Yusuf / dicampur dengan barang dagangan / di tempat madu lebah yang tak akan keluar lagi//

(SY, P3A: 38, page 114)

#### **Differences in Time**

Differences are found in the event of Malik searching for Yusuf and Yusuf's arrival in a village after leaving the kingdom of King Jiyan. In LY, Malik instructed his people to first

remove the merchandise and load it onto the camel's back when they were about to embark on the journey to search for Yusuf in the city. In SY, besides Malik instructing his people to load the merchandise onto the camel's back, it also mentions the time of their departure. It is stated that Malik and his entourage's departure was at the time of the call to prayer (azan). However, it cannot be determined whether the azan referred to was the evening or dawn call to prayer.

Switching to the event of Yusuf, Malik, and the entourage leaving the kingdom of King Jiyan. After successfully leaving, they continued their journey with the aim of returning to Malik's home. In the middle of the journey, they arrived in a village. It is then narrated that the village had residents who were as handsome as Yusuf. In LY, it is only mentioned that after Yusuf, Malik, and the entourage left, they arrived in a village. In SY, it is mentioned that their arrival in the village was on the day of Soma (Monday). The time reference in SY is more specific.

### **CONCLUSION**

From the results of the story analysis, differences were found in various aspects of the characters, including: (1) differences in the main characters influenced by differences in the central narrative focus, (2) the mention of character names that refer to their names and personality details; (3) character actions that affect the personality details of the characters; (4) character dialogue that refers to the choice of words used and the character's speech goals; and (5) character feelings/thoughts. Differences in the exposition and complication aspects of the plot were found in the form of plot details and the addition of scenes involving character actions, differences in character actions, and the addition of reasons for character actions. Differences in the setting aspect were only found in terms of time and place settings. From these structural differences, LY has a more detailed structure compared to SY. This indicates the complexity of the messages contained in LY. In

conclusion, it is this complexity that makes LY still used by the community.

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