

UNLOCKING THE DEEPER SIGNIFICANCE OF PROPHET DIALOGUES BETWEEN FATHER AND SON IN AL-QURAN: A PRAGMATIC IMPLICATURE ANALYSIS

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Abstract	Article Information
<p><i>Finding the underlying implicatures in the conversations between fathers and sons found in the Quran is the main objective of this study. It seeks to explore the hidden meanings in these exchanges and clarify the many implicatures. The Qur'an provides the qualitative and descriptive data used in this study. An observational approach is used to acquire the data, with the help of note-taking strategies and non-participant observations. The data analysis is done using the pragmatic Padan identity method along with the Determinant Element Separation Technique. To ensure a full understanding of the results, the findings are presented through an informal method. Two different types of implicatures are present, according to the results of the analysis of implicatures in the dialogic verses between father and sons of the Quran: general implicatures, and specialised implicatures. These come up in both general and focused conversations equally. Each of the dialogic verses between father and sons in the Quran contains a wide variety of interpretations, as shown by the examination of latent meanings.</i></p> <p>Keywords: <i>Dialog, father and son, Implicature, Quran</i></p>	<p><i>Received:</i> Sept 12, 2024</p> <p><i>Revised:</i> Sept 20, 2024</p> <p><i>Accepted:</i> Sept 21, 2024</p>

INTRODUCTION

Implicature as one of the studies of pragmatics focuses on intentions or utterances that are not actually contained in the conversation. Implicature is further used to explain the implicit meanings behind what is said or written. Through these implicit meanings an individual will know that there are other things conveyed by the speaker or writer that are not contained in speech or writing. So, implicature can be interpreted as an implicit meaning conveyed by speakers or writers that is not contained in the speech or writing itself. Chair (2010) explains that implicature is the existence of a speech link between the speaker and the hearer

that does not appear literally, but implicitly. Grice (1989) defines that implicature is what is said less than what is mean. In line with this understanding, Yule (1996) explains that implicature is what is implied from what is said. This means that implicatures explain the meaning behind what is said by the speaker and what is written by the author. This understanding is also in line with the origin of the word implicature which is taken from the Latin "implicare" which means to fold (Nadar, 2009), this means if someone want to know what is behind the fold, it must be opened (or in other words understood).

The definition of implicature above is suitable applied to the verses of the Qur'an. An implicature research with a pragmatic approach to the verses of the Qur'an is possible, considering that the pragmatic theory can be applied to all languages in the world. However, this analysis is not based on the assumption that God might have wanted something else by saying something else differently. This analysis is based on the assumption that there are other implication meanings in the verses of the Qur'an that can be explored more deeply, so that it can further deepen the knowledge of the Qur'an in the field of Linguistics in general and pragmatics in particular. The implications contained in the Qur'an can be reviewed pragmatically.

So, it can be assumed that each verse of the Qur'an has two or maybe three or more levels of meaning that have not been revealed. Therefore, this research aims to reveal it and not to change the meaning of the verses. Furthermore, this research also aims to explore the verses of the Qur'an and so that more information can be extracted from the Qur'an in linguistic scientific point of view.

LITERATURE REVIEW

Pragmatic

Wijana (1996: 2) defines pragmatics as a branch of linguistics that examines the meanings of units externally, how linguistic units are used in communication. This means that pragmatics penetrates the external area of speech or sentences that are spoken or written, in other words pragmatics is the research of contextual meaning. This approach also explores how listeners can make inferences about what was said in order to arrive at an interpretation of the speaker's intent. The research of pragmatics further explores how something that is not spoken can be understood as part of what is communicated. It can also be said that pragmatics is the research of meaning that does not appear in speech or writing but in delivery.

The same thing is also described by Yule (1996: 3) which states that pragmatics is the research of meaning communicated by speakers or writers and interpreted by listeners or readers. This means that the field goes beyond the research of the meaning uttered, examines the meaning that is communicated by the speaker or writer. Pragmatics analyzes what the speaker means from what is conveyed, not just looking at the words or sentences in the words. The notion that is not much different is explained by Laurence (Horn, 2005: 124) pragmatics is a research that is not systematically found in a sentence, but is abstract that comes out of the logical forms of sentences. This means that the sentence spoken by the speaker does not always have to match what is conveyed.

Implicature

According to Grice (1989: 34) implicature is what is communicated less than what is conveyed. According to Laurence (2005: 112) implicature is a component of meaning which is an aspect of what is meant by the speaker's utterance without being part of what is being said. Yule (1996) explains that implicature is what is implied from what is said (or written). According to Wijana (1996: 37), an utterance can cause many implicatures depending on the implications of the speech. The implicature of an utterance depends on the implications that come from the utterance which is strengthened by the context that covers the utterance.

From the definitions above, it can be interpreted that the implicature itself is the message conveyed by the speaker or writer implicitly. Through the message someone will know that sometimes there is another meaning to what is said or written. So implicature can be interpreted as an accompanying meaning conveyed by the speaker or writer which is sometimes not found in the speech or writing itself. In simple terms, it can be concluded that implicature is the implied meaning in an utterance which can imply many utterances.

Implicature is derived from the verb to imply which means stating something indirectly. Etymologically, to imply means to wrap or hide something by using something else. Nadar (2009: 60) explains that implicature comes from the Latin *implicare* which means folds so that to find out the contents of the folds it must be opened. Therefore, implicature is something that is hidden in speech or writing, namely something that is implicitly present but is not visible in the delivery. Yule (1983: 31) states that implicature is used to take into account what is meant as something different from what is stated literally. For example, if a mother states "Son, your room is beautiful!" when the child finishes playing with his friends, the utterance does not actually mean to tell that the children's room looks good, but implies an order for the child to clean up the toys that are scattered in the room. In this connection, implicature is used to consider what the speaker or writer can suggest or mean as different from what it appears literally.

Kinds Of Implicature

In his book Yule (1996: 40) mentions that there are two types of implicatures, namely conversational implicatures and conventional implicatures. Conversational implicatures occur in conversation, and depend on a particular context to interpret (Yule, 1996). Yule (2006:74) in more detail states that conversational implicatures are implicatures that occur in events that occur in special contexts. Yule explained further that in order to know this type of implicature, it is necessary to take into account the known information related to the communication event. Cummings (2007: 18) states that context contributes equally in every case of conversation.

Contrary to all conversational implicatures discussed so far, conventional implicatures are not based on cooperative principles or maxims. Conventional implicatures do not have to occur in conversation, and do not rely on specific contexts to interpret them (Yule, 1996). Conventional implicature is more of a meaning that is understood or expected in a particular form of language. Conventional implicatures contain implications that are obtained directly from the meaning of the word not from the principle of conversation. This means

that this type of implicature corresponds to the literal meaning as stated by the sentence in a formal structural manner. The point is that the listener of the direct speech already knows about the meaning or understanding of the sentence directly.

RESEARCH METHODOLOGY

This research is a descriptive with a qualitative approach, by describing the meaning and understanding of the data obtained. Laurence (Horn, 2006) explains that descriptive qualitative research is in which the researcher conducts interpretation in his activities to find research results which include documents, books, tapes and videos.

In collecting research data, the writer used Observational Method, this method is proposed by Sudaryanto (1993: 133) and he calls this method as Metode Simak, which is a method carried out by scrutinize to language. In addition to scrutinize direct or spoken language, observational method can also be applied to written data because scrutinize is not only related to the use of spoken language but also to the use of written language (Mahsun, 2005: 92). The researcher does not take part in the conversation process, this technique called Non-Participant's Observation Technique or Teknik Simak Bebas Libat Cakap is also proposed by Sudaryanto (1993: 134). In this case, the researcher is only considered as the observer. This technique is done by reading repeatedly and trying to understand the meaning and contained in the data. In addition, this research also uses the note-taking technique. The note-taking technique is used to obtain data from several resource as a comparison medium, so that there are no mistakes in understanding the meaning of the Qur'an. In addition, note-taking techniques are also used to make it easier for the writers's to record things related to information, to make easier to draw final conclusions about all the information that has been obtained previously.

In analyzing the data, the writer applying implicature theory which is proposed by George Yule and the meaning of language which proposed by Ogden and Richard in a pragmatic equivalent method. Furthermore, this research uses Pragmatic Padan Method. According to Sudaryanto (1993: 13) Pragmatic Padan Method the determining tool is outside the texts, independent and does not become part of the language in question. This method applies to dialogical verses in the Al- Quran, this is because the language spoken by Allah does have a relationship with things outside the language or outside the text. The technique used is Determinant Element Separation technique or PilahUnsurPenentu (PUP). According to Sudaryanto (1993: 21) the PUP technique is one that uses the researcher's mental sorting power as a tool. With the PUP technique, the writers divide the data obtained according to the type of implicature described by Yule.

There are several steps used in this research to analyze these data. The first step is to identify the prophet dialogical verses in the Quran. The data search method and technique used in this research is the Observational Method and Non-Participant's Observation technique. The technique is reading it over and over again to understand the meanings contained in the prophet dialogical verses. After obtaining the prophet dialogical verses, the next step is to determine the verses that are used as the main data. Because the data is written in Arabic,

all data are transliterated so that for some people who do not master Arabic it will be easier to understand the purpose of this research. After the data collected, the data is described based on the context contained in it. Then the data will be tashrif (change in the origin of words from one form to another to produce the intended or desired meaning) according to the rules of the Arabic language. Furthermore, the data is analyzed using pragmatic Padan method, so that deeper meanings are obtained which will be further developed through implicature studies. The classification process is carried out by grouping the data based on the type of implicature in the dialogical verses of the Qur'an by looking at the context. After that the data is examined one by one to get its implicit meaning. The interpretations of Muslim scholars were also compared to obtain more accurate data. However, this comparison is only for additional information, not for conclusions. After all the verses are searched for their implicit meaning pragmatically to get the implications, then conclusions are made based on the findings.

FINDINGS

A description of the analysis and discussion of the research will be presented. As explained in the previous, this research employs Padan pragmatic method. All findings are described, and then the data is analyzed. Subsequently, the findings and analysis will be followed by a discussion of the analysis results to address the research questions. The research results are described in tabular form, tailored to the research problem and objectives. Elaboration in the discussion will be based on these research findings. The discussion of the research results is conducted descriptively

Table: 1 Implicature Dialogues Between Father and Son In Al-Quran

Surah Names	Type of Implicature	Implicit Meaning
Huud (11) : 42-43	Specific conversational implicature	<ol style="list-style-type: none"> 1. A father's love and courtesy towards his child. 2. A's disobedience towards N. 3. N's wisdom in assessing the situation and conditions that occurred during the incident.
Al-Baqarah (2): 133	General conversational implicature	<ol style="list-style-type: none"> 1. A father's love for his child. 2. Y's wisdom in educating A 3. The child's obedience to parents. 4. A's high courtesy towards Y.
Maryam (19): 42-48	Specific conversational implicature	<ol style="list-style-type: none"> 1. The gentleness and courtesy of Ib towards Az. 2. Az's difficulty in accepting the truth (when it has become a customary habit). 3. Az's misunderstanding of his act of worshipping idols. 4. The contentment and high moral values of Ib. 5. The depth of Ib's knowledge.

Ash-Shafat (37): 102	General conversational implicature	<p>6. The wisdom of Ib in preaching.</p> <ol style="list-style-type: none"> 1. Ib's willingness to obey Allah's command. 2. The apparent obedience of the child to the parents. 3. The high moral values and patience of Is are evident. 4. The contentment and conviction in Is's heart facing Allah's trial are evident. 5. Demonstrates the ideal pattern of parental education for children. 6. The high values of courtesy in Ib and Is.
Yusuf (12): 4-5	Specific conversational implicature	<ol style="list-style-type: none"> 1. The high trust of Y1 in Y2. 2. The apparent obedience of the child to the parents. 3. The high wisdom of Y2 in decision-making. 4. The courtesy in the personalities of Y1 and Y2.

DISCUSSION

The research focus is aligned with the identified research problem. Therefore, the analysis of implicatures discussed is more focused on 1) types of implicatures dialogic verses, and 2) implicit meanings found in dialogic verses. The results of both analytical focuses are ultimately presented in tabular form to facilitate the understanding of data analysis. The following is a description of the data and its analysis.

The data from Surah Al-Baqarah (2), verse 133

Speaker	Content of the speech
(1a) Ya'qub	<p><i>maa ta'buduuna min ba'dii</i></p> <p><i>(What will you worship after me?)</i></p>
(1b) His Sons	<p><i>na'buduilaahakawailaahaabaaikaibraahiimwaismaail-waishaaqailaahanwaahidanwanahnulahumuslimuun</i></p> <p><i>(We will worship your God, the God of your fathers, Abraham, Ishmael, and Isaac, one God, and to Him we are Muslims (in submission).)</i></p>

The passage describes the context of the dialogue between Prophet Ya'qub and his sons. Ya'qub, a prophet and the son of Ishaq bin Ibrahim, had four wives—Laila, Rahel, Balhah, and Zulfa—resulting in 12 children: Ruben, Syam'un, Lewi, Yahuda, Yasakir, Zabulon, Daan, Naftali, Jaad, Asyir, and the youngest, Yusuf and Bunyamin, born to his beloved Rahel.

When Yusuf, one of his sons, asked Ya'qub to come to Egypt along with his brothers after being appointed as the governor, Ya'qub witnessed various beliefs and idolatries prevalent in Egypt. Some worshipped fire, statues, and animals. Concerned about the faith of his children, Ya'qub felt the need to address the diverse and misguided beliefs in that region. The Egyptian society at the time was immersed in transient worship, immortalized and endowed with everlasting divine attributes. Such a degraded social environment demanded the full attention of a parent.

Fully aware of this situation, Prophet Ya'qub reiterated the importance of the monotheistic faith on his deathbed, expressing his concern for the spiritual well-being of his children. Even in his final moments on his deathbed, Ya'qub pondered over the salvation of his children's faith. His trembling lips questioned which direction his children's beliefs would take after his departure. This sets the stage for the dialogue between Prophet Ya'qub and his sons.

Type of Implicature: Common conversational implicature, this can be observed from the text "na'buduilaahakawailaahaaabaaaikaibraahiimwaismaaiilwaishaaqailaa-hanwaahidanwanahnulahunmuslimuun" (We will worship your God, the God of your fathers, Abraham, Ishmael and Isaac, (that is) the One God, and to Him we are Muslims). The purpose of Y's speech is to remind A not to deviate from the oneness of Allah and not to stray from what has been taught by Y. The same goes for A's response, which essentially indicates worshipping only Allah. Thus, the common conversational implication that can be understood from A's response is, "We will not worship anything other than Allah (no idols, no animals, not even fire), so don't worry, father."

Opponent's Reaction: A agrees to follow what Y has commanded, which is not to worship any god other than Allah.

Other Implications: A father's devotion to his kids. The exchange illustrates this (1a). This line demonstrates Y's love and wish for A's faith to endure even after his passing. Although the term "ba'da," which means "after," is the grammatical root of the phrase "min ba'di" (after me), it might also mean "after my death" in this discourse, showing a father's deep love and worry for his children. His children need to keep up the proper faith and not stray from the appropriate teachings even after he has passed away.

Y's insight in teaching A. The same dialogue makes this clear (1a). Y's prediction regarding A's post-mortem faith demonstrates Y's great degree of knowledge. Y was forced to act before his time came by the state of affairs he saw throughout his lifetime, when society was committing a great deal of disobedience by rejecting the principles of monotheism. As a result, Y didn't just ask A; rather, Y wanted to help A deal with changes that might mislead A.

The child's submission to the parent. This is evident from A's whole dialogue (1b) response. This passage implies that Y set a high example and that A obeyed. A doesn't ask Y what they worship in the exchange (1b). A also doesn't tell lies to win Y over. It shows a great degree of implicit adherence to Y.

A's extreme courtesy to Y. This conversation (1b). A's answer, which is somewhat lengthy and goes beyond just stating, "We worship your God," shows courtesy to Y. The more specific information is intended to let Y feel at ease as he approaches his final moments. The fact that A could have responded more succinctly indicates implicitly both A's high moral standards and the courteousness of her discourse towards Y.

The data from Surah Maryam (19), verse 46-48

Speaker	Content of the speech
(2a) Ibrahim	<p><i>yaaabati lima ta 'budu maa laayasma 'uwalaayubshiruwalaayu-ghnii 'ankasyai-an, Yaa abatiiinniigadjaa-animinal 'ilmi maa lam yaktikafattabi 'uniahdikashiraathansawiyyaa, yaaa-batiilaata 'budisyaiathanainnasyaiathanakanalirrahmaani 'ashiyyaa, yaaabatiiinniikhaafuanyamassannaka 'adzaabun-minarrahmaanifatakuunalisyaiathaniwaliiyyaa</i></p> <p><i>(Why do you worship that which cannot help you at all, hears not, or see?" (42) Dear Father, I have received wisdom that you have not received, therefore follow me and I will lead you down a straight path (43). Father, do not give reverence to Satan. Satan has, in fact, always disobeyed the Most Merciful (44). I sincerely worry that the Most Merciful will punish you, and as a result, Satan will have you as a companion in Hellfire (45))</i></p>
(2b) Aazar (the father of Ibrahim)	<p><i>iraaghibun anta 'an alihatiiyaaibraahiimu lain lam tantahilaar-jumannakawahjurniimaliyya</i></p> <p><i>("Have you no desire for my gods, O Abraham?" his father questioned. I will stone you if you do not stop, so stay away from me for as long as possible" (46))</i></p>
(2c) Ibrahim	<p><i>salaamun 'alaikasaasta 'firulakarabbiinnahukaanabiihafiyaa, waa 'tadzilukumwamaatad 'uuna min duunillahiwaad 'uurabbii 'asaaallaakuunabidu 'ainrabbiisyaqiyya</i></p> <p><i>(You will experience peace." I will beg my Lord's pardon on your behalf. He is rather polite to me, in fact (47). I will then invoke my Lord and leave you and anyone else you invoke other from Allah. I anticipate that I won't be upset when I pray to my Lord.)</i></p>

The dialogue was narrated by Prophet Ibrahim to his father (Katsir, 2016: 523, Quthb, 2004: 369, Shihab, 2002: 194). Prophet Ibrahim is one of the 25 prophets and messengers. Many stories of his exemplary behavior and piety are immortalized in the Quran. During the time of Prophet Ibrahim, humanity was divided into three groups. The first group worshipped statues made of wood and stone. The second group worshipped stars and the moon, and the third group worshipped kings or rulers. The light of reason at that time was extinguished, and

darkness filled every corner of the earth. This is recorded by Allah in the Quran in Surah Al-An'am, verses 74-76.

Prophet Ibrahim had a father named Azar. Aazar, the father of Prophet Ibrahim, like others in his community, worshipped idols. In fact, his father was a merchant of statues that he himself made and carved, and people bought these statues to use as idols. Prophet Ibrahim felt that his first duty before preaching to others was to enlighten his father, the closest person to him, that the belief and worship of idols were misguided and foolish. He felt that his devotion to his father obligated him to provide guidance so that he could abandon those misguided beliefs and follow him in believing in the Almighty Allah. Thus, these are the reasons leading to the dialogue between Prophet Ibrahim and his father.

Type of Implicature: Specific conversation implicature, this can be observed from the excerpt "iraaghibun anta 'an alihatiyaaibraahiimu lain lam tantahilaarjumannakawahjurnii-maliyya" (Do you detest my gods, O Abraham? If you do not stop, I will surely stone you, so avoid me for a prolonged time). The essence of Az's statement is his disapproval of what Ibrahim is questioning, expressed through a question and some information provided to convince Ibrahim. Az assumes that Ibrahim hates what he is doing by making a statement that semantically is irrelevant to Ibrahim's question. Nevertheless, despite this, Ibrahim still prays for his father to open his heart and mind to accept the truth. The responses given by Az and Ibrahim show their understanding of what is being discussed between them. Without such understanding, the conversation would be unfocused and doubtful.

Opponent's Reaction: Az is angry and threatens to stone Ibrahim if he continues to talk about the gods Az worships. On the other hand, Ibrahim prays for forgiveness to be granted to Az.

Other Implications: Gentleness and politeness of Ib towards Az. This is implicitly portrayed throughout the dialogue (2a). Ib's utterance is a form of gentleness towards Az because Ib could have directly conveyed to Az, given the knowledge that has come to him, such as "why worship idols," and knowing the error committed by Az. Then, in Ib's spoken sentence, it is evident that Ib does not outrightly declare Az's actions as misguided. Instead, he asks gently and understandingly. This means Ib understands well how a child should behave towards his father. Therefore, Ib's approach demonstrates both his gentleness towards Az and shows an effective strategy for preaching to close relatives. Additionally, the repetition of the address "yaaabati" (O my father) in each of Ib's statements shows his love for Az and how Ib does not want to hurt Az's feelings.

Difficulty in accepting the truth when it has become a habit. This is implicitly seen from Az's response in the dialogue (2b). Az does not answer what Ib asked but instead throws another question that corners Ib. Az's regular worship of idols and the income obtained from selling those idols have blinded Az's mind about what Ib meant. Az's statement indicates that something is being concealed by Az, preventing Ib from knowing it. The implied implication of Az's response is "it's none of your business (if you don't want to worship what I worship, please leave; if you continue to speak ill of my god, you will be stoned)."

Az's misunderstanding of his own idol worship. This is implicitly found in Az's response still in the dialogue (2b). Apart from not answering what Ib asked, on the other hand, it means Az's lack of knowledge about worship itself. This is not specific to Az alone but to all the people at that time. The burning action against Ib when destroying all the idols and the questions asked by the people when this event occurred show that the society, including Az, was just following tradition and did not understand what they were doing. This means if Az truly understood why he worshipped idols, at least Az could provide an explanation (even if not detailed) to Ib about it, but Az instead scolds and threatens Ib, even driving him away.

Ib's contentment and high moral character. This is seen in the dialogue (2c). The statement is expressed by Ib after receiving a threat from Az. It is evident how high Ib's character, politeness, and respect towards Az are. Ib does not refute Az's words, nor does Ib respond with harsh words towards Az. Instead, Ib accepts the statement by praying for Az to be saved by Allah (and for his heart to be opened) so that he can discern right from wrong.

Furthermore, the verse implies Ib's knowledge and wisdom in preaching. This is evident in the initial response in the dialogue (2a). Ib does not outrightly say that what Az is doing is an error but by seeking Az's opinion. The excerpt "lima ta'budu" (why do you worship) posed by Ib does not mean that Ib does not understand why Az worships idols. Ib understands the issue well, as seen in Ib's statement in the excerpt "indeed, some knowledge has come to me that has not come to you, so follow me, and I will guide you to a straight path." Surely, Ib would not have said this if Ib did not understand Az's thoughts. However, Ib asked this question to soften Az's heart and make it easier for him to understand what Ib will convey in the future, reflecting Ib's wisdom in preaching.

The data from Surah Huud (11) verse 42-43

Speaker	Content of the speech
(3a) Nuh	<i>yaabunayyaaarkabma 'anaawalaatakunma 'alkaafiriin</i> <i>(O my son, come aboard with us and be not with the disbelievers)</i>
(3b) His Son	<i>saawiiilaajabalinya 'shimuniiminal maa-i</i> <i>("I will take refuge on a mountain to protect me from the water.)</i>
(3a) Nuh	<i>laa 'ashimalyauma min amrillaahillaamarrahima, wahaalabainahumalmaujufakaanaminalmughraqiin</i> <i>(There is no protector today from the decree of Allah, except for whom He gives mercy)</i>

The dialogue is narrated by Prophet Noah and his son (Katsir, 2016: 448). The people of Prophet Noah were known for their cruelty and tyranny. Their prosperity and wealth made

them arrogant. Dignity and self-worth were measured by the abundance of wealth. Therefore, the poor were looked down upon, and slaves were treated like animals. Seeing this situation, Allah commanded Noah to guide them to the right path.

Prophet Noah was a prophet and messenger given a long lifespan by Allah. Throughout his life, Prophet Noah continued to call his people to monotheism, to worship Allah alone. As he approached the age of about half a millennium, very few joined him, and most of Prophet Noah's people rejected and refused to believe, including his own son. Prophet Noah did not receive a warm reception from his people. The people of Noah mocked and insulted him. Moreover, Prophet Noah and his poor followers were also belittled. "So the eminent among those who disbelieved from his people said, 'We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars.'" (Quran, Hud: 27).

There was no longer any hope that the people of Noah would believe, except for a few of his followers. Finally, Prophet Noah prayed for Allah to send punishment upon his people. Allah answered Prophet Noah's prayer. Before destroying the disbelieving people, Allah commanded Prophet Noah and his followers to prepare a means of salvation. Allah instructed them to build a ship. Prophet Noah and his followers immediately obeyed Allah's command. They began constructing the ship. However, the construction of the ship was mocked by the disbelievers. In response to the mockery of the disbelievers, Prophet Noah said, "If you ridicule us, then we will ridicule you just as you ridicule. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]." (Quran, Hud: 38-39). Then, a massive flood occurred, submerging all the people of Prophet Noah. These are the reasons leading up to the dialogue between Noah and his Son.

Type of Implicature: Specific conversation implicature, this can be seen in the excerpt "yaabunayyaaarkabma'anaawalaatakunma'alkaafiriin" and the response "saawiiilaajabalinya'shimuniiminal maa-i" (Hey, my son, come aboard with us) and (His son replied: "I will take refuge on a mountain that will protect me from the flood!"). When reading the response A above, there seems to be an inconsistency because there is no apparent connection between the questioning sentence N and the answering sentence A. In this case, A assumes that N has understood what he conveyed due to the background of the events that occurred at that time. A's response to N seems semantically irrelevant, but it actually has another implication, which is "I don't want to board, and I don't care (about the father's request to board the ship), I will find my own solution to this problem (namely climbing the mountain)."

Opponent's Reaction: A does not follow N's words to join him on the ship, A prefers to climb the mountain, thinking it can save him.

Other Implications: The love and politeness of a father towards his son. This can be seen in the dialogue (3a). This verse shows the love and desire of a father for the safety and presence of his son. N calls his son with a very gentle and polite address "yaabunayyaa" (hey, my son). This form of address is used to illustrate affection because affection is usually

poured out to a child, so the child's mistakes are tolerated. It can be concluded from the dialogue how much the father loves his son even though the son is indifferent to his father.

A's defiance against N. This can be seen from the excerpt (3b). Implicitly, this excerpt illustrates A's disobedience and defiance against N. A's distrust of N's words and what N has made (the ship) is clearly seen from A's response, so A is blinded by his assumption (that a high mountain can save him from the flood disaster) which ultimately makes him unable to estimate the magnitude of the danger that threatens.

N's wisdom in assessing the situation. This can be implicitly found in the dialogue (3a) and (3c). N's request conveyed to A indicates a high level of politeness in N. N could have said it more briefly and directly without using "yaabunayya," but this was done to evoke A's feelings and to persuade him to board the ship. Likewise, N's response to A in (5c). N does not directly say "the mountain will not save you," but N conveys it wisely, which implicitly means that "there is no effort except by the will of Allah alone."

Thus, it is evident that the decisive dialogic verses in the Quran have layers of meaning, even though these verses are already clear and apparent in their understanding. Additionally, in each of these dialogic verses, it directs humanity to learn how to convey something or speak with full love and gentleness, full of wisdom, obedience, and courtesy. This demonstrates the high values embedded in each verse of the Quran, highlighting that the Quran should be considered as a standard for language values within society.

CONCLUSION

Based on the research results regarding the implicatures of the decisive dialogic verses in the Quran, it can be concluded that, out of the five data of dialogic verses between father and son in the Quran that were examined, there are 2 (two) instances of general conversational implicatures and 3 (three) instances of specific conversational implicatures. Then, from the five data of dialogic verses between father and son, it is evident that despite these verses being clear and apparent in their understanding, there are varied implicit meanings that can still be discovered. In other words, there are numerous levels of meaning that need to be further examined. The implicit meanings found in these dialogic verses serve as a challenge to humanity to communicate effectively. It implies that God has revealed these verses to teach people how to behave and speak properly.

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