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LANGUAGE AND ITS ROLE IN DEVELOPING NATIONAL IDENTITY

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IMPLICATURE IN HOLLY AL-QURAN

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Abstract

This study aimed to examine the implied meaning of some verses that have been verified (scientific) through research from the perspective of contemporary implicatures, with pragmatics approach. This study is not to add or change their existing meanings of the verses in the Qur'an, but as evidence of the truth contained therein. In addition, this studies as well as introduces kinds of implications inherent in scientific revelations.

This descriptive type of research used document analysis. Having analyzed the existing examples, found that the scientific verses are indeed contain meaning implications. The verses are not only contains about one issue, but there is also other implications of the hidden meaning without changing its original meaning. Meanings associated with various scientific fields such as: Astrology, Hydrology, Cosmology, Ocean-logy, Biology, Molecular Biology, Anatomy. Each of 15 scientific verses found one particular kind of implication is the particularized implicature. Furthermore, the result of this research is expected to add enrichment and well into the contribution of Linguistic, especially in the field of pragmatics and the Al-Quran.

Keywords: Al-Quran, Implicature, Scientific Verses

INTRODUCTION

Al-Qur`ān is the last one, of the holy books sent by God to the human through His messenger, Muhammad. Al-Qur`ān contain with many aspects related to religion believe, history, laws, science, advises, future and the way of life. In the way to explaining that aspects, some verses are explained in great detail, some in general (detailed founded in Hadits), some are given to interpreted by Muslim based on situation, time and place (Syarifain, 1990, page 23-24). Nowadays, the translations of al-Qur`ān can be found in this world easily. It may also be found a lot of al-Qur`ān interpretation by Muslim experts, but the interpretations were based on the literal meaning of the texts. This research is conducted, therefore, to analysis verses of al-Qur`ān from pragmatics point of view.

Verses analysis from pragmatics point of view is possible, since pragmatics approaches are applicable for almost all languages known in the world. This analysis does not base on the assumption that God might intend something else by saying something else differently. This analysis is based on assumption that there are more meanings implied in the verses text that can be obtained; make the text to become more meaningful, and understand al-Qur`ān intention deeper than what is written.

To say that verses contain implied meaning is true, since God as the Speaker has His intention in His utterances. Depend on meaning of al-Qur`ān many people even the Moslem community still difficult to understand and still doubt about the menaning of Al-Quran. Most of Muslim understands the content of the text but not the content of the meaning. Why? It is because of the hidden meaning in the sentences, let's see some sample in Surah al-Hadid verses 25:

Wa `anzalnā al-hadīd fīhi ba`sun syadīdun wamānafi'u linnās…

"… And we created the iron, wherein mighty power, as well as many benefits for mankind…"

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THE PURPOSE OF THE RESEARCH

The objectives of the study are: To describe the implied meaning, and to clarify the kinds of implicature as found in Scientific Verses of Holly al-Qur`ān.

THE LIMITATION OF THE PROBLEM

This research is focused on implied meaning in analyzing of scientific verses of al-Qur`ān. There are many verses containing with scientific, but in this research only takes several verses that has been proven by experts in specific fields.

THEORETICAL FRAMEWORK

Concept Of Pragmatics

Pragmatics is the study of the ability of natural language speakers to communicate more than that which is explicitly stated. Pragmatics also study necessary involves the interpretation of what people mean in a particular context and how the context influence what is said (Yule, 1996: 3). It is required a consideration of how speakers organize what they want to say in accordance with who they are talking to, where, when, and in what situation. it means pragmatics is the study of contextual meaning. This approach also necessary explorer how listener can make inference about what is said in order to arrive at in interpretation of the speakers intended meaning. This type of study explores how a great deal of what is unsaid is recognized as part of what is communicated (Yule, 1996: 4). It might say that pragmatics is the investigation of invisible meaning. In other hands, pragmatics is study to more gets communicate than is said.

Context

The term *context* by contrast has a much wider scope and includes the time of an utterance the place of an utterance the addressees and his background knowledge the relationship between speaker and hearer (Kortmann, 1999: 192). There are four sub areas involved in fleshing out what the meaning of context. First, physical context refers to terms of where the conversation is taking place, what objects are present, what actions are occurring, and so forth. Second, epistemic context, refers to what speakers know about the world (For example, what background knowledge is shared by the speakers is crucially part of someone epistemic knowledge when you have a conversation with someone else). Third, linguistics context refers to what has been said already in the utterance. And the last social context refers to the social relationship among speakers and hearers (Levinson, 1989: 12).

Spenber (2004: 607-632) states that the human mind will instinctively react to an encoded message by considering information that it conceives to be relevant to the message. By "relevance", it is meant whatever allows the most new information to be transmitted in that context on the basis of the least amount of effort required to convey it. Sperber and Wilson's theory begins with some watershed assumptions that are typical of pragmatic theories. Namely, it agrees that all utterances are encountered in some context, frequently make use of sentences, and that all utterances convey a number of implicatures.

Spenber and Wilson further note that it will be manifest to people who are engaged in inferential communication that each other have the notion of relevance in their minds. This will cause each person engaged in the interaction to arrive at the presumption of relevance, which is the notion that (a) implicit messages are relevant enough to be worth bothering to process, and (b) the speaker will be as economical as they possibly can be in communicating it.

The core of the theory is the "communicative principle of relevance", which states that any utterance addressed to someone automatically conveys the presumption of its own optimal

Alif-Lâm-Mîm.

[These verses are one of the miracles of the al-Quran and none but Allâh (Alone) knows their meanings]".

A generalized implicature is when no need special knowledge is required in the context to calculate the additional conveyed meaning. Another example in Surah al-Israa verse 32 and Surah al-Maidah verse 90. In these verses, someone who knows nothing about meaning of verses still can understand that "*the unlawful sexual intercourse ...*" and "*Intoxicants (all kinds of alcoholic drinks)*" is forbidden and a bad habits who warn by God.

*And come not near to **the unlawful sexual intercourse** ...*" (al-Israa verse 32)

The meaning is "*...**Intoxicants (all kinds of alcoholic drinks)** and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: So avoid (strictly all) that (abomination) In order that you may be successful*" (al-Maidah verse 90)

Particularized implicature is a conversational implicature that is derivable only in a specific context. Example in Surah al-Hadiid verse 25. This sample of verse needs special knowledge to find out the implied meaning that occurs in there (will be explain on the next chapter).

"*... **And we created the iron**, wherein mighty power, as well as many benefits for mankind...*"

A quality implicature is a conversational implicature based on the addressee's assumption as to whether or not the speaker is observing or flouting the conversational maxim of quality.

A quantity implicature (scalar implicature) is a conversational implicature based on an addressee's assumption as to whether the speaker is observing or flouting the conversational maxim of quantity. See the sample from Surah al-Baqarah verse 188 below. The word "*O You who believe*" this expression implies the people who observing fasting focused on who believe to God.

O You who believe! Observing As-Saum (the fasting) ..."

Furthermore, lot of times people state more than what they mean, or even state less than what they mean. Here, Thomas (1995: 89) mentions that there must be two levels of meaning; expressed meaning and implied meaning. There must be implied meaning in utterance that is assumed as deeper meaning, something that lies beyond the words used to construct the utterance. To understand the implied meaning, the communicators should have similar common ground or basic knowledge about what they are communicating that time. Of course, communicate in different way than as stated "being engaged in norms" but they can understand each other.

Implied Meaning in Verses

Implicatures are implied meaning of utterance, the speaker meaning that in times are different than the meaning of the words used in the utterance construction. It is assumed that text, since it is constructed by words, has its implied meaning as well as utterances in verbal communication or conversation. So, it is possible that verses, as texts, will also have implied meaning that is different or deeper than what is expressed.

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each other). So it goes on for seven esoteric meanings (seven depths of hidden depth). According to this view, it has also become evident that the inner meaning of the al-Qur`ān does not eradicate or invalidate its outward meaning. Rather, it is like the soul, which gives life to the body (Allen, 2000: 66)

METHOD OF THE RESEARCH

The Research Method

This research is categorized as document analysis, since it employs texts or documents as the data analyzed. Document is one of the data forms (Creswell, 1997:121). It will be included verses in Holly al-Qur`ān as the document and this is based on its form as text. As a library research, documentation is the main attempt done by the researcher. Documentation here means an attempt to collect documents (texts) those are relevant to the research topic.

The Source of the Data

The data took from First the holly book of al-Qur`ān as the primary data. This research focuses on several *scientific* verses (only focus on scientific verses that has been proven by scientist). The next source of data is Indonesian translation al-Qur`ān (*al-Qur`ān dan Terjemahan*) and Tafsir of al-Qur`ān as secondary.

The Technique of Collecting and Analysis of Data

In doing this research, there are several steps that will be used. First, the writer read al-Qur`ān and locate the scientific verses. After locating (or defining) the main data of the research, because the data is originally written in Arabic language, the data then is translated into English. To obtain English version, the writer collect documents from the English translation al-Qur`ān.

After all the data collected, those data are analyzed from Pragmatics point of view in order to get the implied meaning. As mentioned that the data are texts, then, those texts are transcribed and the researcher attempt to rise up the implied meaning of texts by using pragmatic approach focus on implicature. The interpretation of the Muslim expert's version also be given with the interpretation from other's version (from another field, were they found the implicit meaning of al-Qur`ān based on the research).

ANALYSIS AND FINDINGS

Data Analysis

This analyzing described the data of scientific verses in Holly al-Qur`ān

Sample
Surah al-Baqarah verse 29
Huwallazī khalaqalakum mā fil`ardi jamī'a śummastawā `ilassamā`i pasawwāhunna *sab'a samāwātin*, wahua bikulli syai`in 'alīm

*"It is He Who created everything on the earth for you and then directed His attention up to heaven and arranged it into **seven regular heavens**. He has knowledge of all things".*

This Surah was revealed in Madinah, and has 286 verses also named Surah Fustatul Qur`an or Surah Alif Lam Mim. This verse is one of the verses in this Surah, where revealed to explain the proven about the power of God, Who created everything on earth for mankind. The word *"samā`i"* (heaven) that appear in this verse the meaning referred to something far above

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