

Conversation Implicature of Ustaz Abdul Somad in Processing Discourse

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Abstract. This study aims to describe conversational implicatures in Ustaz Abdul Somad's utterances in his preaching discourse. This research is a qualitative research that analyzes UAS utterances in the use of da'wah discourse. The data of this study are about the conversational implicatures of Ustadz Abdul Somad's da'wah discourse. The data was taken through a selection stage based on the needs that became the focus of the research, namely data in the form of conversational implicatures on Ustadz Abdul Somad's da'wah discourse. Data analysis and interpretation techniques were carried out with the stages of data collection, data reduction, data presentation, and drawing conclusions. The results and conclusions of this study are that there are conversational implicatures in Ustaz Abdul Somad's utterances in his da'wah discourse including implicatures of being patient, not careful, telling, ordering, asking permission, be careful, give alms, praising, ridiculing, and joking implicatures.

Keywords: implicature; speech; da'wah discourse

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PRELIMINARY

Language as a means of communication has developed along with the dynamics of culture and communication flows that have patterns across Indonesia's territory. The language of da'wah does require implicature, so that the listeners of the da'wah do not feel directly patronized. The implicature in the da'wah discourse of an ustadz also shows the ustadz's proficiency in using language. The missionary interpreter or ustaz is a figure in the midst of the public.

Dakwah is a form of communication. Da'wah is also a form of activity conveying advice or knowledge in front of many people, so that people who give da'wah are required to master the rhetoric of speech. This is because the preacher must be able to influence other people through the preaching he conveys. If people who listen to the preaching respond well, moreover followed by a change in attitude for the better, it can be said that the da'wah carried out by the preachers is successful.

These preachers are well-known preachers and are admired by many people because of their skill in delivering da'wah in a fun and not boring way. This is because the da'wah delivered uses certain techniques and strategies. Some intersperse it with singing, some with stories, or by throwing jokes or humor. One of the most phenomenal preachers in Indonesia is Ustaz Abdul Somad. In recent years, the name of this ustaz has often been discussed by netizens and

Indonesian social media activists.

Full name Abdul Somad Batubara, Lc., D.E.S.A. He is familiarly known as Ustaz Abdul Somad. He was born in a village called Silo Lama in the Asahan Regency, North Sumatra on May 18, 1977. Ustad Abdul Somad is a lecturer in Arabic at the Language Center of the State Islamic University of Sultan Syarif Kasim Riau and a lecturer in Interpretation and Hadith in the International Class of the Ushuluddin Faculty, UIN Suska Riau. Based on this background, it can be stated that the study of speech representation in Ustaz Abdul Somad's da'wah discourse needs to be investigated.

METHOD

This research is a qualitative research that analyzes UAS utterances in the use of da'wah discourse. The research data is about the speech representation of Ustadz Abdul Somad's da'wah discourse. The data was taken through a selection stage based on the needs that became the focus of the research, namely data in the form of fragments of representations in Ustadz Abdul Somad's da'wah discourse. Data analysis and interpretation techniques were carried out with the stages of data collection, data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

Ustaz Abdul Somad's da'wah discourse has various kinds of utterances, including speech implicature conversations in each of his lectures.

The expression representations studied in this study are conversational implicatures shown by UAS in his lectures. Various forms of implicature can be analyzed through utterances delivered by UAS in lectures which are used as data sources in this study.

This research was conducted on fifteen titles of UAS lecture recordings downloaded from YouTube. The titles of the UAS lectures include Secrets of Prayer, The Beauty of Ramadan, End of Time Slander, Sakinah Families Towards Jannah, Advice on Death, Responding to Hoax News, Wealth Is Not Everything, Miracles of the Koran, Making Mothers Happy, Younger Generation, Character Education, Life Is Worship, The Virtue of Wukuf on Arafah, Polygamy, and Alms.

Based on the results of data analysis of video UAS lectures that were converted into written text, it was found that conversational implicatures of UAS lectures included implicatures of being patient, not careful, telling, ordering, asking permission, be careful, give alms, praise, ridicule, and joke.

1. Implicature of Patience

In the UAS da'wah discourse, there are utterances that contain impatient implicatures. Implicature utterances are utterances that contain propositions that are stated implicitly. The existence of implicature is caused by a violation of the principle of conversation, in this case the principle of cooperation. If it is written down, the implicature utterance is in the form of an unwritten or unspoken proposition. When spoken, the implicature utterance is in the form of a proposition which is stated implicitly.

Speeches with patient implicature mean utterances that contain implicitly stated propositions. This means that the contents of patience are not stated or not said. In accordance with the data source of this research, there are many utterances of patient implicature such as UAS utterances in one of the following da'wah discourses.

1) CONTEXT: USTAZ DEFINES A STRONG PERSON

UAS: Then let him say, I'm fasting, I'm fasting, say twice usually say the emphasis twice to emphasize, what does it mean, so that person knows I'm fasting, the meaning is not I'm afraid of you, but I'm afraid of Allah SWT, many people feel that if he doesn't fight, wow, I'm sturdy, I'm taller, I have a position, I'll have power, why don't I fight, I have to fight. That's not where your strength lies, your strength is someone who is

strong at beheading, not someone who is strong at wrestling, a strong person is someone who is able to control himself, restrain his lust when anger is surging in his heart.

Speech (1) is an utterance with patient implicature. This happened because the contents of the speech were in the form of an implicit statement of UAS patience. The implicit content of patience is implicitly stated in speech (1). The content of the patient implicit proposition is that the speaker is willing to give a long explanation and not speak quickly. Because the intent of the utterance is patient and implicitly stated, utterance (1) includes speech with patient implicature.

2) CONTEXT: UAS EXPLAINING RELATIONSHIPS PRAY WITH PRAYER

UAS: Salat itself in language means the spine, spinal cord. What does prayer have to do with solah, because prayer is worship that expands how come the spine, when was that? bow and prostrate, Allahu Akbar bows, Allahu Akbar prostrate. Pray regularly language means prayer, Robbighfirli waliwalidayya prayer, Allahumagh Firli warhamni prayer, but there is one worship praying while bending the bones back, bowing, prostration.

The utterance in the discourse fragment (2) is an utterance of the UAS da'wah discourse which contains patient implicatures. The thing that causes patient implicatures to arise is a violation of the principle of cooperation in the maxim of quantity. This speech is not commonly expressed to explain the relationship between prayer and solah. Because of his patience, UAS spoke with excessive contributions.

2. Inaccurate Implicature

In the discourse of UAS preaching, there are also utterances that contain implicatures that are not precise. Inaccurate implicature occurs because UAS utterances violate the second maxim of cooperation principles, namely the maxim of quality. The quality thesis contains advice for speakers to make a true contribution with evidence. UAS's speech in his da'wah discourse does not make a true contribution as in the discourse fragment (3) below.

(1) CONTEXT: UAS EXPLAINING ONE OF THE SINS

UAS: Therefore one of the penances is fasting, healthy body, clear mind, sin forgiven, then don't let this Ramadhan passed without any regrets in the heart because ramadhan will erase sins for people who have regrets in their hearts and repentance nashukah.

The speech in the discourse fragment (3) is an utterance of UAS da'wah discourse which has imprecise implications because it violates the maxim of quality. The reason for violating the maxim of quality is that the utterance does not make a true contribution. The statement that his sins were forgiven is not true because that sin cannot be forgiven and it is humans who can be forgiven, namely the perpetrators of sin. That is proof that UAS is less careful.

3. Telling Implicature

Another implicature found in UAS da'wah discourse is utterances that contain telling implicatures. The telling implicature is implied in UAS's interrogative speech in his da'wah discourse. The implicature of telling occurs because UAS utterances violate the fourth maxim of cooperation principles, namely the maxim of means. One piece of maxim advice is that the speaker should make a brief and clear contribution. UAS's speech in his da'wah discourse which does not make a brief and clear contribution can be seen in the following fragment of discourse (5).

(2) CONTEXT: UAS EXPLAIN HOW TO ESTABLISH A RELATIONSHIP WITH ALLAH SWT

JAMAAH: How to establish a relationship with Allah Subhanahu ta'ala?

UAS : Salat, prayer is a form of communication relationship with Allah Subhanahu ta'ala, the teach who? God, to whom? Prophet Muhammad Shallallahu Alaihi Wassalam. Prophet where do you get it from? revelation, revelation who? God, through whom? Archangel Gabriel Alaihissalam. There is a UAS utterance in a discourse fragment (5) which contains telling implicatures because it violates the principle of cooperative maxim of manner, namely the utterance of Allah Subhanahu ta'ala, who teaches who? God, to whom? Prophet Muhammad Shallallahu Alaihi Wassalam. Where did the prophet come from? revelation, who reveals who? God, through whom? Angel Jibril Alaihissalam.. The thing that caused the violation was that the speech did not make a clear and concise contribution. The contribution of the speech was repeated even though UAS did not actually ask the congregation.

4 Commanding Implicatures

The implicature of governing is found in the utterances expressed by UAS in his preaching discourse. The governing implicature is implied in UAS's declarative and interrogative utterances

in his da'wah discourse. The occurrence of commanding implicatures is realized because UAS utterances violate the fourth maxim of the principle of cooperation, namely the maxim of means. One piece of maxim advice is that speakers should make clear and concise contributions. UAS's speech in his da'wah discourse which does not make a brief and clear contribution can be seen in the following fragment of discourse (6).

(6) CONTEXT: UAS EXPLAINING OBLIGATIONS

UAS: We always listen and even we are ordered from since youth was to carry out prayer, even obligatory for a Muslim to prayer, what is the true meaning of prayer contained so that it is then required very emphasized for us to pray.

The UAS utterance in the discourse fragment (6) contains implicatures of commanding because it violates the principle of maxim of cooperation, namely the utterance that we have always heard and even been ordered from the time of puberty to perform prayers, it is even obligatory for a Muslim to pray, what does prayer really mean? Then it is obligatory to be very emphasized for us to pray. As a result, there was a violation of the cooperative principle of this method, so that the UAS utterances in the da'wah discourse contained commanding implicatures.

In the discourse fragment (7) there is also a UAS utterance which contains the implicature of ordering because it violates the principle of maxim cooperation in the following way.

(7) CONTEXT: UAS EXPLAINED, THAT'S FRIENDLY BECAUSE OF BELIEVING AND FAITHFUL TO ALLAH

UAS : Do you believe in Allah? Believe, creed?

delicious. HUUUUH this is not good, I'll be fired later

boss, I won't get this later, I don't believe yet.

In the discourse fragment (7) there is a UAS utterance which contains the implicature of ordering because it violates the maxim of cooperation principle, namely the utterance Do you believe in Allah? To believe, to have a creed is endak The reason for the occurrence of this violation is that the utterance has an ambiguous contribution.

5 Implicature Ask Permission

In the UAS da'wah discourse, there are also utterances that contain the implicature of asking for permission. The implicature of asking for

permission occurs because UAS utterances violate the fourth maxim of the principle of cooperation, namely the maxim of means. The maxim of manner contains advice for the speaker to make an unambiguous contribution. However, UAS violates the cooperative principle of this method. UAS should not say anything ambiguous. UAS's speech in his da'wah discourse which makes an ambiguous contribution can be seen in the following fragment of discourse (8).

(8) CONTEXT: UAS LIKELY TREES BANANA BEING DRY BECAUSE OF A WIFE WHICH HEART IS HOT BECAUSE DIMADU.

UAS : A woman leaning on a banana trunk, said her husband: I want to marry again. Agree you O Adinda? her mouth said yes but after that dry banana stems. So the woman does not want to be pitted.

The utterance in the discourse fragment (8) is an utterance of UAS da'wah discourse which has the implication of asking for permission because it violates the principle of cooperation between maxim of means. The reason for violating the maxim of manner is that the speech makes an ambiguous contribution. Speech Do you agree, O Adinda? it is not clear because UAS speech is not meant to ask.

7.1.6 Implicature Beware

Speeches with the implication of being careful are found in UAS' utterances in his da'wah discourse. The implicature of being careful is implied in UAS's declarative speech in his preaching discourse. The occurrence of the implicature be careful occurs because UAS utterances violate the fourth maxim of cooperation principles, namely the maxim of means. One piece of maxim advice is that speakers should make clear and concise contributions. However, UAS violates the maxim of this method. UAS should not speak declaratively, because UAS does not intend to inform. UAS's speech in his da'wah discourse which does not make a clear and concise contribution is seen in the following fragment of discourse (9).

(9) CONTEXT: UAS TELLING HIS SICK DEATH IS LIKE A Slash MANY TIMES AT WHAT PLACES SAME

UAS: There will be times when we will be like goats who are skinned alive, there is a time for us later like a sword slash in the same place hundreds of times, there was a time when we would die whose pain is sorry, can't be told, can't tell about dying because of all the dead have never come back to life, tell his experience.

The UAS utterance in the discourse fragment (9) contains implicatures to be careful because it violates the principle of cooperation in the maxim of manner, namely the utterance There will be times when we will be like goats being skinned alive, there will be times when we will be like a sword slashed in the same place hundreds of times , there was a time when we would die whose pain could not be told, we couldn't tell about death, because all those who have died have never come back to life, tell their experiences.

7 Implications Give charity

In the UAS da'wah discourse, utterances that contain the implicature of giving alms are also found because UAS utterances violate the fourth maxim of the principle of cooperation, namely the maxim of means. The maxim of manner contains advice for the speaker to make a concise and clear contribution. In the da'wah discourse, UAS made an expression that did not make a brief and clear contribution because it violated the principle of cooperation in this way. UAS does not say anything briefly and clearly. UAS spoke at length with a description of supposition. UAS's speech in his da'wah discourse which makes a contribution that is not brief and clear as in the discourse fragment (10) below.

(10) CONTEXT: UAS EXPLAINING REPLY GIVE CHARITY

UAS: So if there are people who are sodaqoh, it's me sodaqoh fifty million, waahhh, then di hereafter he takes shelter under a thick wall like this, if it's five million: I'm five million shunda ceiling, I'm five hundred thousand: plywood. I'm five only thousand, pack of ustaz: newspapers, I ten: newspapers two layers.

There is a speech in the discourse fragment (10) which is a discourse on UAS preaching which has the implication of giving alms because it violates the principle of cooperation in the maxim of means. Things that cause violation off Complimentary Implicatures

Speeches that contain implicatures of praise are also found in utterances expressed by UAS in their preaching discourse. The implicature of praising is implied in the UAS declarative speech in his da'wah discourse. The finding of praising implicature occurs because UAS utterances violate the fourth maxim of cooperation principles, namely the maxim of means. One piece of maxim advice is that speakers should make clear and concise contributions. However, UAS violates the maxim of this method. UAS should not speak declaratively and immediately express praise to

his son-in-law. UAS's speech in his da'wah discourse which does not make a clear and concise contribution can be seen in the following fragment of discourse (11).

(6) CONTEXT: UAS STORIES ON A Daughter-in-Law WELL, NEVER SPEAK NEVER TALK LOUD.

UAS : My son-in-law is a very moral person, good people and never say that loud.

The UAS utterance in the discourse fragment (11) contains a praising implicature for violating the principle of cooperative maxim of means, namely the utterance of my son-in-law is a very moral person, a good person and never speaks loudly. The cause of the violation was that the speech did not make a clear and concise contribution.

8 The contribution of the speech was indirect when in fact UAS wanted to express praise, but gave a description of the kindness of his son-in-law. UAS intends to praise his son-in-law. The speech in the discourse fragment (11) is a description of the goodness of a UAS son-in-law. Because it does not make a brief and clear contribution, the UAS utterance in the discourse fragment (11) violates the principle of cooperation between maxims of means. As a result, there was a violation of the cooperative principle of this method, so that the utterances of the UAS in the da'wah discourse contained laudatory implicatures.

9 Mocking Implicatures

Based on the data of this study, utterances containing mocking implicatures were also found in UAS discourse that occurred because UAS utterances violated the fourth maxim of the principle of cooperation, namely the maxim of manner. The maxim for the principle of cooperation contains advice for speakers to make a short and clear contribution. In the da'wah discourse, UAS made an expression that did not make a brief and clear contribution because it violated the principle of cooperation in this way. UAS does not say anything briefly and clearly. UAS spoke not frankly. UAS's speech in his da'wah discourse which makes a contribution that is not as straightforward as in the discourse fragment (13) below.

(7) CONTEXT: UAS EXPLAINING MARRIED WOMEN FOR A REASON CERTAIN

UAS : Why did you marry your wife? That's a lot another girl? I married him because of him nobleman. What's that? The nation that lives in the clouds.

There is a speech in the discourse fragment

(13) which is an utterance of the UAS da'wah discourse which has mocking implications for violating the principle of cooperation between maxim of means.

10 Joking Implicatures

In the preaching discourse it was also found that UAS expressed utterances that contained joking implicatures. The joking implicature is implied in UAS's declarative speech in his preaching discourse. The discovery of joking implicature occurs because UAS utterances violate the fourth maxim of cooperation principles, namely the maxim of means. One piece of maxim advice is that speakers should make clear and concise contributions. However, UAS violates the maxim of this method.

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