
| RESEARCH ARTICLE

Glorious Quran and Divine Family: Dialogic Pragmatics in Social Valves

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| ABSTRACT

The current research focuses on dialogic pragmatics in social valves, which are disclosed through various pragmatic techniques. It primarily seeks to clarify the variations in dialogic pragmatism in some selected Quranic verses from Surah Al-Isra that contain a social valve and how Allah Almighty commands us to worship not only him but also our parents. The study's corpus evaluates the applicability of dialectical relevance by containing many speech events, stories, and conversations and explaining the significance of appraising the speaker intending from the speaker rather than the hearer, as well as the double role of the (speaker-hearer). To summarise, this work proposes that pragmatic theories reflect dialogic pragmatics and relevance dialogic, which should be considered vital components of dialogic research for demonstrating various social valves.

| KEYWORDS

Pragmatics, Dialogic Pragmatic, Relevance in Dialogue, Quranic Verses.

| ARTICLE INFORMATION

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1. Introduction

House (2000, 245) stated that pragmatics is regarded as an utterance-based inquiry; thus, there have been many attempts to consume the boundaries of the methods to embrace dialogic sequences to make better standing of utterance meanings, particularly speaker meaning. In fact, all our language is being dialogic, whether one talks with others or with him/herself. If also pragmatics means the study of how we co-operate with others using the language, we have to study dialogic as well. All over the world, dialogic has been misplaced in a religious partition in which people with different outlooks do not follow the instructions that Allah almighty puts for our sake and disagreeing with those rules, so according to their dislike of these guidelines, they are increasing over decades. Troester and Mester (2007: 251) declared that pragmatic dialogic is the process of presenting respect and having good manners and attitude toward other people, as it is one of the "hot-button" words. Pragmatic dialogic in social valve requires, respect, restraint, and empathy.

2. Literature review

The concept of social valve consists of various social values that are noticed by the changes in society, institutions, cultures, civilizations, and cultural beliefs. These ideals are unclear rules that direct individuals and businesses to act appropriately within the social system. These ideals shield people from the sins they may commit in their lives and promote social behaviour that ensures adequate coexistence among participants. These values define the borders between right and wrong, permissible, unlawful, desired, legal, and punishable, and the only way he can function effectively is through a collective, verbal, or tacit agreement that establishes the norms so that everyone knows and understands the bounds. Social valves, from a value standpoint, indicate how we relate to the community; one little community that we had was the family, particularly the divine family that Allah almighty mentions in the verses chosen by the researcher. Today's society, or the world in general, should include justice, freedom, respect, community, and accountability. (Vieyt, 2022: 11)

2.1 The Dialogic Pragmatic Theory

According to (Weigand, 2010: 214), It is difficult to define "utterance" and its meaning in the building blocks of an utterance (lexical units) and in the subsequent utterances produced in response. Pragmatics, which has been defined as a theory of meaning in context, has been looking for meaning "ingredients" both inside and outside the utterance. As a result, a method known as pragma-dialogue has emerged, emphasising the dialogic nature of communication by emphasising interlocutors as actors who act and react. Thus, the speaker-hearer not only interprets but also responds to the other interlocutor's statement. The basic dialogic principle states that humans are dialogic individuals who communicate in dialogic interaction not only by producing and understanding utterances but also by acting and reacting (Ibid.). The dialogic principle defines discourse as a series of actions and reactions. A series of speaking acts can be called a conversation, which is a highly structured activity involving at least two agents. Ethnomethodologists (Garfinkel, 1972; Psathas, 1979; Schenkein, 1978; Turner, 1974) have extensively researched the structure of genuine conversations, emphasising the importance of non-quantitative ethnic approaches in the investigation of social interactions. Their research on naturally occurring conversation provides a wealth of information about how various types of talk grow. Buber (1955: 22) defined dialogue as a series of utterances or a reciprocal interaction between two or more things. He considered that genuine discussion can be formed between two persons "no matter whether spoken or silent." He also claimed that "each of the participants really [must have] in mind the other or others in their current and particular being and turn to them with the intention of establishing a living mutual relation between himself and them."

2.2 Dialogical Relevance in Theory of Dialogues

This idea sought to clarify the definition of a conversation in an argument, as well as its function and contextual evolution. It is combined with the idea of implicit commitments, which connects the turn-taking and commitment rules systems to the shared and common knowledge communication element (Barth & Krabbe, 1982: 65). Walton's (1984) following explanation of "dialogue types" which is a study of dialogue based on distinct types of the participants' communication objectives, takes into consideration the participants' goals and the communicative circumstances. To summarise, the emergence of the notion of dialectical relevance caused Walton's (1984) dialogue types to shift towards a more linguistic view of dialectics. The goal here is to focus on a specific relationship of dialectical significance between a speech act (or conversational move) and the type of dialogue it occurs in, which will be labelled "dialogical relevance" (Walton, 1988:233).

2.3 Relevance in Dialogue

Four categories of relevance in a discussion have been identified by Walton (1989: 78–81): global, local, subject-matter, and probative. First, the discussion's general direction was addressed by the worldwide importance. Arguments should, however, veer slightly towards establishing or disagreeing with the topic. On the other hand, local significance pertains to individual steps in the argumentation process. A communication gesture might be probatively or topically relevant, depending on whether it is locally or globally significant for the conversation.

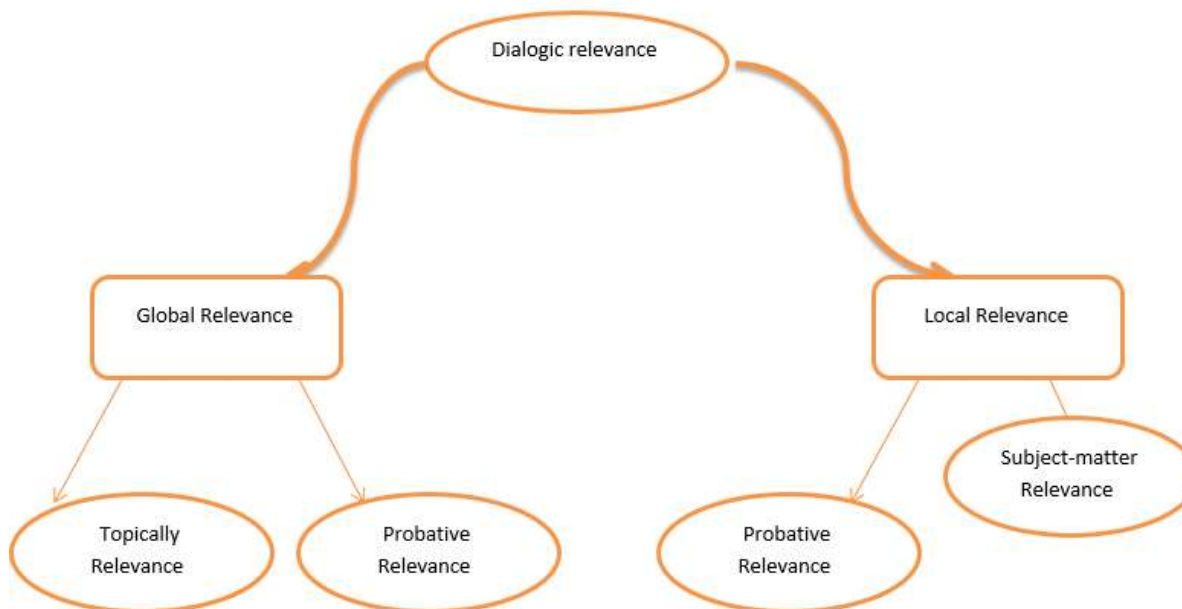


Figure 2: Relevance in dialogue

2.4 The Importance of the Dialogue Theory

As previously stated, pragmatic theories grapple with two ideas. First and foremost, it is necessary to interpret the speaker's intention and what he or she means. Second, we must see the hearer as an interlocutor who is both an interpreter and an utterance maker. The dialogue theory would help to resolve any misunderstandings that may arise. Humans are dialogic beings who communicate in a variety of dialogic interactions that include not just generating and interpreting words but also acting and reacting. As per Bach (2007: 5), the speaker's meaning is not essentially determined by the context but rather by the actual situation. Although what a person may mean relies on what information is important to both them and the listener, what it truly means is a matter of communication aim. According to (Kecskes, 2007:191), interlocutors in cross-cultural contacts speak different first languages and communicate with each other through a second language while having very little in common. According to Giora (2003), salience is determined by familiarity, frequency, and shared prior experience. Lingua franca speakers, for example, typically lack mutually salient information because they speak multiple languages and represent diverse cultural backgrounds. Instead, mutually salient information should be directly related to the situational context, linked to some universal knowledge, and/or encoded in the common linguistic code (lingua franca) so that the hearer can "extract" it without having to make any specific assumptions based on nonexistent prior common experience.

3. Methodology

The study's findings came from a few chosen ayas found in verses of the Holy Quran. The reason the researcher chose Surah Al-Isra is that it touches on the topic of the divine family, which Allah Ta'ala mentions, and how this small community may both bring us serenity and shield us from any wrongdoing that a son or daughter may commit. The researcher will use relevant dialogic theories and dialogic pragmatic theories to analyse a total of two verses.

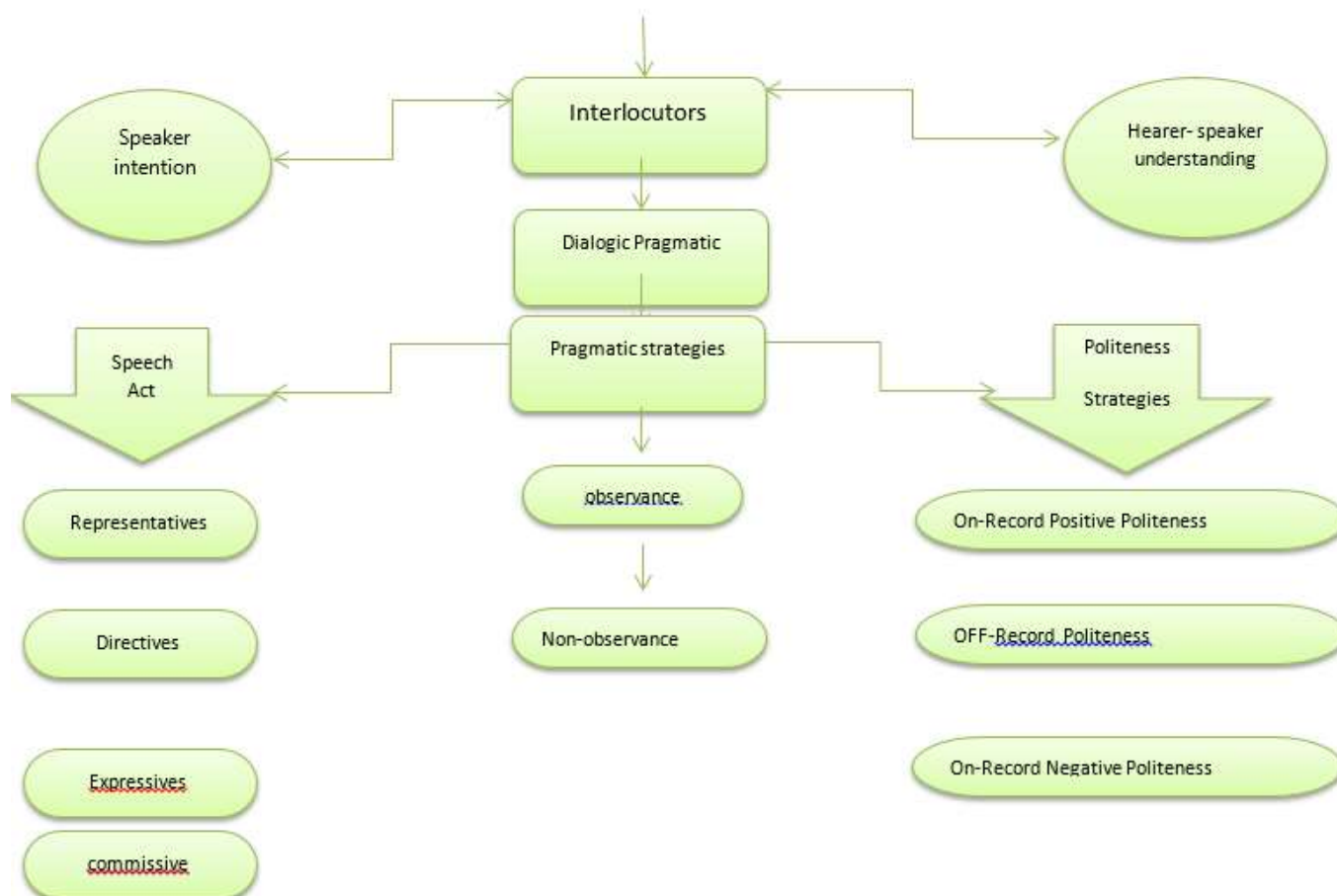


Figure 3. The proposed pragmatic model of dialogic Pragmatic theory

3.1 Data Analysis

The model selected for the investigation is followed in order to complete the analysis. Because this study focuses on the divine family as a social valve from the dialogic point of view in terms of pragmatic theories and the social function of utterances addresses issues in the community, the researcher's selection of verses lessens the defendants' dialogic role by demonstrating the utterances

acquired from Allah almighty. The Quran must be clear and unambiguous on its own. It is succinct in that it just covers the topics that are essential. Precise in that it provides a thorough explanation of the significant and vital topics. The researcher then addresses the practical interpretation of the chosen data.

7.7.1 Verse 1 from Surah Al-Isra : (23)

قال تعالى: (وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الَّذِينَ إِخْسَاتًا إِذَا بَيَّلَعْنَٰ عِنْدَكَ الْكَيْبَرِ أَخَذَهُمْ آوْ كَلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا)

In the following holy scripture, Allah almighty addresses all of humanity by commanding them to adore not only Him but also their parents. He emphasised in this passage the necessity of following our parents' lead and honouring them. Allah has given us a definite order to treat our parents with love, compassion, charity, sympathy, kindness, and amenity. From a dialogic perspective, as articulated as a theory of meaning in context, it has been looking for meaning "ingredients" both inside and outside the utterance. The speaker-hearer, in this case, not only interprets but also responds to the other interlocutor's words. Here, the listener should interact and comprehend what the speaker intended with those words. The verb 'وقضى' in this verse emphasises the importance of obeying parents as a means of thanking them with love. As previously said, dialogic philosophy necessitates respect, temperance, and empathy, as demonstrated in this poetry, whilst the exaggeration serves to emphasise that any form of rejection or boredom is not permitted.

7.7.2 Verse 2 from Surah Al-Isra :(24)

قال تعالى: (وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّبِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا)

As an interlocutor, we can observe that the dialogic relevance clarifies the meaning of the speaker, especially the aim of the speaker in understanding the meaning of these words. By obeying Allah Almighty's directives, as demonstrated in the aforementioned quote, we might encapsulate the intended meaning that He tends to impart in accordance with the notion of relevance dialogic. The verb in question here has a metaphorical connotation that attempts to enhance the intended meaning in some way. In this way, the relevance of dialogic is noted in that it emphasises the idea of showing compassion and mercy to the parents. (وَأَخْفِضْ) The word "جناح الذب" is figuratively used to give the connotation of submission to our parents, similar to how a bird utilises its wings as a supporter to assist it to soar. As previously said, the metaphorical meaning is that we must protect and respect our parents and never feel helpless in the face of them.

4. Conclusion

We come to the conclusion that the wonderful Quran and divine family are valuable resources for undertaking pragmatic analyses in general and dialogic pragmatic and relevant dialogic in particular. As previously stated, the selected verses from the Quran contain both observances and non-observances of pragmatic tactics. In some cases, we saw flouting, opting out, suspension, and even infringement. It is also established that infringing on a dialogic may be attributed to complete knowledge of the topic matter of the analysis. The legitimacy and validity of the model's universality are provided by dialogic pragmatism and relevance, which are demonstrated throughout the talks and have taken inspiration from the holy Quran, whether or not they are observed. Another thing that is clear from this study is that the verses perfectly capture the depth of language that speaks to people in a way that they actually utilise in daily encounters.

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