

The Cooperative Principles of Dialogic *Da'wah* Discourse in the City of Surakarta

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Abstract: Dialogic *da'wah* discourse is one type of interaction in the form of questions and answers between the questioner (*mad'u*) and the preacher (*da'i*). When answering *mad'u*'s questions, *da'i* is expected to deliver the answers according to what *mad'u* need, containing the truth, and not wordy. This article explain the application of the Cooperative Principles from *da'i* answers. The data in this article are the utterances expressed by *da'i* who adhere to and do not adhere to the Cooperative Principles. The data source is the dialogic *da'wah* discourse, both organized by Islamic organization and non-Islamic mass organization in the city of Surakarta. The method of collecting data is listen and the record method. Data analysis uses Grice's theory. The results of the data analysis show that the answers from *da'i* can be categorized according to all maxims observe the Cooperative Principle. In addition, the answer from the preacher can also be categorized as flouting at maxim. The maxim that was flouted was the maxim of quantity and the maxim of manner.

Keywords: Cooperative Principle, Observing the maxim, Non-observance of maxims, *Da'i*, Dialogic *Da'wah*

1. Introduction

Every day human activities can not be separated from conversation. Conversation is a form of communication that involves a minimum of two people. One of the goals of people talking is to exchange information. In order for the information conveyed to be clear and understandable, everyone involved in the conversation must necessarily work together. That is, each conversation participant is expected to contribute as needed, speak according to the agreed theme, what is conveyed has a clear meaning, and the contents of the speech have truth values.

In a pragmatic study, a principle which regulates conversation is coherent and efficient, which is called Cooperative Principles. The Cooperative Principle organizes everyone involved in a conversation to make the same contribution as requested, when needed. This principle is translated into four maxims, namely the maxim of quantity, the maxim of quality, the maxim of relation, and the maxim of manner. The maxim of quantity asks the conversation participant to make an informative contribution and does not exceed what is needed. The Maxim of quality ask conversation participants to speak according to the evidence they have. Meanwhile, the maxim of relation demands the participants to speak in relevance to the topic being discussed. The maxim of manner suggests the conversation participants not to be ambiguous, to be brief, and clear [1]. If all four maxims are assumed in the interaction, then the participants are considered to observe the Cooperative Principle. As a result, the conversation becomes coherent and efficient. However, conversational participants also sometimes do not comply with the maxims contained in the Cooperative Principles. Non-observance of the maxim in the Cooperative Principles can be classified into five types, namely flouting, violating, infringing, and opting out, suspending [2].

Dialogical *da'wah* discourse is one form of conversations that involves the preacher (*da'i*) and the questioner (*mad'u*). *Da'i* is a person who conveys the message of *da'wah*. *Mad'u* is the persona who receives the message of *da'wah*. Meanwhile, the forms of conversation that occur are question and answer. In this case, the party submitting the question is *mad'u* and the party submitting the answer is *da'i*. What's interesting about the interaction between *mad'u* and *da'i* is when *da'i* answers *mad'u*'s questions. In other words, how *da'i* answers is an interesting phenomenon for further study. If the answer from *da'i* is related to the Cooperative Principles, it is interesting to review further whether the answer from *da'i* is deemed to adhere or do not adhere the Cooperative Principles. Therefore, this study was conducted to reveal how the Cooperative Principles were applied in the answer's *da'i*.

In addition to the above reasons, another reason that is the foundation of this research is that there have not been any studies examining the dialogic *da'wah* discourse on the application of the Cooperative Principles. During this time, research on dialogic *da'wah* discourse touched on another aspect. The first study examined the politeness of *mad'u* [3]. The second study discusses speech acts asking for *mad'u* [4]. The third study examines the regular exchange found in dialogic *da'wah* discourse [5]. The fourth study examining speech act realization suggests *da'i* [6]. The fifth study discusses strategies for delivering speech acts suggesting *da'i* [7]. The sixth study investigates the structure of dialogic *da'wah* discourse [8]. The seventh study examines various actions that fill the initiation ranking [9]. From the description it appears that there have been no studies examining dialogic *da'wah* discourse about the application of the Cooperative Principles. Based on this, this study would like to explain the application of the Cooperative Principles, both regarding observing the maxims or non-observing the maxims

2. Research Method

This type of research is qualitative research. The first reason is that this study examines attitudes or behaviors in natural environments or objects. The environment or natural objects are objects that develop as they are because the researcher does not manipulate the situation and the presence of the researcher does not affect the observed object [10]. The second reason is the resulting research procedures in the form of written or oral words that originate from the observed behavior of people [11]. Meanwhile, the data in this research are the utterances expressed by *da'i*' from the question and answer session. The data source is the dialogic Islamic preaching discourse or *da'wah* organized by Islamic organizations and non-Islamic mass organizations, whether located at home, in the offices, or in the mosques. The data sources in this article were taken from 14 dialogic *da'wah* locations, among others were the PCM Banjarsari, PCM Jebres, PCM Kota Bengawan, at MTA Branch Jebres 1, at MTA Branch Jebres 2, in MTA at Binaan Pasar Kliwon, at Asyisyifa Assembly, in Jamaah Haji Arofah 92, in Jamaah Mrs. Annikmah, at the Al-hikmah Mosque, Al-furqon Mosque, Al-fajr Mosque, at the UNS Rectorate building, and at the house of Prof. Dr. Moch Fathoni, dr., Sp.JP (K)..

In this study the data obtained by using the observation method. The following technique of this method, are the non-participatory observe, record and note taking technique. After the data is collected, the next step is to classify the data. After the data is classified, the next steps are analyzed data with Grice's theory

3. Result and Discussion

3.1 Result

Interaction in dialogic *da'wah* discourse usually occurs in the question and answer session between *mad'u* and *da'i*. In that session, *mad'u* was invited to submit questions and *da'i* was asked to answer these questions. From the *da'i*'s answers can be seen the application of the Cooperative Principles, whether the answers given are considered to comply or not comply. The following interactions show the answers to *da'i*

(1) Contexts: Interaction took place in the dialogical *da'wah* of Al Hikmah Mosque. Interaction involves questioner 4 and questioner 5 with *da'i*. The topic covered was *sujud syahwi*.

Penanya 4: Asked Ustaz
Tanya Ustad.

Da'i: Yes
Iya.

Penanya 4: Please explain about the prayer *tasbeih* rather than the final *tahiyat* whether we read the prayer until *innaka hamīdun majid*, after completion or after prayer *allāhumma innī a'ūdzubika minal* Is it included as recommended or is there a legal basis? explanation please!

Mohon penjelasannya perihal bacaan *tasbeih* daripada *tahiyat* akhir apakah kita baca doa sampai *innaka hamīdun majid*, setelah selesai ataukah setelah doa *allāhumma innī a'ūdzubika minal* apakah itu termasuk daripada yang dianjurkan atau memang apa ada dasar hukumnya? mohon penjelasannya!

Da'i: Indeed (.....) at the end of the prayer. After we read *fil 'ālamīna innaka hamīdun majid* there is a *hadith* that instructs us or allows it to be prayed according to our conditions. So from here the scholars do not blame when after prayer adds to the request of Allah who we want. Can you understand? Then there is that *fil 'ālamīna innaka hamīdun majid* Mr. Kholil yesterday said I read, the prayer of Allah's name, it's okay. What's important is that I have to read the legal basis. After that, we will practice it. Where are their legal basis? Is it in *sujud*, the end, or the end of *tahiyat*? Half the scholars explained the end of *sujud*, Well next Tuesday *Inshaallah* if I do not forget, I will present in front of the ladies and gentlemen clearly.

Memang (.....) di akhir *shalat*. Setelah kita membaca *fil 'ālamīna innaka hamīdun majid* ada sebuah *hadits* yang menyuruh kita itu atau membolehkan *hadits* itu kita berdoa sesuai ketentuan kita. Maka dari disini para ulama tidak menyalahkan ketika setelah *shalat* menambah permintaan kepada Allah yang semau kita. Bisa paham? Maka ada yang *fil 'ālamīna innaka hamīdun majid* Pak Kholil kemarin mengatakan saya baca, doa asma Allah, ya *ndak papa*. Yang penting dari itu, saya harus membacakan dasar hukumnya. Setelah itu baru kita enak mengamalkan. Dasar hukumnya mereka itu dimana? Apakah di dalam *sujud*, akhir, atau di akhir *tahiyat*? Setengah ulama menerangkan akhir

- sujud, *lha* besok Selasa depan *insyā`allah* kalau *gak* lupa, saya akan ketengahkan dihadapan bapak-bapak ibu-ibu secara jelas.
- Penanya 5: So in essence it is permissible ustad.
Jadi pada intinya itu dibolehkan ya ustad.
- Da'i*: Yes
Ya.
- Penanya 5: Finish in, what in *innaka hamīdun majīd* read the others may
Selesai di, apa di *innaka hamīdun majīd* baca yang lain boleh
- Da'i*: Yes
Iya.

The conversation in (1) involves the questioner 4 and the questioner 5 with the *da'i*. The speech sequence begins with the questioner 4 asking questions, then *da'i* answering questions. Next, the questioner 5 asks a question and responds to the answer by *da'i*. What's interesting about the interaction (1) is the *da'i*'s answer from the questioner 4 and the questioner 5. In general, it can be stated that the answer from *da'i* can be categorized as complying with all the maxim of the Cooperative Principles. In other words, the answer *dai* obeys to the maxim of quantity, the maxim of quality, the maxim of relation, and the maxim of manner. In the answer to the questioner 4, although the answer given is rather long, the answer can be considered informative as needed by *mad'u*. Regarding the maxim of quality, the answer, of course, fulfills this maxim because the utterances being taught must naturally contain the truth. Considered to adhere to the maxim of relations because the answer presented by *da'i* is indeed related to the question asked by the questioner 4. Meanwhile, it is considered to obey the maxim of manner because the *da'i*'s answer is unambiguous and not wordy. The *da'i*'s answer from the question from the questioner 5 becomes even more interesting. *Da'i*'s answer was in the form of a short "yes" statement. Even though it is very short, the answer can be categorized as fulfilling the maxim of quantity because it is informative, fulfills the maxim of quality because indeed the *da'i*'s answer in it contains truth, obeys the maxim of relations because the *da'i*'s answer from the question is related to the questioner 5, and obeys the maxim of manner because the *da'i*'s answer is unambiguous and irrelevant.

Another phenomenon found in dialogical *da'wah* discourse is the answer that contains flouting the maxims. The following are examples of interactions that show flouting the maxims.

- (2) Konteks: Interactions that occur in the dialogical *da'wah* of the Hajj Arofah 92. Interaction involves between the questioner and *da'i*. The questioner raised a question about makmum masbuk.

- Penanya: Sir, want to ask, sir!
Pak, mau tanya, Pak!
- Da'i*: Yes
Nggeh!
- Penanya: If we pray together, if it's masbuk, he said if you still can follow rukuk, it is legitimate. But if at that time followed ruku, but didn't read Alfatihah is it legal?
Kalau shalat jamaah, itu kalau masbuk itu, *kan* katanya kalau masih bisa mengikuti rukuk itu katanya sah. *Lha* tapi kalau waktu itu mengikuti rukuk, tapi *kan gak* baca Alfatihah apa ya sah, itu namanya ?

- Da'i:* Yes, I answer. The question is this clever person. So, said Rasulullah if we were, we left the congregational prayers and still got the rukuk,
Ya, saya jawab. Pertanyaannya orang *pinter* ini. Jadi, kata Rasulullah kalau kita ya, tertinggal shalat jamaah dan masih mendapatkan rukuknya,
- Penanya: Yes
Ya.
- Da'i:* The priest's rukuk, it is counted one account, and still valid. Why? Alfatihah is borne by the priest. That's why the priest must be good at reading al-Fatihah, mom! It's hard to be that priest, mom! But I don't know that Indonesians are fighting to become priests. Clear, really?
rukuknya imam, itu dihitung satu rekaat, dan *tetep* sah. Karena apa? Fatihahnya ditanggung oleh si imam. Makanya imamnya itu harus *pinter* baca al-Fatihah yang baik, Bu! Berat jadi imam itu, Bu! Tapi *gak tau* orang Indonesia itu rebutan jadi imam. Jelas, *nngih?*
- Penanya: Yes
Ya
- Da'i:* Well, including sometimes we know that tahiyat, even though we still don't get tahiyat but the congregation is counted, even though it is not counted by one account. But fadilah the virtue of the congregation is still included in it
Naa termasuk kadang itu kita *kalo* tahiyat, walaupun kita masih mengikuti tidak mendapatkan tahiyat *tetep* jamaahnya dihitung, walaupun tidak dihitung satu rekaat. Tapi fadilah keutamaan jamaah itu *tetep* masuk dalam hal itu

The interaction in (2) is preceded by a statement from the questioner who wishes to submit questions to *da'i*. The question asked about the law of makmum masbuk. After the questioner has finished speaking, the next turn to speak is *da'i*. When delivering an answer, *da'i* starts with a compliment first. After complimenting, *da'i* just gave an answer. The *da'i*'s answer given from the question asked in (2) shows the flouting of maxim, especially the maxim of quantity and the maxim of manner. The maxims of quality and the maxim of relation are adhered to by *da'i*. The response of *da'i* is considered to be flout the maxim of quantity because there are expressions of *da'i* who are deemed inappropriate in the context. Utterances that are considered to exceed the required contribution is *Karena apa? Fatihahnya ditanggung oleh si imam. Makanya imamnya itu harus pintar baca al-Fatihah yang baik, Bu! Berat jadi imam itu, Bu! Tapi gak tau orang Indonesia itu rebutan jadi imam.* The utterance finally made *da'i* deemed to be flout the maxim of manner because *da'i* answered indirectly to the root of the problem in question. In addition to flout the maxim, the *da'i*'s answer was also considered to adhere to the maxim of quality and the maxim of manner because the answers conveyed contained truth and were related to the questions raised by the questioner.

3.2 Discussion

Interaction phenomena (1) and (2) are interesting to be reviewed more deeply. In interaction (1), the answers put forward by *da'i* are considered to comply with all the maxims of the Cooperative Principles. That is, the answer from adhering to the maxim of quantity, the maxim of quality, the maxim of relation, and the maxim of manner. Meanwhile, the answer from the interaction (2) is considered to be flout of the Cooperative Principle, especially in the

maxim of quantity and the maxim of manner because the answer is considered to exceed the required contribution and is considered to be wordy. The answer from *da'i* is considered to comply with the maxim of quality and the maxim of the relations to interaction (2) because the answers conveyed contain truth and relate to the question of the questioner. What is interesting to review is that compliance with the Cooperative Principles will indeed signify compliance with all maxims. In other words, maxim of quantity, maxim of quality, maxim of relations, and maxim of manner obeyed by the speaker, in this case is *da'i*. However, the answer of *da'i* can also comply with some of the maxims that are in the Cooperation Principles, If so, some of the other maxims are not obeyed by *da'i*. The tendency that appears in the interaction or question and answer between *mad'u* and *da'i* is the maxim that is obeyed in the form of maxim of quality and maxim of relationship. The maxim that tends not to be obeyed is the maxim of quantity and the maxim of manner. Why is that? The explanation is as follows

First, the dialogic *da'wah* discourse is a speech event that emphasizes the function of transactional language. This language function emphasizes the clarity of information [13]. Therefore, *da'i* is expected to comply with all the maxims of the Cooperative Principle. By adhering to the Cooperative Principle, the information or message of *da'wah* will be easily understood by *mad'u*.

Secondly, the dialogic *da'wah* discourse is a speech event with a religious background. As a result, the truth of the contents of the message delivered must exist. This results in all the answers being conveyed from the truth. Thus, the answer from *dai* is to comply with the maxim of quality.

Third, the answer from *da'i* tends to obey the maxim of the relations because the answer given from *da'i* must indeed relate to *mad'u's* question.

From the description above, the maxim that is not obeyed in the dialogic discourse is just a maxim of quantity and maxim of manner. The maxim of quantity associated with the information provided must be as needed, neither more nor less. The reason for dealing with the information conveyed is not ambiguous, not wordy. When the parameters contained in the two maxims fail, the speech delivered from can be considered non-compliant. The question is of the four types of non-compliance, which category does the answer to the interaction (2) belong to? Because the speech of *da'i* does not aim to mislead information, it still contains truth, the non-compliance found in the interaction (2) is categorized as flouting a maxim [14].

4. Conclusion

Based on the description above it can be concluded that the answers from *da'i* can be categorized into two types, namely answers that obey and answers that do not obey. The first type shows that the answer from all the maxims is that they are maxim of quantity, maxim of quality maxims, maxim of relations, and maxim of manner. When the answer is disobeyed, the answer is classified as flouting the maxim. The maxim that was flouted was the maxim of quantity and the maxim of manner.

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