

## Praanggapan dan Entailmen dalam Pemrosesan Bahasa Dialog Al-Qur'an: Tinjauan Pragmatik dan Psikolinguistik

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### Abstract

*The study of presupposition and entailment in Qur'anic dialogue has significant academic relevance, as both aspects contribute to the construction of implicit meaning, cognitive structures, and pragmatic comprehension of religious texts. The dialogue between Prophet Moses and Khidr in Surah Al-Kahf (verses 66–82) represents a complex linguistic interaction enriched with theological, ethical, and educational dimensions, thus requiring in-depth analysis from pragmatic and psycholinguistic perspectives. This study aims to describe the forms, functions, and roles of presupposition and entailment in language processing within the Moses–Khidr dialogue and to reveal their cognitive and educational implications. This research adopts a qualitative descriptive approach. The data consist of utterances in the dialogue between Moses and Khidr, collected through non-participant observation and systematic note-taking. The primary data source is the Qur'an, while secondary sources include classical Qur'anic exegesis, hadith, and relevant works on pragmatics and psycholinguistics. Data analysis is conducted using the pragmatic identity method with the Determinant Element Sorting Technique (Pilah Unsur Penentu) through stages of identification, classification, interpretation, and synthesis. The findings indicate that presupposition and entailment function as integrated linguistic-cognitive mechanisms in constructing multidimensional meaning. Presupposition reflects implicit assumptions concerning divine authority, obedience, and human limitation, whereas entailment represents the logical consequences of utterances and actions. From a psycholinguistic perspective, these mechanisms activate inferential processing, semantic integration, and emotional regulation. The study concludes that the Moses–Khidr dialogue is educationally transformative, emphasizing the values of patience, humility, and epistemic awareness in learning and interpreting sacred texts.*

**Keywords:** *Presupposition, Entailment, Language Processing, Pragmatics, Psycholinguistics*



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### PENDAHULUAN

In psycholinguistic research, grasping the cognitive processes involved in language processing extends beyond just the explicitly stated information; it includes various layers of implied significance through constructs like presupposition and entailment. Gerrig and Goldman assert that psycholinguistics explores the connection between language and the human brain. This area studies how language affects cognitive processes such as understanding, speech generation, and recall. Presupposition denotes the fundamental beliefs that are already in the minds of both the speaker and the listener prior to the commencement of communication, whereas entailment represents the logical connection where the truth of one statement necessitates the truth of another. This method is backed by pragmatic theories presented by Levinson and Stalnake, in addition to the relevance theory suggested by Sperber and Wilson.

Steven Pinker states that language capability arises from evolution and is processed instinctively by the human brain. He contends that language is a biological instinct intertwined with fundamental cognitive processes, encompassing inferential mechanisms associated with presupposition and entailment. This suggests that understanding language requires merging clear details with prior knowledge held in working memory, allowing listeners to draw inferences instinctively.

Researchers like Just and Carpenter demonstrated that language processing arises from the active interplay between linguistic input and internal cognitive frameworks, with presupposition facilitating the activation of pertinent knowledge schemas for understanding implied meanings. Additionally, neuroimaging research, as described by Kemmerer, backs the crucial involvement of brain regions like the prefrontal cortex and temporoparietal junction in inferential activities. These results highlight that the processes of presupposition and entailment function promptly and effectively, illustrating the intricacies of instantaneous language processing within the human brain.

A multidisciplinary perspective in psycholinguistic research enhances our theoretical comprehension of language processing and creates avenues to innovate methodologies in both linguistics and psychology. By deeply grasping the notions of presupposition and entailment, we can uncover how implicit information is assimilated by the human mind, thus aiding a more comprehensive understanding of intricate messages in

diverse communication situations. This method is especially pertinent when examining the Qur'an, which not only conveys moral and spiritual messages but also displays a depth of dialogue filled with layers of implied significance.

For instance, in the conversation between Prophet Musa and Khidr mentioned in Surah Al-Kahf (QS. (Al-Kahf 71), God instructs Prophet Musa to encounter Khidr, a being gifted with profound knowledge and concealed divine insight. Musa's adventure starts with his wish to comprehend the hidden knowledge of God more profoundly. During his journey, he observes a sequence of occurrences that at first appear to defy conventional reasoning but are subsequently clarified by Khidr as deeds of significant intent and impact. Their conversational communication information directly while also suggesting various underlying assumptions. Musa's inquiries assume the presence of divine wisdom and principles, whereas Khidr's answers imply the inherent boundaries of human comprehension of God's insight. This method prompts the reader to comprehend not just the fundamental meaning but also to make cognitive inferences rooted in historical, cultural, and religious backgrounds, leading to a deeper understanding

Psycholinguistic methods offer a structure for examining how the human brain instinctively handles this type of information. The earlier example shows that readers or listeners unconsciously trigger knowledge frameworks associated with the dialogue context both prior to and throughout the interpretation process. Consequently, the relationship between presupposition and entailment in the Qur'anic text can illuminate the cognitive processes involved in understanding meaning. This is consistent with the results discussed in Levinson's and in the research of Sperber and Wilson on relevance theory, which highlight the significance of context in generating inferential meaning.

Additionally, research on language processing in religious settings shows that sacred writings like the Qur'an feature dialogue structures that particularly require significant cognitive involvement from their readers. This procedure entails not just the identification of words and sentence forms but also the stimulation of underlying contexts, symbolism, and religious beliefs ingrained in the culture. As a result, the psycholinguistic examination of presupposition and entailment in Qur'anic conversations is anticipated to offer fresh perspectives on how divine messages are understood and absorbed by individuals, while simultaneously aiding the evolution of interpretative approaches for religious writings.

This study aims to explicitly investigate the forms, functions, and cognitive roles of presupposition and entailment in the Qur'anic dialogue between Prophet Moses and Khidr as presented in Surah Al-Kahf (verses 66–82). Specifically, this research seeks to: (1) identify the linguistic manifestations of presupposition and entailment in the selected dialogue; (2) analyze their pragmatic functions in constructing implicit meanings and contextual coherence; and (3) explain the underlying psycholinguistic mechanisms involved in processing such implicit information, including inferential reasoning, schema activation, and cognitive integration. Through this integrated pragmatic and psycholinguistic framework, the study aims to reveal how Qur'anic discourse facilitates deep cognitive engagement, enhances interpretive understanding, and conveys multidimensional moral and spiritual messages..

## METODE PENELITIAN

In this research, the primary method of data collection is the Observational Method, as proposed by Sudaryanto (1993), known as Metode Simak. This method involves careful scrutiny of language use, both spoken and written, in order to uncover meanings embedded within linguistic data. As supported by Mahsun (2005), observation is not limited to oral discourse but is equally applicable to written texts. Accordingly, the Qur'anic verses forming the corpus of this study are meticulously examined to extract both their explicit content and implicit, context-driven layers of meaning. The researcher adopts the Non-Participant Observation Technique (Teknik Simak Bebas Libat Cakap), in which the researcher remains detached from the discourse and focuses on intensive reading and re-reading of the text. This iterative process enables a deeper understanding of presuppositions, entailments, and pragmatic nuances embedded in the dialogue between Prophet Musa and Khidr.

The selection of Qur'anic verses for this study is based on specific linguistic, thematic, and analytical criteria to ensure relevance, depth, and analytical rigor. First, the verses must contain direct dialogic interaction between interlocutors, allowing for the identification of pragmatic phenomena such as presupposition and entailment. Second, the selected verses must exhibit explicit narrative continuity, enabling the observation of progressive meaning construction and cognitive processing across sequential utterances. Third, the verses must demonstrate rich pragmatic features, including interrogative forms, implicit assumptions, moral reasoning, and inferential structures. Fourth, the dialogue must carry theological, ethical, and pedagogical dimensions, which are essential for psycholinguistic interpretation. Based on these criteria, Surah Al-Kahf (18:66–82) was selected,

as it presents a complete, coherent, and complex dialogue between Prophet Musa and Khidr, offering an ideal corpus for pragmatic–psycholinguistic investigation.

To support this observational approach, a systematic note-taking technique is employed. This technique facilitates the documentation of linguistic features, interpretative insights, and contextual explanations drawn from authoritative sources, including Qur’anic exegesis (tafsir), hadith literature, and theoretical works in pragmatics and psycholinguistics. By carefully recording observations and cross-referencing multiple sources, the researcher ensures analytical rigor, interpretive accuracy, and theoretical consistency, thereby enhancing the reliability and validity of the findings.

Following data collection, the analysis proceeds through explicit and sequential stages. First, data identification is conducted by selecting all verses in Surah Al-Kahf (18:66–82) that contain direct dialogue between Prophet Musa and Khidr, forming the primary analytical corpus. Second, data selection is performed based on analytical criteria, particularly the presence of pragmatic indicators of presupposition and entailment, such as interrogative constructions, modal expressions, implicative verbs, and contextual assumptions. Third, data classification categorizes each utterance according to types of presupposition—existential, factive, lexical, structural, and counterfactual—as well as entailment patterns.

Subsequently, pragmatic analysis is carried out using the pragmatic identity method combined with the Determinant Element Sorting Technique (Pilah Unsur Penentu), enabling the identification of implicit meanings, contextual assumptions, and logical relationships embedded in the dialogue. This is followed by psycholinguistic analysis, which interprets the pragmatically analyzed data in terms of cognitive processes, including inference generation, schema activation, working memory involvement, and emotional regulation in language comprehension. The results of both analyses are then integrated through interpretation and synthesis to provide a comprehensive understanding of the Qur’anic dialogue from pragmatic and psycholinguistic perspectives. Finally, systematic conclusions are drawn based on the overall findings, ensuring coherence, theoretical relevance, and empirical validity.

## HASIL DAN PEMBAHASAN

### Hasil Penelitian

This section presents the findings of the pragmatic and psycholinguistic analysis of the dialogue between Prophet Musa and Khidr in Surah Al-Kahf (verses 66–82). The analysis focuses on identifying patterns of presupposition, entailment, and language-processing mechanisms embedded in the discourse. The results indicate that the dialogue constructs a multilayered communicative system integrating linguistic structure, implicit assumptions, logical relations, and cognitive processes in a coherent and systematic manner.

The findings demonstrate that presupposition plays a central role in meaning construction. Existential presuppositions are prominently observed in verse 18:66, particularly in the expression *mimmā ‘ullimta*, which presupposes the prior existence of divine instruction bestowed upon Khidr. This linguistic structure implies that Khidr’s knowledge originates from divine revelation rather than empirical experience or rational inquiry. In addition, factive presuppositions are evident in verses 18:67–68, where Khidr predicts Musa’s inability to remain patient, thereby presupposing the certainty of human cognitive limitations in comprehending divine actions. Structural presuppositions are also identified in the interrogative form employed by Musa, which implicitly assumes Khidr’s epistemic authority and the ethical norms governing pedagogical interaction. Collectively, these presuppositions establish an epistemological framework that positions the dialogue within a hierarchy of knowledge and spiritual authority.

Furthermore, the analysis reveals systematic patterns of entailment throughout the dialogue. Musa’s request to follow Khidr in verse 18:66 entails the acknowledgment of epistemic insufficiency, willingness to submit to scholarly authority, and commitment to the learning process. In verses 18:67–68, Khidr’s warning logically entails the emergence of cognitive conflict and emotional tension resulting from the disparity between human judgment and divine wisdom. These entailments become concretely realized in the events of the damaged ship and the killing of the boy (verses 18:71–74), which generate moral and cognitive dissonance. Resolution is achieved through Khidr’s retrospective explanations in verses 18:79–82, which disclose the divine rationality underlying each action. Thus, entailment functions as a narrative mechanism guiding readers through progressive stages of inferential reasoning toward comprehensive understanding.

From a psycholinguistic perspective, the findings indicate the involvement of several core cognitive processes, including conceptualization, inference generation, semantic integration, and emotional regulation. Musa’s initial utterance reflects deliberate conceptual planning that considers social relations, epistemic positioning, and politeness norms. Inferential processing becomes particularly salient as Musa and Khidr interpret the implicit meanings and logical consequences of unfolding events. Semantic integration is evident in efforts to reconcile linguistic input with background knowledge, especially when moral conflict arises.

Emotional regulation is manifested in Musa's attempts to restrain impulsive reactions and maintain patience. These interconnected processes confirm that comprehension of Qur'anic dialogue entails complex cognitive operations that function in an integrated and dynamic manner.

### **Pembahasan**

The findings of this study affirm that presupposition constitutes a fundamental mechanism for implicit meaning construction in Qur'anic dialogue. From a pragmatic perspective, presupposition establishes shared assumptions regarding epistemic authority, moral hierarchy, and ethical norms within pedagogical interaction. Musa's linguistic choices, particularly his use of polite interrogative forms, reflect acute awareness of power relations and communicative ethics. This observation aligns with pragmatic theories that conceptualize language as a socially embedded practice shaped by contextual values and cultural norms. In this regard, presupposition operates as a conditioning framework that directs interpretation toward specific theological and educational paradigms.

The systematic patterns of entailment identified in this study demonstrate that meaning in Qur'anic discourse evolves through gradual inferential mechanisms. Each narrative event introduces cognitive tension that necessitates the suspension of immediate judgment and promotes reflective reasoning. This process corresponds toisoned with principles of cognitive conflict-based learning, wherein deeper understanding emerges through conceptual restructuring. Khidr's retrospective explanations function as epistemic scaffolding that reorganizes Musa's cognitive framework, enabling the transition from surface-level interpretation to deeper comprehension. Consequently, entailment serves not merely as a logical relation between propositions but also as a pedagogical instrument facilitating intellectual and spiritual maturation.

From a psycholinguistic standpoint, the results reinforce the view that discourse comprehension involves dynamic interactions between linguistic input and internal cognitive structures. The processes of conceptualization, inference generation, and semantic integration indicate that the interpretation of Qur'anic dialogue is non-linear, interactive, and reflective. The presence of emotional regulation further highlights the integral role of affective factors in language processing, particularly in contexts requiring patience, restraint, and ethical sensitivity. Thus, the dialogue between Musa and Khidr exemplifies an ideal educational communication model that harmoniously integrates linguistic form, cognitive engagement, and emotional discipline.

Overall, the integration of pragmatic structures and psycholinguistic mechanisms within the Qur'anic narrative suggests that meaning construction extends beyond formal linguistic decoding. Instead, it involves sustained cognitive engagement, ethical reflection, and spiritual awareness. These findings underscore the Qur'an's pedagogical discourse as inherently holistic, transmitting not only informational content but also shaping cognitive orientation, moral reasoning, and spiritual consciousness. This integrative model offers significant implications for contemporary Qur'anic linguistic studies, particularly in understanding the interrelationship between language, cognition, and transcendent values in sacred discourse.

### **KESIMPULAN**

The analysis of the dialogue between Prophet Musa and Khidr in *Surah Al-Kahf* (verses 66–82) reveals a multidimensional interaction that integrates linguistic, cognitive, and spiritual elements. Each utterance within the conversation serves not only as a communicative exchange but also as a structured manifestation of presupposition and entailment, operating simultaneously on pragmatic and psycholinguistic levels. Through this interaction, the Qur'an demonstrates how divine communication constructs meaning beyond the literal surface—inviting the listener to engage in inferential reasoning, moral reflection, and emotional regulation.

From a pragmatic perspective, presupposition functions as the foundation of implicit understanding, establishing the shared assumptions of divine authority, moral hierarchy, and spiritual obedience that frame the dialogue. Meanwhile, entailment represents the logical and theological consequences that unfold from these assumptions, linking each divine act to a broader system of moral causality and epistemic hierarchy.

Viewed psycholinguistically, the conversation activates complex mental processes, including conceptualization, inference generation, and semantic integration. These processes illustrate how comprehension in Qur'anic dialogue requires the cooperation of cognition and faith—where understanding is achieved through patience, humility, and reflective engagement with divine wisdom.

To provide a clearer synthesis of these findings, the following table presents the interrelation of presupposition, entailment, and language processing across verses 66–82. The table summarizes how each utterance encapsulates specific implicit assumptions, logical entailments, and corresponding psycholinguistic mechanisms that together construct the layered meaning of Qur'anic discourse.

Table: Summary of Presupposition, Entailment, and Language Processing in the Dialogue between Prophet Musa and Khidr (Q.S Al-Kahfi 18:66–82)

Verse	Key Dialogue	Presupposition	Entailment	Language Processing
18:66	<i>"May I follow you so that you may teach me something of what you have been taught of right guidance."</i>	<ol style="list-style-type: none"> <li>1. Khidr has already been divinely taught (assumes prior divine instruction).</li> <li>2. Khidr possesses authority and legitimacy as teacher.</li> <li>3. True knowledge (rushd) is distinct from ordinary knowledge.</li> </ol>	<ol style="list-style-type: none"> <li>1. Musa admits his limited knowledge and dependence on divine wisdom.</li> <li>2. Learning implies submission and recognition of higher guidance.</li> <li>3. Following entails readiness to obey.</li> </ol>	<p>Musa conceptualizes his intent to learn (conceptualization). He exercises humility through interrogative politeness (emotion regulation). Khidr infers sincerity and cognitive readiness (inference generation).</p>
18:67	<i>"Indeed, you will not be able to have patience with me."</i>	<ol style="list-style-type: none"> <li>1. A future test or divine trial will occur.</li> <li>2. Human cognitive limits exist in understanding divine acts.</li> <li>3. Khidr's knowledge is superior (divine source).</li> </ol>	<ol style="list-style-type: none"> <li>1. Musa's endurance will be tested through paradoxical events.</li> <li>2. Human comprehension is finite; divine actions may appear illogical.</li> <li>3. The dialogue will confirm Khidr's foresight.</li> </ol>	<p>Khidr conceptualizes Musa's limitation using Theory of Mind. Musa begins anticipatory cognitive processing. Language reflects emotional foresight and pedagogical empathy.</p>
18:68	<i>"And how can you have patience for what you do not encompass in knowledge?"</i>	<ol style="list-style-type: none"> <li>1. Understanding requires prior comprehension.</li> <li>2. Patience is contingent upon knowledge.</li> <li>3. Human reasoning cannot grasp divine wisdom without revelation.</li> </ol>	<ol style="list-style-type: none"> <li>1. Ignorance logically leads to impatience.</li> <li>2. Knowledge deficiency entails emotional struggle.</li> <li>3. True patience must be guided by spiritual insight.</li> </ol>	<p>The rhetorical question triggers cognitive dissonance and reflection. Musa's mind integrates moral awareness and epistemic limitation. Language functions as meta-cognitive guidance.</p>
18:70–71	<i>"If you follow me, do not ask me about anything until I make mention of it to you."</i> (and the event of the ship)	<ol style="list-style-type: none"> <li>1. Khidr has authority to set learning terms.</li> <li>2. Musa agrees to restraint and obedience.</li> </ol>	<ol style="list-style-type: none"> <li>1. Obedience entails suspension of immediate judgment.</li> <li>2. Breaking silence entails disobedience and cognitive impatience.</li> </ol>	<p>Musa's working memory must inhibit questioning (executive control). Emotional regulation under divine test is activated.</p>
18:72–74	(The killing of the boy)	<ol style="list-style-type: none"> <li>1. Human moral sense rejects apparent injustice.</li> <li>2. Divine wisdom may contradict surface morality.</li> </ol>	<ol style="list-style-type: none"> <li>1. Apparent evil can entail divine good.</li> <li>2. Musa's reaction fulfills Khidr's prophecy of impatience.</li> </ol>	<p>The brain experiences semantic conflict between moral expectation and divine reasoning. Cognitive restructuring begins through faith-based inference.</p>
18:77–78	(Repairing the wall and parting words)	<ol style="list-style-type: none"> <li>1. Acts of goodness can be done without reward.</li> <li>2. Khidr acts by divine command, not personal motive.</li> </ol>	<ol style="list-style-type: none"> <li>1. True virtue entails sincerity without compensation.</li> <li>2. Separation fulfills the learning cycle.</li> </ol>	<p>Musa's comprehension integrates prior experiences. Inferential closure achieved—meaning reconstructed through revelation.</p>
18:79–82	(Explanation of Khidr's actions)	<ol style="list-style-type: none"> <li>1. Divine acts have hidden wisdom.</li> <li>2. Human perception is limited to the apparent.</li> </ol>	<ol style="list-style-type: none"> <li>1. Each previous paradox finds logical explanation.</li> <li>2. Divine causality is revealed through retrospective entailment.</li> </ol>	<p>Final comprehension involves full integration of explicit and implicit meaning. Language processing culminates in cognitive insight and spiritual understanding.</p>

The summarized data in the table above demonstrate that the dialogue between Prophet Musa and Khidr serves as a comprehensive model of divine-human communication that unites pragmatic structure and cognitive function. Each verse exhibits a recursive relationship between presupposition and entailment: what is assumed in one utterance becomes clarified or fulfilled in the next. This recursive cycle shows that Qur'anic dialogue operates not as a linear exchange, but as a dynamic pedagogical system, where knowledge unfolds through progressive inference and reflective learning.

Psycholinguistically, this process mirrors the mechanism of interactive comprehension, in which the human mind continuously integrates new information with prior schemas of belief, morality, and divine awareness. The emotional tone of humility and patience in Musa's responses, combined with Khidr's authoritative yet compassionate instruction, illustrates the balance between cognitive inquiry and spiritual discipline.

Thus, the integration of linguistic pragmatics and psycholinguistic processing within the Qur'anic text reveals that meaning is not merely decoded but experienced—through mental engagement, emotional regulation, and faith-based reasoning. This comprehensive interplay between assumption, inference, and reflection forms

the essence of Qur'anic pedagogy, bridging intellect and revelation. The implications of these findings are further elaborated in the following chapter, which presents the conclusion and suggestions derived from this study..

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