CHAPTER III

RESEARCH METHOD

This chapter presents the research design, research instrument, data, data sources, data collection, and data analysis.

3.1 Research Design

Related to this research, the writer uses descriptive qualitative method to analyze the data, in which related to the implied meaning of *Surah Al A'raaf's* translation. Qualitative research tends to emphasize on the human, interpretative aspects of the social world and the significance of the investigator's own interpretations and understanding of the phenomenon being studied (Ritchie and Lewis, 2003:7). Further, qualitative research is a type of scientific research, which the purpose is to seek answers to a question in a set of systematic procedure, collects evidences and discuss in detail (Mack, et.al., 2005:1 and Berg, 2001:6). Moreover, the method that is used by the writer is theoretical, logical and library research method to collect and analyze the data to answer the research problems, because this research is based on the original resources and scholarly references.

However, descriptive analysis refers to breaking off the content, which the data displayed structured and since the aim is to obtain complete and accurate information of studies, the procedure to be used must be carefully planned, because to minimize of bias and maximize of reliability of the evidence collected (Kothari, 2004:37). As in Creswell (2003:232) said that during data analysis, the data organizes categorically and chronologically, and reviews repeatedly. Due to

qualitative research is fundamentally interpretive; the writer makes an interpretation of the data, which includes developing a description, analyzing data for themes or categories, and finally drawing conclusions (Wolcott in Creswell, 2003:208). Thus, the writer uses descriptive method to analyze the data and to obtain a more holistic picture what goes in a particular situation, and then describes the finding to answer the research questions.

In conclusion, the present study, the writer uses descriptive qualitative method to collect and analyze the data. To analyze the data displayed structured, the writer refers to the theory from Wolcott, which includes making interpretation, analyzing data for categories, and finally drawing conclusions.

3.2 Instruments

Because this research is descriptive qualitative, the writer is as the primary instrument for data collecting and data analyzing. As Miles and Huberman in Dornyei (2011:38) stated that "The researcher is essentially the main 'measurement device' in the study of qualitative," and they pointed out that "The strengths of qualitative data rest very centrally on the competence with which their analysis is carried out" (Dornyei, 2011:41). Furthermore, certainly, the researcher uses her brain or her mind to collect and interpreting the data. Thus, the writer collects sufficient data, through detecting all of the utterances that contain implicatures, and then analyzes them by interpreting and describing it.

3.3 Data

This research is text analysis. Therefore, the present research, the data is all of the utterances (words, sentences, or expression) which contain of implicature. It is taken from primary data source.

3.4 Data Sources

The data source divided into two categories: primary data and secondary data.

3.4.1 Primary Source of Data

The primary data is all conversational verses (whether the direct and indirect) of *Surah Al A'raaf*, which taken from Quran's English translation of *Surah Al A'raaf* by Abdullah Yusuf Ali, which is taken from Altafsir.com's website. The amount of conversational verses on *Surah Al A'raaf* is 114 verses.

3.4.2 Secondary Source of Data

First, the secondary data is the Holy Quran itself to help the writer found the conversational verses. Second, the secondary data is the Quranic interpretation, which helps the writer detect and interprete the data, whether from *Tafseer al-Jalalayn* and *Tafseer Quranul 'Adhim* or *Tafseer Ibn Katsir*. The writer takes *Tafseer al-Jalalayn* in English translation version by Dr. Feraz Hamza D.Phil. from Altafsir.com (the online website) and *Tafseer Ibn Katsir juz 8* and *9* from Al-Imam Abul Fida Ismail Ibnu Katsir Ad-Dimasyqi in Indonesian language which translated by Bahrun

Abu Bakar, L.C. et.al., which is published by Sinar Baru Algensindo Offset Bandung on 2000.

In addition, the writer uses these sources to make clear understanding and easily interpreting. Those are a compilation of the Abridged Tafsir Ibn Katsir, Tanwir al-Migbas min Tafsir Ibn 'Abbas, and Tafsir Jalalain in Indonesian language.

3.5 Data Collection

In collecting the data, the writer uses several steps, as follows:

- 3.5.1 The writer reads *Surah Al A'raaf* in Holy Quran and its Quran's translation by Abdullah Yusuf Ali.
- The writer detects the conversation verses of *Surah Al A'raaf* in Quran's translation by Abdullah Yusuf Ali, whether direct or indirect, by using different colored highlighter pen to label part of data. She is helped by the Holy Quran of *Surah Al A'raaf* itself to ascertain deciding verses, which is containing the conversation, or not. It can be detected through knowing certain words that have the meaning 'to state' or 'to say' such as the word 'Qaala'. Simultaneously, the writer finds out who the speakers and to whom.
- 3.5.3 The writer redetects all conversation verses, through using highlighter pen, to find and collect all of the utterances (words, sentences or expression) which is consist of implicatures, by reading the *Tafseers*. They help the writer to determine whether the conversation contains the implicatures or

not. Indeed, it is necessary to read the interpretation first before interpreting utterances in the conversation, because interpreting must depend very much on its context.

3.6 Data Analysis

After collecting the data, the writer makes some procedures to analyze the data in order to organize well. According to Wolcott, as the writer said aforementioned, it includes interpreting, categorizing, and finally drawing conclusions.

- 3.6.1 To answer the first question about the implicature of conversational verses on *Surah Al A'raaf*, the writer develops a description through interpreting all of the utterances (words, sentences or expression), which is consist of implicatures after reading its interpretation from two *Tafseers* (*Tafseer Ibn Katsir* or *Tafseer al-Jalalayn*). The writer writes the conversational verses in underlying words, and then if it contains implicature the writer typed in bold letter. As the example below is interpreting the implicature of the verse 5:64:
 - وَقَالَتِ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلْعِنُواْ بِمَا قَالُواْ بِلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ..
 الْيَهُودُ

"The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth....."

Its Tafseer is cited in *Tafseer Ibn Katsir Juz 6*:

"They do not mean that Allah's Hand is literally tied up. Rather, they mean that He is a miser and grip everything He has miserly. Allah is

far holier than what they attribute to Him." Allah said in another Surah, Al-Isra: 29 وَلاَ تَجْعَلْ بِدَكَ مَعْلُولَةً (And let not your hand be tied (like a miser) to your neck). Therefore, this is the meaning that the Jews meant. As Ibn Abbas said that the word Maghlulah refers to a miser." (548-549)

and cited in Tafseer Jalalain:

"The Jews said, when their circumstances became straitened, on account of their denial of the Prophet (s), after having been the wealthiest of people: 'God's hand is fettered', withholding the sending forth of provision upon us-this was their metaphor for niggardliness-may God be exalted above this."

The writer notes that through knowing the interpretation, a verse will be possible to contain more than one implicature, which will be implied out, for example: 4:171:

فامنو ابالله ورسله و لاتقولو الثلاثة انتهو اخير الكم

"..... so belie<mark>ve in Allah and His messe</mark>ngers. Say not "<u>Trinity.</u>" Desist, it will be better for you....."

Its Tafseer is cited in *Tafseer Ibn Katsir Juz* 6:

"We must believe in one God. He is the One. He has not child and wife. Remember, Isa is His messenger and don't make him and his mother (Maryam) as God." (122)

and cited in Tafseer Jalalain:

"So believe in God and His messengers, and do not say, that the God is trinity or the God is 'Three' (God, Jesus and his mother 'Maryam')."

3.6.2 After all of the interpretations are written down, it is time to extract the implicature out of them by formulating it in the form of sentence, in order to make clearer what actually implicatures are implied.

For example, in the previous verses, the implicatures were extracted as the following:

- 1. (4:46) Implicature:
 - 1 [Actually, Allah is a miser]
- 2. (4:171) Implicature:
 - [I said that God is God][Jesus is God][Jesus' mother 'Maryam' is God]
- 3.6.3 After all conversation implicatures are extracted, it continues to answer the second question of this research, which is to know how the speakers are implied the implicature in the dialogs. The writer categorizes them into directly or indirectly, then describes them simultaneously with the contribution Grice's Maxims, which is included identifying and the kinds of observance and non-observance. For example, continuing the previous verses, the related maxims are going to be, as follows:
 - 1. In this verse, the Jews described Allah as a miser, which completely niggardliness, or claim that Allah is poor, but in fact, God is the Greatest (Al Kabir) and the Richest (Al Ghaniy) one. Based on their utterances, they expressed their intention directly. Moreover, regarding the contribution of maxims, they lie and still require evidence, so that they break the maxims and violate the maxims of quality.
 - 2. Based on their utterances, that they God is more than one, they expressed their intention directly. Moreover, regarding the contribution of maxims, disbelievers violate the maxims of Quantity to imply that they do not believe in One God.
- 3.6.4 Finally, the writer draws conclusions, through summarizing or extracting the data into the table. The aim of this task is to display the content of descriptive element, as written in the table 1 below. The way of implicature expressed and the involved of maxims is asterisked (*).

Table 1

| N O | v e r s e | d i a l o g | Dialog contain Implicat ure | Implicature are implied out | Implicature expressed | | | Grice's Maxims | | | |
|--------|-----------------------|----------------------------|--------------------------------------|-----------------------------------|-----------------------|----------------|------|----------------|--------------|------------|---------------|
| | | | | | Dire ctly | Indir ectly | Note | Quali ty | Quan tity | Mann er | Relev ance |
| | | | | | | | | | | | |
| | | | | | | | | | | | |
| total | | | | | | | | | | | |

3.7 Triangulation

Triangulation, as a measurement, is used to check reliability and validity in the qualitative research (Golafshani, 2003:603). Denzin (in Berg, 2001:5) distinguished four forms of triangulation: multiple data-collection technologies, multiple theories, multiple researchers, and multiple methodologies. In this study, the writer used data-gathering technique or multiple data sources of information and multiple researchers for validation purposes.

Data sources triangulation means that it is used dissimilar sources of data, which provide the Quran English translation by Abdullah Yusuf Ali. Those are www.quranexplorer.com/quran/, www.quranexplorer.com/quran/,

house.com/religions/islam/Quran.html and the original book entitled *the Holy Qur-an: Text, Translation and Commentary* by Abdullah Yusuf Ali, which was published by Presidency of Islamic Courts and Affairs state of Qatar. The writer compared and checked off the data. The result was the writer found there were certain words are change, but they still have the similar meaning, such as *Allah*

and *God*, *prostrate* and *bow down*. Overall, the result is in a consistent data, so absolutely it is valid.

Meanwhile, researcher triangulation is done by involving another person in detecting the conversational verses of *Surah Al A'raaf*. The detection process is done by several phases. The first, the writer detected the conversational verses, the second was the validator, and finally, the writer rechecked the final result of the detection.

Overall, to support the present research is more valid and to eliminate bias and increase truthfulness of qualitative researcher, the writer used data sources triangulation and investigator triangulation. Thus, the writer used triangulation to assess the sufficiency of the data according to the convergence of multiple data sources or multiple data collection procedures.