THE PRAGMATIC EQUIVALENCE OF THE IMPLICATURE IN THE ENGLISH TRANSLATION OF THE PROPHET MUHAMMAD'S JOKES

THESIS

By
PUGUH JIMANTORO
NIM. 210914064

ENGLISH EDUCATION DEPARTMENT
FACULTY OF TARBIYAH AND TEACHER TRAINING
STATE INSTITUTE OF ISLAMIC STUDIES PONOROGO
APRIL 2021

ABSTRACT

Jimantoro, Puguh. 2021.*The Pragmatic Equivalence Of The Implicature In The English Translation Of The Prophet Muhammad's Jokes*. **Thesis**, English Education Department, Tarbiyah and Teacher Training Faculty, State Institute for Islamic Studies of Ponorogo (IAIN). Advisor Ahmad Nadhif, M.Pd.

Key word: pragmatic equivalence, implicature, translation.

The writer chooses Prophet Muhammad's joke and the English Translation as the objectof the research because of some reasons. First, it is because Prophet Muhammad's jokes could be the exemplar of the permissible joking. Second, it is because Prophet Muhammad's jokes always brought warmth and love to people. Third, it is because Prophet Muhammad's joke contained valuable implied messages for all people.

Prophet Muhammad's jokes have been translated into English, so many people will be easier to understand the jokes. When it is compared between the Arabic original hadith and the English translation of the jokes, there can be found many differences in structures and point of views. There are also some cases of reduction and addition. Because of those differences, it is interesting to know how the pragmatic equivalence of the implicature occurs.

The method of this research is descriptive qualitative. The objectives of this study are to explain how the pragmatic equivalence of the implicature appear in Prophet Muhammad's jokesand the English translation and to elaborate how the implicatures in Prophet Muhammad's jokes and the English translation are created. The theories used in this research are translation procedures by Newmark and Grice's Cooperative principles.

The result of this research concludes that from the object of this research which consists of 3 hadiths,The context of the all hadith shows that the Prophet made joke by not telling directly what he wanted to say, but he said implicitly. The implicatures in Prophet Muhammad's jokes do not only give the joke effect, but also give the message, the message is also addressed not only to the hearers, but also to all people in the world.

MINISTRY OF RELIGIOUS AFFAIRS

STATE INSTITUTE OF ISLAMIC STUDIES PONOROGO

APPROVAL SHEET

This is to certify that the sarjana's thesis of :

Name	:	Puguh Jimantoro
Student Number	:	210914064
Faculty	:	Tarbiyah and Teachers Training
Departement	:	English Education
Title	:	The Pragmatic Equivalence Of The Implicature In The English Translation Of The Prophet Muhammad's Jokes

Has been approved by the advisor and is recommended for approval and acceptance.

Advisor

Ahmad Nadhif, M.Pd
NIP. 198004182008011009

Ponorogo, April 02, 2021

Acknowledged by
Head of English Education Department of
Tarbiyah and Teacher Faculty
State Institude of Islamic Studies Ponorogo

Dr. Dhinuk Puspita Kirana, M.Pd
NIP. 198303272011012007

MINISTRY OF RELIGIOUS AFFAIRS
STATE INSTITUTE OF ISLAMIC STUDIES PONOROGO
RATIFICATION

This is to certify that Sarjana's thesis of :

Name	:	Puguh Jimantoro
Student Number	:	210914064
Faculty	:	Tarbiyah and Teacher Training
Department	:	English Education
Title	:	"The Pragmatic Equivalence Of The Implicature In The English Translation Of The Prophet Muhammad's Jokes"

Has been approved by the board examiners on

Day	: Friday
Date	: 27 April 2021

And has been accepted as the requirement for the degree the sarjana in English Education on :

Day	: Thursday
Date	: 27 May 2021

Ponorogo, 28 May 2021
Certified by
Dean of Tarbiyah and Teacher Training
State Institute of Islamic Studies Ponorogo

H. Moh. Munir, Lc., M.Ag.
NIP. 196807051999031001

Board of Examiners

1. Chairman : Dra. Hj. Aries Fitriani, M.Pd.   (_____)

2. Examiner I : Dr. Dhinuk Puspita Kirana, M.Pd   (_____)

3. Examiner II : Ahmad Nadhif, M.Pd.   (_____)

SURAT PERSETUJUAN PUBLIKASI
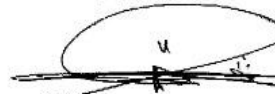
Yang Bertanda tangan di bawah ini:

Nama	:	Puguh Jimantoro
NIM	:	210914064
Fakultas	:	Tarbiah dan Ilmu Keguruan
Program Studi	:	Tadris Bahasa Inggris
Judul Skripsi/Tesis	:	The Pragmatic Equivalence Of The Implicature In The English Translation Of The Prophet Muhammad's Jokes

Menyatakan bahwa naskah skripsi / tesis telah diperiksa dan disahkan oleh dosen pembimbing. Selanjutnya saya bersedia naskah tersebut dipublikasikan oleh perpustakaan IAIN Ponorogo yang dapat diakses di **etheses.iainponorogo.ac.id.** Adapun isi dari keseluruhan tulisan tersebut, sepenuhnya menjadi tanggung jawab dari penulis.

Demikian pernyataan saya untuk dapat dipergunakan semestinya.

Ponorogo, 2 Juni 2021

Penulis

Puguh Jimantoro

PERNYATAAN KEASLIAN TULISAN

Saya yang bertanda tangan dibawah ini:

Nama	: Puguh Jimantoro
NIM	: 210914064
Jurusan	: Tadris Bahasa Inggris
Fakultas	: Tarbiyah dan Ilmu Keguruan IAIN Ponorogo
Judul skripsi	: The Pramatic Equivalence of The Implicature In The

English Translation of The Prophet Muhammad's Jokes

Dengan ini menyatakan dengan sebenarnya bahwa skripsi yang saya tulis ini adalah benar-benar hasil karya saya sendiri, bukan merupakan pengambil-alian tulisan atau pikiran orang lain yang saya aku sebagai hasil tulisan atau pikiran say sendiri.

Apabila dikemudian hari terbukti atau dapat dibuktikan atau dapat dibuktikan skripsi ini asil jiplakan, maka say bersedia menerima sanksi atas perbuatan tersebut.

Ponorogo, 22 April 2021

Yang Membuat Pernyataan

Puguh Jimantoro

CHAPTER I

INTRODUCTION

This chapter consists of background of study, problem statements, objectives of study, sinificances of study, prior researches, research method, and the thesis organization.

A. Background of Study

Human beings are social creatures. They need to interact and communicate to each other. In communication, people use language. "Language is a system of sounds and words used by human beings to express their thoughts and feelings".[1] To know what the speakers mean, hearers have to interpret what they say. But interpretation is a tricky affair; misunderstandings are always possible.[2] It happens because sometimes there is an implied meaning in what the speakers say. In pragmatics, it is called implicature.

"Implicature refers to a proposition implied by an utterance in a context even though it is not part, nor the entailment of is actually said".[3] We can find many cases of implicature in daily life. One of the examples is when people make jokes.

Joke is something said or done to make people laugh.[4] Here is an example:

Here is the story of an Imam who got up after Friday prayers and announced to the people: "I have good news and bad news. The good news is we have enough money to pay for our new building program. The bad news is it is still out there in your pockets."

---

[1] AS Hornby, *oxford Advance Learner's Dictionary of Current Englis* fift edition (New York: Oxford University Press. 1995), 662.

[2] Jacob L. Mey, *An Introduction of Pramatics,* (Oxford and Cambridge: Blackwell, 1983), 100.

[3] Gerald Gazdar, *Pragmatics: Implicature, Presupposition and Logical Form,* (New York: Academic Press, 1979), 38.

[4] Victoria Bull, *Oxford Learner's of Pocket Dictionary,* (4th ed. 2011),239.

In the example of a joke above, the Imam did not say directly what hemeant. Actually he asked for contributions from the people.

In Islam, joking is permissible. As narrated by Abu Hurairahauthentically reported in Sunan Tirmidzi, when some of his companions said to Prophet Muhammad:

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيّ الْبَغْدَادِيّ حَدَّثَنَا عَلِيّ بْنُ الْحَسَن أَخْبَرَنَا عَبْد اللهِ بْن مُبَارَكِ عَنْ أُسَامَةَ بْن زَيْدٍ عَنْ سَعِيْد المَقْبُرِيّ عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالُوْ يَارَسُوْلَ اللهِ إِنَّكَ تُدَاعِبُنَا قَال إِنِّي لَا أَقُوْل إِلَّا حَقًّا

Abbas bin Muhammad Addauri Al-Ba"dadi told, Ali bin Hasan told, Abdullah bin Mubarak told, from Usamah bin Zaid from Sa"id Al-Maqburi from Abi Hurairah said, "O Prophet Muhammad, yet, you also joke with us!" He replied: "Yes, I do. But I only tell the truth."

The hadith shows that we are allowed to make jokes with others aslong as we do not lie or only tell the truth.

It is well known that Prophet Muhammad was, indeed, the perfect man.He was a Messenger of Allah who had a mandate to spread Islam over the world, but many do not know that the Holy Prophet Muhammad (PBUH) had an extraordinary sense of humor.

Prophet Muhammad's jokes could be the exemplar of permissiblejokes. His jokes were different from common jokes. He joked and made others laugh without lying at all. That is what makes it different from common jokes. Allah says that we may not lie and say the truth, it is stated in the Quran:

يَٰٓأَيُّهَا الَّذِيْنَ أَمَنُوا اتَّقُوا اللهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا[5]

"O you who believe, obey the commands of God, and say straightforward things!".

---

[5] Al Quran, 33:70.

His jokes also always brought warmth and love to those who werearound him. He never passed anyone without a smile and his high achievement of good manners has become the example and traditions of Muslims in the world. Besides that, his jokes contained valuable messages for all people.

Prophet Muhammad's jokes have been translated into English, so many people will be easier to understand the jokes. When it is compared between the Arabic original hadith and the English translation of the jokes, there can be found many differences in structures and point of views. There are also some cases of reduction and addition. Because of those differences, it is interesting to know how the pragmatic equivalence of the implicature occurs. Therefore, the writer is interested to analyze

THE PRAGMATIC EQUIVALENCE OF THE IMPLICATURE IN THE ENGLISH TRANSLATION OF THE PROPHET MUHAMMAD'S JOKES.

B.   Problem Statements

Based on the research background above, the writer formulates theproblem statements as follows:

1.   How do the pragmatic equivalence of the implicature appear in Prophet Muhammad's jokes and the English translation?
2.   How are the implicatures in Prophet Muhammad's jokes and the English translation created?

C.   Objectives of Study

Based on the Problem Statements mentioned above, the writer has thefollowing objectives:

1.   To explain how the pragmatic equivalence of the implicature appear in Prophet Muhammad's jokes and the English translation.

2. To elaborate how the implicatures in Prophet Muhammad's jokes and the English translation are created.

D. Significances of Study

The result of the study is expected to ive some academic and practical advantages for the following parties:

1. **Academic Significance**

Academically, this research can be used as an additional source for translation and pragmatic study especially in implicature discussion or other topics that are related to pragmatic equivalence.

2. **Practical Significances**

a. For students, this research is expected to be used as an additional reference in conducting related to pragmatic equivalence of implicature.

b. For teachers, this research can be used as an additional source of pragmatic equivalence of implicature study.

c. For other readers, this research can make them understand more about the topic, the problem, and how to solve the problem in this research.

d. For Muslims, this research gives knowledge that we need to follow Prophet Muhammad in every aspect of life, including in joking, as Allah said in the Holly Quran in Surah Al-Ahzab verse 21:

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا[6]2

"In the Messenger of Allah is a good example for you to follow for one who hopes (the mercy of) Allah and (the arrival of) doomsday and who remembers Allah."

e. For researcher, For the researcher, the research can give a practice in developing his knowledge and skill in comparing English and Arabic Language to know how the implicature appear both of them.

---

[6] Al Quran, 33:21.

E. Prior Researches

The researches about pragmatic equivalence and implicature have been conducted by many researchers. The first related research is a graduating paper written by Mabasa Tirhani Abigail from university of Pritoria in 2006 entitled "Translation Equivalents for health/medical Terminology in Xitsonga". The study is based on the comparative analysis of purposely selected terms from the DSAC Multilingual Glossary of Medical/Health and the terms furnished by health/medical specialists for these selected terms. The result of the analysis shows that the most frequently used strategy in DSAC Multilingual Glossary of Medical /Health is translation by making use of more general word 40% and the second most used is paraphrase 32,5%. The health/medical experts mainly used the paraphrase 62,5% and the second is the used of more general word 28,1%.

The second prior research is a journal article written by moore H. in 2004 entitled "Semantic/pragmatic equivalence through formal and motivation shift: the case of number marking in English and Japanese". This paper demonstrates that in spite of the lack grammatical category of number, there is a coherent mechanism that e xpresses number distinction in Japanese, either implicitly or explicitly, and that in order to achieve the full semantic and pragmatic intent expressed in English in terms of the number of referents, translators have quite a complex task in deciding 'when' and 'how' to mark number in Japanese. The paper shows that the 'one' and the 'more then one', 'collective image' and 'unspecified'. It also draws attention to the various linguistic devices used in japanese toexpres number distinction outside the scope of a noun phrase.the paper advocates the usefulness of the approach suggested here for examining instances of transfer of meaning between two typologically distinct languages.

The third related research is the thesis written by tiyas winarni from Ahmad Dahlan University in 2004 entitled "Conversaational Implicature in F. Scott Fitzgeral's The Great Gatsby". She describes conversational implicature uttered

by the characters in the Great Gatsby. She uses Grice's maxim to analyze conversational implicature in the Great Gatsby.

The fourth related research is a thesis written by Catur Della Pamularih from Ahmad Dahlan Universiynin 2006 entitled "A Conversational Implicature Analysis in Danielle Steel's "Leap of Faith": A Pragmatic study". She identifies implicature by using Grice's theory about converstional Implicature.

The fifth related research is a thesis written by Yunita Dwi Hartini from Ahmad Dahlan University in 2007 entitled "Grice's cooperative Principle and Implicature Analysis on "The Born Lose" Cartoon in the Jakarta post newspaper. A pragmatic study". She describes Grice's cooperative principle and its maxim applied in the characters' utterance of the Born Loser Cartoonin the Jakarta post newspaper.

The previous researches above similar to what the writer conducts, that is about equivalence and implicature. What make this research different is that the writer analyze the difference object. The object is appropriate for state Islamic University's integration and interconnection with Islam taken from hadits about prophet Muhammad's jokes. So, the writer is challenged to conduct a research in his graduatingpaper entitled **"THE PRAGMATIC EQUIVALENCE OF THE IMPLICATURE IN THE ENGLISH TRANSLATION OF THE PROPHET MUHAMMAD'S JOKES".**

F.   Research Method

1.   Theoretical Approach

In order to have an understandable research, the writer gives an underlying theory proposed Newmark. The theory explains about translation procedures. There are some procedures in translation, they are literal

translation, transference, shifts or transpositions, modulation, reduction, additions, etc.[7]

The writer also uses Grice's Cooperative Principle theory.The cooperation appears in four maxims. The first is maxim of quality where one tries to be truthful, and does not give information that is false or that is not supported by evidence. The second is maxim of quantity where one tries to be as informative as one possibly can, and gives as much information as is needed, and no more. The third is maxim of relation where one tries to be relevant, and says things that are pertinent to the discussion. The fourth is maxim of manner when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity.[8] The more detail of underlying theories will be discussed in chapter II.

2. **Type of Research**

Based on the type of analyzing the data, this study applies thequalitative research in which the data is analyzed by explaining descriptively. Bodgan and Biklen state that qualitative research is characterized by description in forms of words or sentences.[9] Qualitative research can be done through library and field research. This study applies library research. This method is applied by reading and studying some books concerned with the topic of the problems. Nawawi states that library research is a research activity done by collecting the data from some sources either from library or other places.[10] The sources used are not limited only by the books, but magazines and newspapers are allowed.

---

[7] Peter Newmark,*A text book of translation,* (London: Prentic Hall, 1998), 67-90.

[8] George Yule, *Pragmatics,* (Oxford, Oxford University Press, 1996), 37.

[9] Robert C. Bogdan and Biklen, *Qualitative Research for Education: An Introduction,* (Boston: Allyn and Bacon, Inc. 1982), 92.

[10] Hadari Nawawi, *Metode Penelitian Bidang Sosial,* (Yogyakarta: Gajah Mada University Press, 2005), 31.

3. **Source of Data**

The data of this research are the lists of the Prophet Muhammad'sjokes and the English translation. The jokes consist of three jokes. The first joke is narrated by Tirmidzi taken from As-Samail Muhammadiyyah At-Tirmidzi, the second joke is narrated by Ahmad bin Hanbal taken from Musnad Ahmad, and the third joke is narrated by Abu Dawud taken from Sunan Abi Dawud.

4. **Technique of Collecting Data**

The technique of collecting data in this research is documentationmethod. Documentation method is a method that searches data about things or variables like notes, transcriptions, books, newspapers, magazines, agendas, etc.[11] Firstly, the writer will read Prophet Muhammad's jokes and the English translation carefully. Then, the data will be analyzed based on the translation procedures. Finally, the analysis will be focused on implicature.

5. **Research Data Analysis**

The data analysis will be performed as follow:

a. Collecting Prophet Muhammad's jokes and the English translation

b. Analyzing the data:

   1) Comparing the Arabic original hadith and the English translation based on the translation procedures

   2) Describing the contexts of each utterance

   3) Elaborating how the implicatures are created

   4) Finding the implied meanings.

G. **Thesis Organization**

This thesis consists of four chapter. Chapter one is the introduction that included background of study, scope of study, problem statements, objectives of

---

[11] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik,* (Jakarta: PT Asdi Maasatya, 2006), 31.

study, significances of study, prior researches, theoretical approach, method of research, and thesis organization.

Chapter two is the theoretical background that describes the supporting data of research. This chapter concerns the explanation about pragmatic equivalence, translation and implicature.

Chapter three is discussion. In this chapter, the writer will be discuss about analysis of the pragmatic equivalence of the implicature between Prophet Muhammad's jokes and the English translation.

Chapter four is conclusion and suggestion. In this chapter, the writer will conclude the main point from chapter three and direct answer the problem statement the pragmatic equivalence of the implicature in the English Translation of the Prophet Muhammad's jokes.
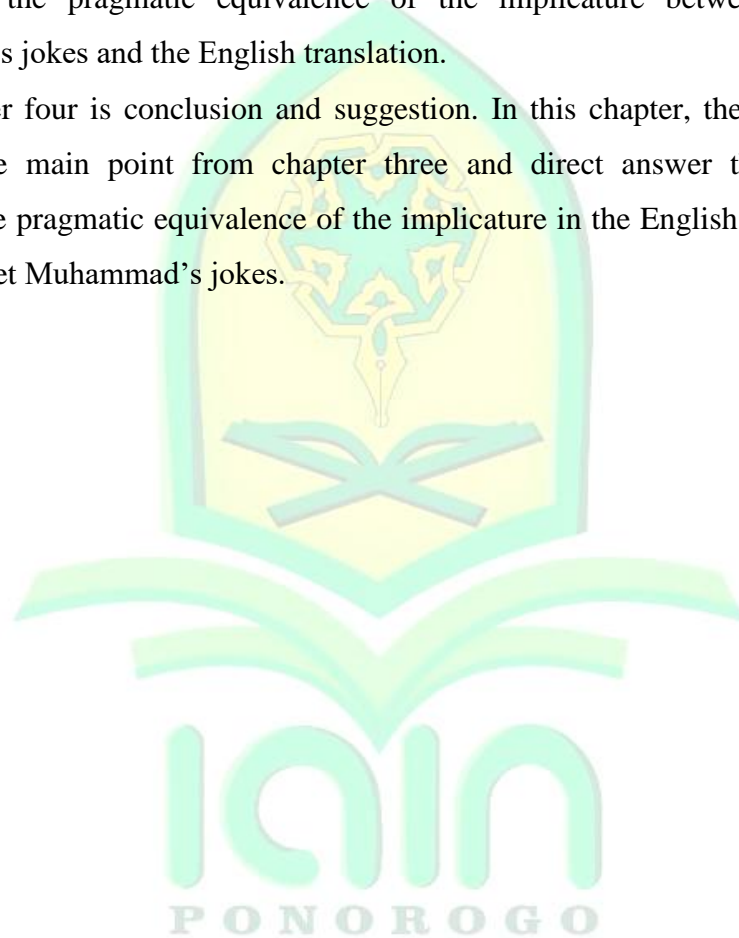
CHAPTER II
THEORETICAL BACKGROUND

This research discusses about pragmatic equivalence of implicature. Therefore, this research relates to two subfields of linguistic, translation and pragmatics. Newmark explained that translation is a process of changing a written message from one language to another language in the way that the author intended the text[12].

1. **Procedures of Translation**

There are some procedures in translation, called translation procedures. Newmark states that translation procedures are the strategy in translation used for sentences and the smaller units of language. Further, newmark suggest some procedures:

a. Literal translation

Literal translation is translation procedure that convert the gramatical constraction of the source language (SL) word or sentence to the nearest target language (TL) equivalence when lexical word are translated individually and out of context. The procedure ranges from the one word to one word, though group to group, collocation to collocation, clause to clause, and sentence to sentence.

b. Transference

Transference is the process of transferring a SL word to a TL text as atranslation procedures. It is often called "loan word"

c. Shifts or transpositions

A shift or transposition is a translation procedures involving a change in the grammar from SL to TL.

d. Modulation

Modulation is a variation through a change of viewpoint, of perspective and very often of category of throught.

---

[12] Peter Newmark,*A text book of translation,* (London: Prentic Hall, 1998), 5.

e. Reduction

These procedures are applied when translator intuitively know the equivalenve of the SL in teh TL. This happend because the translators should have good knowledge of the SL in the TL. Therefore, good translator shoud know exactly when part of the SL should be reduced in the TL. This is tightly related to the grammar knowledge of the SL and the TL which should be understood well by translator.

f. Addition

This procedures occures when a translator adds more information or explanation[13].

It has sometimes been said that the purpose of translation should be to achieve 'equivalence effect', that is to produce the same effect[14]. In relation to the pragmatic equivalence, equivalence can be said to be the central issue because of its definition, relevance, applicability within the field of translation theory.. baker defines equivalence as a relation between a SL text to TL text. Further, he explains that 'pragmatic equivalence' looks at how text are used in communicative situations that involve variables such writers, readers, and cultural context[15].

From the explanation above, it can be concluded that pragmatic equivalence refers to words in both languages having the same effect on the readers in both language. The SL and the TL are equivalent as long as the message in the SL can be delivered in the TL.

Pragmatics is a study of contextual meaning[16]. It means that context used by speakers is very influential in the conversations among them. They should know by what the speak, with whom they talk, where they talk, and when they talk. It must be appropriate for the circumtances. Pragmatics is needed in linguistics because people want to know fuller, deeper, and more reasonable aspect of human language behavior. It means that problems in linguistics that can not be solved by

---

[13] Peter Newmark, *A Textbook of Translation,* (London: Prentice Hall, 1998), 60-97.
[14] Peter Newmark, *A Textbook of Translation,* (London: Prentice Hall, 1998), 48.
[15] Mona Baker, *In Other Word,* (New York: Routledge, 1992), 5.
[16] George Yule, *Pragmatics,* (Oxford, Oxford University Press, 1996), 3.

other fields can be solved by pragmatics. Pragmatics studies many topics such as reference, deixis, presupposition, enntailment, implicature, politeness principle, and speech acts. However, this research focuses on implicature.

There are many definitions about implicature is derived from the verb *to imply.* Etymologically, to imply means to fold something into something else hence which is implied is folded in and has to be unfolded in order to be understood[17].

Yule says that implicature is an additional conveyed meaning. In conversation, the speaker must be able to convey the utterance well so the heare is able to understand what the speaker says. The hearerr must also pay attention to context of the conversation so he or she will not be wrong in interpretation what the speaker means.

Thomas also defines that implicature is message or information which can be found more that what is said[18] whereas Gazdar says that "implicature refers to proposition implied by an utterance in a context even though it is not part, nor the entailment of what is actually said"[19]. In conclusion, implicature is implicit meaning of what is uttered by the speaker to the hearer which can be interpreted.

There are two kinds of implicature, they are conventional implicature and conversational implicature[20]. A conventional implicature and conversational implicature[21]. A conventional implicature is non truth conditional inference that is not derived from superordinate pragmatic principles like the maxim, but is simply attached by convention to particular lexical items or exsspressions[22]. Whereas a conversational implicature is something implied in a conversation.

In a conversation, there must be cooperation between the speaker and the hearer. What is said by the speaker should be understood by the hearer well so

---

[17] Jacob Mey L, *An Introduction of Pragmatics, (*Oxford and Cambridge: Blackwell, 1983), 99.

[18] Jenny Thomas, *Meaning in Interaction: An Introduction in Pragmatics,* (London: Longman, 1995),56.

[19] Gerald Gazdar, *Pragmatics: Implicature, Presupposition and logical form* (New York: Academic Press,1979), 38.

[20] Jenny Thomas, *Meaning in interaction: An Introduction in Pragmatics* (London: Longman, 1995), 57.

[21] Jenny Thomas, *Meaning in interaction: An Introduction in Pragmatics* (London: Longman, 1995), 57.

[22] Stephen Levinson C. *Pragmatics.* (Cambridge: Cambridge University Press), 1983, 127.

there is no misunderstanding between them and the hearer should respect what the speaker says. A conversation should be based on a basic assumption. A basic underlying assumption we make when we speak to one another is what we are trying to cooperate with one another to construct meaningful conversation. This assumptio is known as the cooperative pronciple. The cooperative principle runs as follow.

"make your conversational contribution such as required, at the stage it occures, by the accepted purpose or direction of the talk exchange in which you are engaged".[23]

The statement above means that in conversation, a speaker or a hearer in conveying utterances must be appropriate for the necessity. They do not give contribution less or more but adequate.

2. **Maxim of Implicature**

Implicature in an utterance can be measured by maxims. Grices states that there are four maxims.

a. Maxim of quality

Be true by not saying what you believe to be false and thatfor which you lack adequate evidencee.

b. Maxim quantity

Be brief by making your contribution as informative as is required and no more than is required!

c. Maxim of relation

Be relevant!

d. Maximof manner

Be clear by avoding obscure exspression and ambiguity and being brief and orderly![24]

3. **Several Ways of Implicature**

Then, implicatures can be created in several ways[25]:

---

[23] H.P. Greece *Logic and conversation,* In Martinic, A.P. Philosopphy of Language, (New York: Oxford University Press, 1975), 45.

[24] George Yule, Pragmatics, (Oxford: Oxford University Press, 1996), 37.

a. A maxim can be followed straightforwardly.

An utterance follows all maxims since it is true, brief as informative as is required, relevant and clear.

b. A maxim is breached in several situations:

1) The speaker is deliberately deceiving the addressee.

When the speaker deliberately deceives or says untruth to the addressee, maxim of quality is breached.

2) There is a clash with another maxim

In a conversation, sometimes a speaker breaches a maxim to fulfill another maxim.

3) Maxim is opted out for particular reason

In a conversation, sometimes it is dangerous if a speaker breaches one of the maxim or all maxims because of some a reasons. There are some kinds of certain exspressions used by a speaker to sign that those exspressions are dangerous if the speaker does not fulfill the principles, called hedges. The table below shows some example of the hedges of each maxim:

Maxim	Hedges
Quality	As far as I know, I may be mistaken, I am not sure if it is right, I guess,
Quantity	As you probably know, So, to cut a long story short, I will not bore you with all the details,
Relation	Oh, by the way, Anyway, Well,

---

[25] Brian Paltridge, *Making Sense of Dircourse Analysis,* (Queensland: Antipodean Educational Enterprises, 2000), 44-45.

	I do not know if this is important,
	Not to change the subject,
	This may sound like a dumb question,
Manner	This may a bit confusing
	I am not sure if this makes sense,
	I do not know if this is clear at all,

4) A maxim is flouted by exploiting it.

Maxim of quality is breached by exploiting the falsehood so that the hearre can notice the violation. This to show that the hearer's statement is false. Maxim of quantuty is breached by exploiting the statement that is not brief and not informative so that the hearerr can notice the violaion. This is to show that the hearer's statement is not brief or not as informative as is required. Maxim of relation is breached by exploiting with irrelevance so that the hearer can notice the violation. This is to show that the heare's statement is irrelevant. Maxim of manner is breached by exploiting the ambiguity or obscurity so that the hearer can notice that the hearer statement is uncler or ambigious.

Then, in understanding the meaninng of an utterance,people must pay attention to the context because it is very important to interpret the meaning of the utterance. If the context is ignored, therre might appear different interpretation from what is intended.

The importance of context in language can be seen from the opinion of levinson who says that pragmatic is the study of ability of language users to pair sentences with context in which they would be appropriate[26].

According to leech, context deal with relevant aspects of the psycal or social setting of an utterance[27]. It is a background of knowledge that is shared by the

---

[26] Stephen Levinson C. *Pragmatics.* (Cambridge: Cambridge University Press), 1983, 24.

[27] Geoffrey Leech, *The Principal of Pragmatics,* (London: Longman Group Limited, 1983), 13.

speaker and the hearer in understanding the utterance. Context enable the participants in the conversation process to interact and make the linguistic exspression of their interaction intelligible. Meanwhile, mey says that context is dinamic, not static[28].

Further, firth gives an explanation that acontext may consist of some elements:

1. The participants, refer to people or personalities and rules of participants.
2. The action reffer to what they do, including verbal action and non verbal action.
3. Other relevant features refer to the surrounding objects and events.
4. The effects refer to the changes brought by what the participants in the situation have to say.[29]
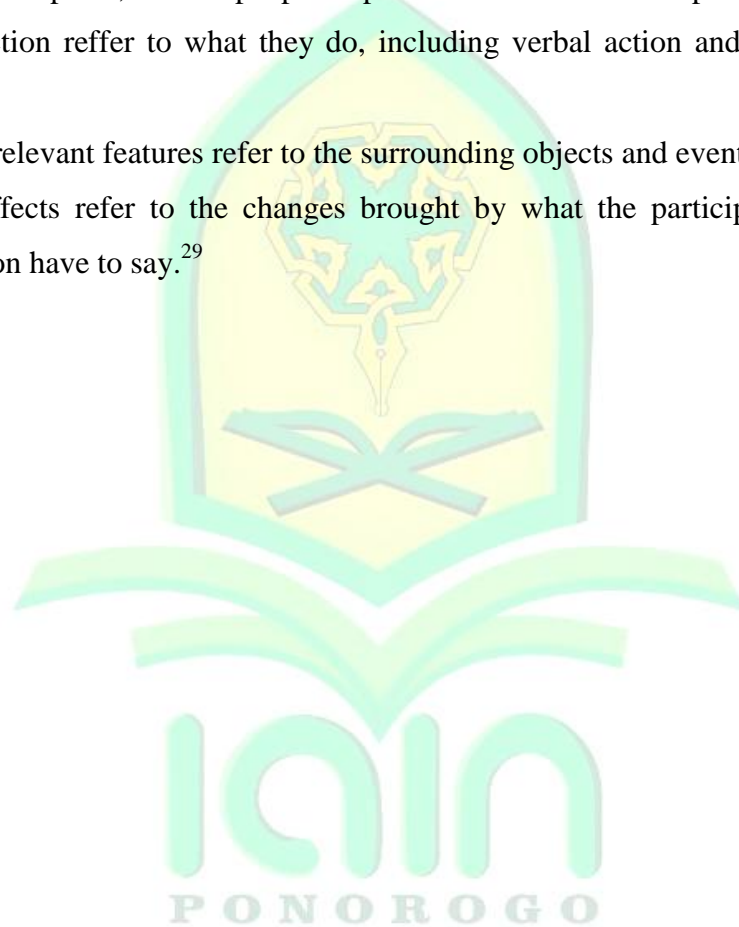
[28] Jacob L. Mey, *Introduction of Pragmatic,* (Oxford and Cambridge: Blackwell, 1983), 38.
[29] Halliday & Hassan, *Language: Context and Text,* (Burwood: Deakin University, 1985), 8.

CHAPTER III
DISCUSSION

In this chapter, the writer analyzes the implicature in the english translation of prophet Muhammad's jokes. The objet of this research consists three jokes made by prophet Muhammad. The first joke is narrated by Tirmidzi taken from assamail Muhammadiyyah At Tirmidzi, the second jokes is narrated by Ahmad bin Hanbal taken from Musnad Ahmad, and the third joke is narrated by Abu Ahmad taken from Sunan Abi Dawud. The analysis will be discussed below:

1. **The first joke:**

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ المِقْدَامِ، قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ ، عَنِ الْحَسَنِ ، قَالَ : أَتَتْ عَجُوْزٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ : يَارَسُوْلَ اللهِ، ادْعُ اللهَ أَنْ يُدْخِلَنِي الْجنَّةَ ، فَقَالَ : " يَا أُمَّ فُلَانٍ ، إِنَّ الْجَنَّةَ لا تَدْخُلُهَا عَجُوزٌ " ، قَالَ : فَوَلَّتْ تَبْكِي، فَقَالَ" : أَخْبِرُوهَا أَنَّهَا لا تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللهَ تَعَالَى ، يَقُوْلُ: إِنَّا أَنْشَأْنَا هُنَّ إِنْشَاءً ﴿ 35 ﴾ فَجَعَلْنَا هُنَّ أَبْكَارَا ﴿ 36 ﴾ عُرُبًا أَتْرَابًا ﴿سورة الواقعة آية 35- 37)".[30]

"Abdu bin Humaid told that Mus'ab bin al Miqdam said that Al Mubarak bin Fadhalah from AL Hasan narrated that an old women came to the Prophet (sallallahu 'alayhi wa sallam) and said: "O Messenger of Alloh, pray to Alloh (subhanahu wa ta'ala) that I willenter paradise. "Hesaid jokingly, "O Mother of So-and-so, no old women will enter paradise. "the old women went away crying, so the prophet (sallallahu 'alayhi wa sallam) said, Tell her that she will not enter Paradise as an old women, for Alloh (subhanallohu wa ta'ala) says: (we have created [their companions] of special creation, and made them virgine-pure [and underfield]".[31]

In order to make the analysis easy to understand, the writer will directly compare each sentence betweenthe Prophet Muhammad's jokes to the English translation. In this hadith, there are three sentences.

---

[30] Al Quran, 56: 35-37
[31] Ameer (Abi Abdillah), *Te Propet sense of Humor.* 14 Aug . 2007. 01. 41 P.M. (http://www.turntoislam.com/community/threads/the-prophet- sense-of-humor.16680/, diakses 20 januari 2018).

a. First sentence

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ، قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ ، عَنِ الْحَسَنِ ، قَالَ

: اَتَتْ عَجُوْزٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ : يَارَسُولَ اللهِ، ادْعُ اللهَ أَنْ يُدْخِلَنِي الْجَنَّةَ

"Abdu bin Humaid told that Mus'ab bin al Miqdam said that Al Mubarak bin Fadhalah from AL Hasan narrated that an old women came to the Prophet (sallallahu 'alayhi wa sallam) and said: "O Messenger of Alloh, pray to Alloh (subhanahu wa ta'ala) that I will enter paradise".

This is the first sentense of the hadith. Based on the translation procedures. The translator used literal, reduction, transference, shift and addition procedures.

1) Describe the context of this utterance

The translator used the literal procedure when he translated the words lexically. He used the reduction procedure when he translated فَقَالَتْwhich means *and she said* to *and said.* He ommited the subject *she* because it had been stated before.

The translator used the transferrence when he translated the phrase صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to sallallahu 'alayhi wa sallama. Actually, the translator could translate it to *peace be upon him*, but he preferred to use the phrase *shallallohu 'alaihi wa sallama* because it is more familiar to any readers and it has more islamic impression.

The translator used the shift when he translated أَنْ يُدْخِلَنِي الْجَنَّةَ which means *he will enter to the paradise* (S+V+IO+DO) to *I will enter paradise* (S+V+DO). In the arabic original hadith, the subject is *He* which refers to Alloh, whereas in the English translation the subject is *I* which refers to old women. There is also differrent structure where in the Arabic original hadith there is no IO whereas in the English translation there is IO *me* which refers to the old woman.

The translator used the addition procedure when he added the phrase *subhaanahu wa ta'ala* after the wors Alloh. He added that

phrase   because in Islam it is recommended to add the phrase *subhaanahu wa ta'ala* after the word Alloh.

Overall the Arabic original hadith and the English translation are equivalent because the message in the SL can be delivered in the TL. So, the translation creates the same implicatures.

	Translation (TL)	Translation Procedures	Pragmatic Equivalence	Maxim
فَقَالَتْ	*And She said* to *And said*	Reduction procedure	The message in the SL can be delivered in the TL. So the translation creates the same implicatures	The utterance followed maxim of manner
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*Sallallaahu 'alaiiwa sallama* to *peace be upon im*	Transference Procedure		
أَنْ يُدْخِلَنِي الْجَنَّةَ	*He will enter to the paradise* to *I will enter paradise*	Shift Procedure		
	Subhanahu wa ta'ala	Addition Procedure		

2) The implied meaning of first utterance (The Implicature)

The sentence contains an utterance said by an old women who came to prophet Muhammad in a hurry. Because of the rashness, she forgot to greet and introduce herself in starting the conversation. She was aware that she was old and all people would die. She was affraid that she would not enter paradise if she died. Because of her worry, she straightforwardly requested the prophet to pray to Alloh that she would enter paradise. She requested the prophet to pray to Alloh because she knew that prophet Muhammad was a messenger of Alloh and his prayer would be granted.

The old women requested the prophet briefly and clearly. She did not make something ambigious and the prophet understand it well. So, the implicature in an utterance followed maxim of manner.

b.   Second sentence

فَقَالَ : " يَا أُمَّ فُلَانٍ ، إِنَّ الجَنَّةَ لا تَدْخُلُهَا عَجُوزٌ "

   "He said jokingly, "O Mother of So-and-so, no old women will enter paradise.

This is the second sentense of the hadith. Based on the translation procedures. The translator used literal, addition, and shift procedures.

1)   Describe the context of this utterance.

   The translator used the literal procedure when he translated the word lexically. He used the addition procedures when he translated فَقَالَ to *He said jokingly.* He added an adverb *jokingly* after the clause *He said.*

In the hadith it is cited the 35th and 37th verse of surah Al Waqiah. The Arabic readers may be failiar with those verses. So, they can easy understand that the Prophet wa joking. On the other side, the common readers who may not the familiar with the 35th and 37th verse of surah Al Waqiah tend to read the English Transltion. So, to make the readers understand the context, it is needed for the translator to give another indictor that the Prophet was joking.

The translator used the the shift procedure when he translated إِنَّ الجَنَّةَ لا تَدْخُلُهَا عَجُوزٌ to *no old woman will enter paradise.* In the Arabic original hadith the direct object (DO) *Paradise* come at the beginning of the sentence (DO+V+S) whereas in the English translation it comes at the end of the sentence (S+V+DO). Actually he could translate it in the same structure but he prefered to put the adverb at the end of the sentence. Overall, the Arabic original hadith and the English translation creates the same implicatures.

Arabic original Hadits (SL)	Translation (TL)	Translation Procedures	Equivalence	Maxim
فَقَالَ	*He said jokingly*	Addition procedure	The message in the SL can be delivered in the TL. So the translation creates the same implicatures	The utterance followed maxim of quality, relation.
إِنَّ الْجَنَّةَ لا تَدْخُلُهَا عَجُوزٌ	*no old women will enter paradise.*	Shift Procedure		

2) The implied meaning of second utterance (The Implicature)

This sentence contains an utterance said by prophet Muhammad to replay the old women's request. It is stated in the hadith that after hearing the old women's request, the prophet said jokingly that in paradise there would be no old women. The old women thought that she would not enter paradise there would be no old women. The old women thought that she would not enter paradise because she was old. She felt sad. Then, she cried and left.

By this utterance, the prophet did not lie to the old women. It was true that there would not be old women in paradise. It did not mean that the old women the prophet mentioned was she. So, the implicature in a his utterance followed maxim of quality.

The prophet did not know whether the old women would enter paradise or not because he was not God. Actually, the prophet could say that only God who could determine that a person would enter paradise or not. His response was not what the old women required. So his utterancce breached maxim of quantity. The prophet breached maxim quantity because He want to inform the old women that in paradise all

women would be virgin-pure again as Allah said in the holy Quran Surah Al Waqiah verse 35,36 and 37.

Beside that, the prophet's response was relevant and pertinent to what the old women asked. The old women requested to be prayed that she will enter paradise. Then the prophed informed what he knew as Alloh says in the holy Quran so, it followed maxim of relation.

Even though the prophet's response was rrelevant, but it was very ambigious. It might be the old women whom the prophet meant was she, or all old women, or in paradise all women would be young again. However, the old women thought that she would not enter paradise because she was old. So, his utterance breached maxim of manner. The prophet did not mean tohurt her. He breached maxim of manner because he just want to joke but she misunderstood.

c. Third sentence

قَالَ : فَوَلَّتْ تَبْكِي، فَقَالَ" : أَخْبِرُوهَا أَنَّهَا لا تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللهَ تَعَالَى ، يَقُولُ: إِنَّا أَنْشَأْنَا هُنَّ إِنْشَاءً {35} فَجَعَلْنَا هُنَّ أَبْكَارًا {36} عُرُبًا أَتْرَابًا {سورة الواقعة آية 35-37)."

"the old women went away crying, so the prophet (sallallahu 'alayhi wa sallam) said, Tell her that she will not enter Paradise as an old women, for Alloh (subhanallohu wa ta'ala) says: (we have created [their companions] of special creation, and made them virgine-pure [and underfield]."

This is the last sentence, the translator used literal, transference, addition and reduction procedures.

1) Describe the context of this utterance

The translator used the literal procedure when he translated the words lexically. The translator used transference procedures when he translated

صَلَّى اللهُ عَلَيْهِ وَسَلَّمto, *sallallahu 'alaihi wa sallam.*

The translator used the addition procedure when he translated the word إِنْشَاء which means *creation* to *special creation.* The translator added an adjective *special* to expllain the word *creation* because in the next verses it is describedthat the creation is virgin-pure and undefield which means special.

The translator used the reduction procedures when he translated the clause فَجَعَلْنَا هُنَّ أَبْكَارَا to *made them virgine-pure.* The translator omitted the subject *We* becuse it had been stated at the beginning of the sentence, so it did not need to be staated again. The reduction procedure was also used when he translated عُرُبًا أَتْرَابًا to *underfield.* The word عُرُبًا which means *loving* was ommitted. Overall, the arabic original hadith and the English translation are equivalent because in the message in the SL can be delivered in the SL. So, the translation creates the same implicatures.

The sentence contains an utterance said by prophet Muhammad to his friends. Because the old women cried and left, finally the prophet requested his friends to tell her that what he had just said did not mean that she would not enter paradise but she would not enter paradise as an old women. Hearing this explanation, the old women was very happy and she left the pe\rophet without greeting.

The prophet utterance was true. He also gave evidence that in paradise all women would be virgin again. It was stated by Alloh in the holy Quran in surah Al Waqiah verses 35,36, and 37 and Holy Quran, of course, would not be false. So the utterance followed maxim of quality.

Even though the prophet gave evidence from the verses in Holy Quran, but it was not as informative as the old women required. The old women requested to be prayed that she would enter paradise, whereas the prophet only give informed what Alloh said. So, the utterance breached maxim of quantity. He breached maxim of quantity because

he wanted the old women knew that all people can enter paradise no matter they are young or old, it depends on their efforts.

However, the prophet respone was relevant and partinent to what the old women asked. It was also at the appropriate moment. The old women felt very hopeless when the prophet told that no old women would enter paradise. She thought that her worship was useless. At that time the prophet clarified what he meant. So the utterance followed maxim of relation.

Then by telling that she would not enter paradise as an old women, the prophet's information was not clear. The old women thought that she would enter paradise and she would be young again, but what the prophet meant was if she wanted to enter paradise, she herself must have tried to get it. It shows an ambiguity. So the utterance breached maxim of manner. The prophet breached maxim of manner because he wanted the old women to understand the holy Quran.

Arabic original Hadits (SL)	Translation (TL)	Translation Procedures	Equivalence	Maxim
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*Sallallaahu 'alaiiwa sallama*	transference procedure	The message in the SL can be delivered in the TL. So the translation creates the same implicatures	The utterance followed maxim of quality, relation
إِنْشَاءً	*Creation to special creation*	Addition Procedure		
فَجَعَلْنَا هُنَّ أَبْكَارًا	*Made them virgine-pure*	Reduction Procedure		
عُرُبًا أَتْرَابًا	*Underfield*	Reduction Procedure		

2) The implied meaning of third utterance (The Implicature)

After understandingthe context of the utterance and the way the implicature are created, it can be concluded that there is an implied meaning in the hadits. **Implicitly, the prophet wanted to teach the old women especially and all people generally that no one knows a person would enter paradise or not except Alloh. It depends on our faith.**

2. The second joke:

حَدَّثَنَا عَبْدُ الرَّزَّقِ حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ الْبُنَانِيّ عَنْ أَنَسٍ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا كَانَ يُهْدِي لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْهَدِيَّةَ مِنْ الْبَادِيَةِ فَيُجَهِّزُهُ رَسُولُ اللهِ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ فَقَالَ النَّبِيُّ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَإِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُهُ وَكَانَ النَّبِيُّ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ يُحِبُّهُوَكَانَرَجُلًا دَمِيْمًا فَأَتَاهُ النَّبِيُّ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ يَبِيْعُ مَتَاعَهُ فَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لَا يُبْصِرُهُ فَقَالَ الرَّجُلُ أَرْسِلْنِي مَنْ هَذَا فَالْتَفَتَ فَعَرَفَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لَا يَأْلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِيْنَ عَرَفَهُ وَجَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يَشْتَرِي الْعَبْدَ فَقَالَ يَا رَسُولَ اللهِ إِذًا وَاللهِ تَجِدُنِي كَاسِدًا فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَكِنْ عِنْدَ اللهِ لَسْتَ بِكَاسِدٍ أَوْ قَالَ لَكِنْ عِنْدَ اللهِ أَنْتَ غَالٍ

"Abdul Razaq told that Ma'mar from Tsabit Al Bunani from Annas reported that there was a man from the desert people whose name was Zahir. He used to bring gifts from the desert to the prophet (sallallahu alayhe wa sallam) and in return the prophet would provide him with whatever he needed when he went out to fight. The prophet (sallallahu alayhe wa sallam) said, "Zahir is our man of the desert, and we are his town-dwellers. The prophet (sallallahu alayhe wa sallam) loved him very much, and he (Zahir) was an ugly man. One day the prophet came to him whilst he was selling some goods. He embraced him from behind. The man could not see him, so he said, "Let me go! Who is this?" Then he turned around and recognized the prophet (sallallahu alayhe wa sallam), so he tried to move closer to him once he knew who it was. The prophet (sallallahu alayhe wa sallam) started to say, "Who will buy this slave? Zahir said, "O messenger of Alloh, you will find me unsellable, The prophet (sallallahu alayhe wa sallam) said, "but in the sight of Alloh (subhanallahu wa ta'ala) you are not unsellable, or he said, "but in the sight of Alloh (subhanallahu wa ta'ala) you are valuable".[32]

---

[32] Ameer (Abi Abdillah), *Te Propet sense of Humor.*14 Aug . 2007. 01. 41 P.M. (http://www.turntoislam.com/community/threads/the-prophet- sense-of-humor.16680/, diakses 20 januari 2018).

This hadith consists of twelve sentence. Each sentence will be discussed below.

a. First sentence

حَدَّثَنَا عَبْدُ الرَّزَّقِ حَدَّثَنَا مَعْمَرْ عَنْ ثَابِتٍ الْبُنَانِيّ عَنْ أَنَسٍ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا

"Abdul Razaq told that Ma'mar from Tsabit Al Bunani from Annas reported that there was a man from the desert people whose name was Zahir".

This is the first sentence of the hadith based on the translation procedures, the translation used the literal procedures, because he translated the word lexically.

b. Second sentence

كَانَ يُهْدِي لِلنَّبِيِّ صَلَّ اللهُ عَلَيْهِ وَسَلَّم الْهَدِيَّةَ مِنْ الْبَادِيَةِ فَيُجَهِّزُهُ رَسُولُ اللهِ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ

"He used to bring gifts from the desert to the prophet (sallallahu alayhe wa sallam) and in return the prophet would provide him with whatever he needed when he went out to fight".

In the second sentence, the translator used the literal, transference and shift procedures.

The translator used the literal procedures when he translated the word lexically. Whereas the transference procedure was used when he translatedصَلَّى اللهِ عَلَيْهِ وَسَلَّم*sallallahu alaihi wa sallam.*

The translator used shifts when he translated   كَانَ يُهْدِي لِلنَّبِيِّ صَلَّ اللهُ عَلَيْهِ وَسَلَّم الْهَدِيَّةَ مِنْ الْبَادِيَةِ*He used to bring gifts from the desert to the prophet (sallallahu alayhe wa sallam).* There is a different order between the direct object (DO) and the indirect object (IO). In the arabic original hadith, the DO comes after the IO (S+V+IO+DO) whereas in the English translation the DO comes before IO (S+V+DO+IO). Actually it is grammatically

possible to translate in the same order (S+V+IO+DO), but the translator preferred to put the DO before the IO.

Overall, the Arabic original hadits and the English translation are equivalence because the message in the TL can be delivered in the TL. So, the translation creates in the same implicatures.

Arabic original Hadits (SL)	Translation (TL)	Translation Procedures	Equivalence
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*Sallallaahu 'alaiiwa sallama*	transference procedure	The message in the SL can be delivered in the TL. So the translation creates the same implicatures
كَانَ يُهْدِي لِلنَّبِيّ صَلَّ اللهُ عَلَيْهِ وَسَلَّم الْهَدِيَّةَ مِنْ الْبَادِيَةِ	*He used to bring gifts from the desert to the prophet (sallallahu alayhe wa sallam).*	Shift Procedure	

c. Third sentence

فَقَالَ النَّبِيُّ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَإِنَّ زَهِرًا بَادِيَّتُنَا وَنَحْنُ حَاضِرُهُ

"The prophet (sallallahu alayhe wa sallam) said, "Zahir is our man of the desert, and we are his town-dwellers".

1. Describe the context of this utterance

In the third sentence, the translator used the literal and transference procedures. the translator used the literal procedure when he translated the word lexically whereas the transference procedres was used when he translated صَلَّى اللهِ عَلَيْهِ وَسَلَّم *sallallahu alaihi wa sallam.*

Overall, the Arabic original hadits and the English translation are equivalence because the message in the TL can be delivered in the TL. So, the translation creates in the same implicatures.

2. The implied meaning of third utterance (The Implicature)

In this sentence, there is a direct utterance. It was said by prophet Muhammad when he, one day, gathered around the people and told that he had a close friend named Zahir. He was from desert. Then, the prophet said that zahir was their man of the desert and they were his town-dwellers.

The prophet's statement was true. Based on the history, zahir wasfrom desert and Prophet Muhammad and the companions were from town. So, the implicature in an utterance followed maximof quality.

The prophet stated the information just adequately, but he informed something which had been known by the people. so, the statement breached maxim of quantity, prophet Muhammad breached maxim of quantity because he wanted the people to respect zahir and not to discriminate him. Usually the people of town did not respect the people of desert becausethey were considered as low societies.

Usually, the people of town were more respected than the people of desert because they have better culture and civilization. Related to his view, the prophet said that because he wanted the people respecteach other without any exceptions, in this case are between the people and zahir. So, the implicature in an utterance followed maxim of relation.

Beside that, the prophet informed the people clearly and briefly, the statement was not ambigious. The message could be caught well by the people. So, the imlicature in an utterance followed maxim of manner.

d.   Fourth sentence

وَكَانَ النَّبِيُّ صَلَّى الله عَلَيْهِ وَسَلَّمَ يُحِبُّهُ وَكَانَ جُلًا دَمِيْمًا

"The prophet (sallallahu alayhe wa sallam) loved him very much, and he (Zahir) was an ugly man".

In the fourth sentence, the translator used literal and transference procedures. The translator used the literal procedure because he translated the word lexically. Whereas the transference procedures was used when he translated صَلَّى اللهِ عَلَيْهِ وَسَلَّم to *sallallahu 'alaihi wasallam.*

Overall, the Arabic original hadits and the English translation are equivalence because the message in the TL can be delivered in the TL. So, the translation creates in the same implicatures.

e.   Fifth sentence

فَأَتَاهُ النَّبِيُّ صَلَّى الله عَلَيْهِ وَسَلَّمَ يَوْمَ وَهُوَ يَبِيْعُ مَتَاعَهُ

"One day the prophet came to him whilst he was selling some goods".

In fifth sentence, the translator literal and shifts procedures. The translator used the literal Procedures because he translated the words lexically whereas the shift procedures was used when there is different order of the adverb and the verb. In the Arabic original hadith, the adverb comes the end of the clause, but the translator preferred to put the adverb at the beginning of the sentence.

Overall, the Arabic original hadits and the English translation are equivalence because the message in the TL can be delivered in the TL. So, the translation creates in the same implicatures.

f.   Sixth sentence

فَاحْتَضَنَهُ مِنْ خَلْفِهِ

"He embraced him from behind".

In the sixth sentence, the translator used the literal procedure because he translated the word lexically. Overall, the Arabic original hadits and the English translation are equivalence because the message in the TL can be delivered in the TL. So, the translation creates in the same implicatures.

g. Seventh sentence

وَهُوَ لَا يُبْصِرُهُ فَقَالَ الرَّجُلُ أَرْسِلْنِي

"The man could not see him, so he said, "Let me go!"".

In the seventh sentence, the translator used the literal procedue, because he translated teh word lexically. The arabic original hadith and the English translation are equivalent because the message in the SL can be delivered in the TL. So, the translation creates the same implicatures.

1. The implied meaning (The implicature)

In the sentence, there is an utterance said by Zahir. One day the prophet came to Zahir whilst he was selling some goods. Then the prophet embrace him from behind. He was shocked because he could not see the prophet. So he snapped at the prophet and requested to let him go but the prophet kept embracing him.

Based on the hadith, Zahir requested the man to let him go because he wanted to know who the man was. His request was relevant to the situation. So,the implicature in an utterance followed maxim of relation.

Besides that, Zahir also asked the man briefly and clearly. He did not make something ambigious and the man could understand it well. So, the implicature in an utterance followed maxim of manner.

h. Eight sentence

مَنْ هَذَا

"Who is this"

In the English sentence, the translator used the literal procedure because he translated lexically. The arabic original hadith and the English translation are equivalent because the message in the SL can be delivered in the TL. So, the translation creates the same implicatures.

1. The implied meaning (The implicature)

In the sentence there is an utterance said by Zahir. After Zahir tried to secede from the man and the man kept e,bracing him, he was antonished. He really wanted to know who embraced him. Frantically, he asked the man who he was.

Zahir asked who actually the man was because the prophet did not give any response to his request, it was relevant and partinent to what he requested before. So, the implicature in an utterance followed maxim of relation.

Beside that, Zahir asked the prophet clearly and briefly. He did not make something ambigious and the prophet could understand it well. So, the impicature in an utterance followed maxim of manner.

i. Ninth sentence

فَٱلْتَفَتَا فَعَرَفَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لاَ يَأْلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِيْنَ عَرَفَهُ

Then he turned around and recognized the prophet (sallallahu alayhe wa sallam), so he tried to move closer to him once he knew who it was.

In the ninth sentence, the translator used literal, transferrence and modulation procedures. The translator used the literal procedure when he translated the word lexically. The trsnslator used the transference procedure when he translated صَلَّى اللهِ عَلَيْهِ وَسَلَّم to *sallallahu 'alaihi wasallam.* The translator used the modulation procedure when he translated فَجَعَلَ لاَ يَأْلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which means *He leant his back to the*

prophet's chest to he tried to move closer to him. In this case the translator changed the explanation from specific to general in the translator perspective, the clause *He leant his back to the prophet's chest* would be simpler and easier to understand if he changed it to *Hetried to move closer.*

Arabic original Hadits (SL)	Translation (TL)	Translation Procedures	Equivalence	Maxim
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*Sallallaahu 'alaiiwa sallama*	transference procedure	The message in the SL can be delivered in the TL. So the translation creates the same implicatures	
فَجَعَلَ لاَ يَأْلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِالنَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*He leant his back to the prophet's chest to he tried to move closer to him.*	Modulation Procedure		

j. Tenth sentence

<div dir="rtl">

وَجَعَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يَشْتَرِي الْعَبْدَ

</div>

The prophet (sallallahu alayhe wa sallam) started to say, "Who will buy this slave?

In the tenth sentence, the translator used literal and transference procedures. The translator used the literal procedure when he translated the word lexically, whereas the transference procedure was used when he translated صَلَّى اللهِ عَلَيْهِ وَسَلَّم to *sallallahu 'alaihi wasallam.* Overall, the Arabic original hadith and the English translaton are equivalence because the message in the SL can be delivered in the TL. So, the translation creates the same implicatures.

1. The implied meaning (The implicature)

    AfterZahir requested the Prophet to let him go and asked who he was, the prophet was silent for a moment and kept embracing Zahir. Then Zahir turned around and recognize the prophet. The prophet started to speak by making a joke. He offered the people around who would buy Zahir as a slave. Actually prophet Muhammad didi not really sell Zahir. The people around them understood that the prophet's offer was not serious.

    By saying this utterance, it means the prophet changed the talking point by offering Zahir to the people. It was out the previous topic. So, the utteance breached maximof relation. The prophet breached maxim of relation because he wanted to joke with Zahir.

    Besides that, the prophet also offered Zahir to the people briefly and clearly. He did not make the order ambigious. So, the implicature in an utterance followed maxim of manner.

    AfterZahir requested the Prophet to let him go and asked who he was, the prophet was silent for a moment and kept embracing Zahir. Then Zahir turned around and recognize the prophet. The prophet started to speak by making a joke. He offered the people around who would buy Zahir as a slave. Actually prophet Muhammad didi not really sell Zahir. The people around them understood that the prophet's offer was not serious.

    By saying this utterance, it means the prophet changed the talking point by offering Zahir to the people. It was out the previous topic. So, the utteance breached maximof relation. The prophet breached maxim of relation because he wanted to joke with Zahir.

    Besides that, the prophet also offered Zahir to the people briefly and clearly. He did not make the order ambigious. So, the utterance followed maxim of manner.

Arabic original Hadits (SL)	Translation (TL)	Translation Procedures	Equivalence	Maxim
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*Sallallaahu 'alaiiwa sallama*	transference procedure	The message in the SL can be delivered in the TL. So the translation creates the same implicatures	The utterance followed maxim of manner.

k. Eleventh sentence

<div dir="rtl">

فَقَالَ يَا رَسُولَ اللهِ إِذًا وَاللهِ تَجِدُنِي كَاسِدًا

</div>

Zahir said, "O messenger of Alloh, you will find me unsellable,

In the eleventh sentence, the translator used literal and reduction procedures. The translator used the literal translation when he translated the word lexically whereas the reduction procedure was used when he omitted an oath وَاللهِ which means *by Alloh,* in the Arabic original hadith, it seemed that Zahir said more seriously because it was state that Zahir swore by Alloh, whereas in the English translation it was not stated. Overall, the Arabic original hadith and the English translation are equivalentbecause the message in the SL can be delivered in the TL. So, the translation creates the same implicatures.

1. The implied meaning (The implicature)

After the prophet offered who would buy Zahir, Zahir protested immediately by saying that no one would buy him because he worthless

in the people eyes. From that utterance, zahir look serious to response the prophet's joke.

Zahir said modestly that he was unsellable. As an uglyman and also he came from desert, he thouht that no one wanted to buy him, because of that, based on his feeling, he really felt worthless. So, the utterance followed maxim of quality.

He said that statement just adequately. So, te utterance foloowed maxim of quantity.

Zahir said that because he was aware that he was ugly and just a man from desert. Because of that, he thought that no one would buy him. His response was related to what the prophet said before. So, the utterance followed maxim of relation.

By saying that, it was clear that zahir felt worthless. He said briefly and clearly. He also did not make something ambiguous. So, the utterance followed maxim of manner.

l. twelve sentence

فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسلَّمَ لَكِنْ عِنْدَ اللهِ لَسْتَ بِكَاسِدٍ أَوْ قَالَ لَكِنْ عِنْدَ اللهِ أَنْتَ غَالٍ

"The prophet (sallallahu alayhe wa sallam) said, "but in the sight of Alloh (subhanallahu wa ta'ala) you are not unsellable, or he said, "but in the sight of Alloh (subhanallahu wa ta'ala) you are valuable".

In the twelve sentence, the translator used literal, transference and addition procedure when he translated صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ to *sallallahu 'alaihi wasallam.* He used the addition procedure when he added the phrase *subhanahuwataala* after the word *Alloh.* Overall, the Arabic original hadith and the English translaton are equivalence because the message in the SL can be delivered in the TL. So, the translation creates the same implicatures.

1. The implied meaning (The implicature)

Afterhearing Zahir response, Prophet Muhammad told that even though there were many people who did not response him, but in sign of Alloh he was valuable. Finally, Zahir felt very happy after hearing this statement.

The prophet said that because during his life he had good manners and always fought for islam. Alloh said in the holy Quran Surah At Taubah verse 20:

الَّذِيْنَ ءَامَنُوْا وَهَاجَرُوْا وَجَهَدُوْا فِى سَبِيْلِ اللّهِ بِأَمْوَلِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللّهِ وَأُوْلَىءِكَ هُمُ الْفَائِزُونَ

"Those who believe, and suffer exile and strive with might and main, in Alloh's cause, with their goods and their persons, have the highest rank in the sigh of Alloh. They are the people who achieve (salvation)."

Based on that verse, the prophet statement agreed with what Alloh said in the holy Quran. So, the utterance followed maxim of quality.Beside that, the prophet's utterance was clear and brief. It was also as informative as required to make Zahir happy by the joke. So, the utterance followed maxim of quantity.

Initially, the prophet's offer was addressed to the people but after Zahir stated that he was unsellable, the prophet explained that in the sight of Alloh he was valuable. It was not related to his previous statement because the changing addressee. So, the utterance breached maxim of relation. The prophet breached maxim of relation because he wanted to give knowledge to Zahir that Alloh did not differenciate His creatures.

Even though it was not related to the previous statement, the prophet said that briefly and did not make something ambigious. Zahir could inderstand what the prophet meant. So, the utterance followed maxim of manner.

Based on the conversation between Prophet Muhammad and Zahir in the hadith above and also considering the context, we can find implied meaning in the hadith. **Implicitly, the prophet wanted to tell that Alloh did not judge people by their weilth and power. In the sight of Alloh, people who have the best degree are those who are righteous**, as Alloh said in the holy Quran Surah Al Hujuraah verse 13:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind! We created you from single (pair) of a male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sign of Alloh is (he who is) the most righteous of you. And Alloh has full knowledge and is well acquainted (with all things)."

Besides that, Prophet Muhammad also wanted to teach us to respect each other. Alloh said in the holy Quran Surah Al Hujurat verse 11:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓاْ أَنفُسَكُمْ وَلَا تَنَابَزُواْ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

"O ye who believe! Let not some man among you laugh at others. It may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter are better than the (former): Nor defame nor be sacrastic to each other, nor call each other by (offensive) nicknames: I ll seeming is a name connoting wickedness, (to be used of one) after he was believed: And those who do not desist are (indeed) doing wrong."

2. The third joke

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّتَ أَخْبَرَنَا خَالِدٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللهِ احْمِلْنِي قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّا حَامِلُوكَ عَلَى وَلَدِ نَاقَةٍ قَالَ وَمَا أَصْنَعُ بِوَلَدِ النَّاقَةِ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُ الْإِبِلَ إِلَّا النُّوقُ

"Wahab bin Baqiyyah told that Kholid from Humaid from Annas narrated that a person requested Prophet Muhammad that he be given a conveyance. Prophet Muhammad replied, "The baby of a camel shall be given to you." The person said, " What shall I do with the bay of a camel O' Messenger of Alloh?" (I want one for a conveyance). The prophet then replied smilling, "Every camel is the baby of a camel".[33]

Wahab bin Baqiyyah told that Kholid from Humaid from Annas narrated that a person requested Prophet Muhammad that he be given a conveyance. Prophet Muhammad replied, "The baby of a camel shall be given to you." The person said, " What shall I do with the baby of a camel O' Messenger of Alloh?" (I want one for a conveyance). The prophet then replied smilling, "Every camel is the baby of a camel."

The hadith consists of four sentence. Each sentence will be discussed below.

a.   The first sentence

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّتَ أَخْبَرَنَا خَالِدٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللهِ احْمِلْنِي

Wahab bin Baqiyyah told that Kholid from Humaid from Annas narrated that a person requested Prophet Muhammad that he be given a conveyance.

1.   The implied meaning(The Implicature)

It was narrated that there was a person who needed a conveyance. So, he requested Prophet Muhammad to be given a conveyance. The man requsted the prophet briefly and clearly. He did not make something ambigious and the prophet understand it well. So, it followed maxim of manner.

b.   The second sentence

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّا حَامِلُوْكَ عَلَى وَلَدِ نَاقَةٍ

---

[33]Ameer (Abi Abdillah), *Te Propet sense of Humor*.14 Aug . 2007. 01. 41 P.M. (http://www.turntoislam.com/community/threads/the-prophet- sense-of-humor.16680/, diakses 20 januari 2018).

Prophet Muhammad replied, "The baby of a camel shall be given to you.

1. The implied meaning (The Implicature)

Based on the hadith, it is explained that, one day, there was a man requested Prophet Muhammad to be given conveyance. The Prophet started to joke. He would give a camel but he said that he would give the baby of a camel which meant a camel, not a little camel.

This utterance was true because the prophet meant was not a little camel, but a baby of camel which meant a camel. So, the implicature utterance followed maxim of quality.

Since the prophet did not want to give a little camel, actually the prophet could say that he would give a camel but he said in such a way. So, the utterance breached maxim of quantity. He breached maxim of quantity because he wanted to joke with the man.

The prophet's utterance was also not relevant to what the man requested. The man requested to be given a conveyance but the prophet said that he would give the baby of camel. It made the man confused. He thought thathe would be given a little camel. The baby of camel could not be used as a conveyance. So, the utterance breached maxim of relation. The prophet breached maxim of relation because he wanted to oke with the man.

Actually, the prophet's utterance was clear. So, the utterance followed maxim of manner.

c. The third sentence

قَالَ وَمَا أَصْنَعُ بِوَلَدِ النَّاقَةِ

The person said, " What shall I do with the bay of a camel O' Messenger of Alloh?" (I want one for a conveyance).

1. The implied meaning (The Implicature)

In the sentence, there is an utterance said by the man. After the Prophet answered that the baby of a camel would be given to the man, the man was confused. He did not know how the baby of camel could be a conveyance.he asked the Prophet.

The man asked what he could do with the baby of a camel. He asked that in order to make what the prophet said clear. So, the utterance followed maxim of relation.

The question was clear and not ambigious. The man wanted the Prophet to clarify his statement. So, he asked the prophet. Therefore, the utterance followed maxim of manner.

d. The fourth sentence

فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُ الإِبِلَ إِلَّا النُّوقُ

The prophet then replied smilling, "Every camel is the baby of a camel."

1. The implied meaning (The Implicature)

Camel is born from another camel, is not it? The question was rhetorical question to ask the man to think of the information. Whereas in the English translation the translator stated that the prophet said "Every camel is the baby of camel". The information was directly stated.

The utterance was said by prophet Muhammad to replay the man's question. From the hadith, we know that after the man looked confused and asked for clarification, the prophet clarified that he would actually give a camel. He said that every camel was the baby of a camel. It was enough to make the man understood.

In the hadith, the Prophet explained to the man that what he meant was he would give a camel. It was true that there was no camel

which was not the baby of camel. So, the implicature in a utterance followed maxim of quality.

In relation to the previous statement that the prophet would give the baby of camel, the man was confused. So, the prophed explained that every camel was the baby of camel. The utterance followed maxim of relation.

In order to make it clear, the Prophed explained what he meant before. After hearing the explanation, the man could understand what the prophet said before. So, it was not ambigious anymore. Therefore, the utterance followed maxim of manner.

From the hadith above, we can see a conversation between the man and prophet Muhammad. In the conversation, the Prophet made a joke with the man. It can be seen when the Prophet replied the man that he would give the baby of camel. It did not mean that the Prophet would give a little camel.

The man thought that he would be given a little camel because he did not know what was implied in what the prophet said. finally, the man understood after the prophet explained that every camel was the baby of a camel.

CHAPTER IV
CONCLUTION AND SUGGESTION

In this chapter, the writer presents the conclusion and suggestion based on the analysis of the pragmatic equivalence of the implicature between Prophet Muhammad's jokes and the English translation. Based on the the formulates the problem, how do the pragmatic equivalence of the implicature appear and created in the Prophet Muhammad's jokes and the English Translation are presented below:

A.   Conclusion

The objects of this research are Prophet Muhammad's jokes and the English translation. The data consist of three hadits. Overall, the all Arabic original hadits and the English translation are equivalence because the message in the TL can be delivered in the TL. So, the translation creates in the same implicatures.

Then, after understanding the context of the utterance and the way the implicature are created in the first hadits, it can be concluded that there is an implied meaning in the first hadits. Implicitly, the prophet wanted to teach the old women especially and all people generally that no one knows a person would enter paradise or not except Alloh. It depends on our faith.

In the second hadits, based on the conversation between Prophet Muhammad and Zahir, we can find implied meaning in thehadith. Implicitly, the prophet wanted to tell that Alloh did not judge people by their weilth and power. In the sight of Alloh, people who have the best degree are those who are righteous

And, from the third hadith , we can see a conversation between the man and prophet Muhammad that the Prophet made a joke with the man. It can be seen when the Prophet replied the man that he would give the baby of camel. It did not mean that the Prophet would give a little camel.

The man thought that he would be given a little camel because he did not know what was implied in what the prophet said. finally, the man understood after the prophet explained that every camel was the baby of a camel.

The context of the all hadith shows that the Prophet made joke by not telling directly what he wanted to say, but he said implicitly. The implicatures in Prophet Muhammad's jokes do not only give the joke effect, but also give the message, the message is also addressed not only to the hearers, but also to all people in the world.

B. Suggestion

Based on the result of the study, the writer would like to give some suggestion. First, translators are expected to have a wide knowledge of both SL and TL to produce an equivalence translation, so that the message in the SL can be delivered through the TL. second, the writer invites those who are interested in analyzing pragmatic equivalence of implicature to analyze deeper. Other studies related to this research may be able to be conducted since there are still so many things that can be analyzed focused on pragmatic equivalence.

REFERENCES

Ameer (Abi Abdillah), *The Propet sense of Humor.* 14 Aug . 2007. 01. 41 P.M. (http://www.turntoislam.com/community/threads/the-prophet-   sense-of-humor.16680/, diakses 20 januari 2018.

Fahilah, R. *An Analysis Of Implicature In "Neverending Story" A Film Sript By Michael Ende.* 2012

Lestari, *The Analysis ConversationalImplicature in the movie script of "Despicable Me".*Salatiga: STAIN Salatiga. 2013

Kridalaksana, harimurti. *Kamus Linguistik,* Jakarta: Gramedia. 2011

Arikunto, Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktik,* Jakarta: Rineka Cipta, 2010.

Baker, Mona, *In Other Word,* New York: Routledge, 1992.

Bogdan, Robert C. and Biklen, *Qualitative Research for Education: An Introduction,* Boston: Allyn and Bacon, Inc. 1982.

Bull, Victoria, *Oxford Learner's of Pocket Dictionary,*4th ed. 2011.

Deep, Syech Rajab, "Prophet Muhammad's sense of humor". 2018. Web. 15 sep.2018.

Erserghany, Rageb. "The Prophet's sense of humor". Np. 01 April 2019.12:00 a.m. Web. 15 Sep. 2019. http://islamstory.com/en/node/27527

Gazdar, Gerald*Pragmatics: Implicature, Presupposition and Logical Form,* New York: Academic Press, 1979. Print.

Greece, H.P. *Logic and conversation,* In Martinic, A.P. Philosopphy of Language, New York: Oxford University Press, 1975.

Halliday & Hasan. *Language: Context and Text.* Burwood: Deakin University. 1985. Print.

Hornby, AS. Oxford Advance Learner's Dictionary of Current English Fifth Edition. New York: Oxford University Press. 1995. Print.

Leech, Geoffrey. *The Principle of Pragmatics.* London: Longman Group Limited. 1983. Print.

Levinson, Stephen C. *Pragmatics.* Cambridge: Cambridge University Press. 1983. Print.

Mey, Jacob L. *An Introduction of Pragmatics.* Ocford and Cambridge: Blackwell. 1983. Print.

Nawawi, Hadari. *Metode Penelitian Bidang Sosial.* Yogyakarta. Gajah Mada University Press, 2005. Print.

Newmark, Peter. *A Textbook oof Translation.* London: Prentice Hall, 1998. Print
"The Holy Prophet's Sense of Humor". ScribeFire. 22 Jan. 2018. Web. 28 Sep 2012.

Platridge, Brian. *Making Sense of Discourse Analysis.* Queensland: Antipodean Educational Enterprises. 2000. Print.

Thomas, Jenny. *Meaning in Interaction: An Introduction of Pragmatics.* London: Longman. 1995. Print.

Yakit, Ismail. "Jokes and Humor of Prophet Muhammad". Np. Nd. Web. 28 Sep. 2018. http://www.lastprophet.info/jokes-and-humor-of-prophet-muhammad

Yule, George. Pragmatics. Oxford: Oxford University Press, 1996. Print.
Saqlaini, Shoaib. "Truthful Jokes of Prophet Muhammad (Peace be Upon Him)". Np. 22 June 2019. http://islamdefender.wordpress.com/tag/truthful-jokes-of-prophet/