




Research Article

Analysis of Presupposition in the Story of Prophet Sulaiman and Queen Saba: A Pragmatic Study of Surah An-Naml 20-44

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Abstract. This article examines presupposition in the story of Prophet Solomon and Queen Saba based on Surah An-Naml verses 20-44 with a qualitative approach and content analysis method. This research aims to identify the types of presupposition and analyze the communicative function and da'wah meaning contained in the verses. Based on George Yule's classification, six types of presupposition were found in 23 verses, namely: existential (26.09%), lexical (21.74%), active (17.39%), structural (17.39%), non-active (8.70%), and counterfactual (8.70%). Each type of presupposition plays a role in implicitly conveying da'wah messages, strengthening discourse structures, and framing ideological meanings that are unique to Qur'anic communication. This study shows that linguistic

strategies in the Quran rely on explicit meaning and are full of implicit messages that can be revealed through a pragmatic approach. This finding is expected to enrich the treasures of linguistic interpretation and open up opportunities for the development of Islamic studies based on pragmatic analysis.

Keywords: Presupposition, Pragmatics, Da'wah Communication, Surah An-Naml, Qur'anic Discourse.

Abstrak. Artikel ini mengkaji praanggapan dalam kisah Nabi Sulaiman dan Ratu Saba berdasarkan Surat An-Naml ayat 20-44 dengan pendekatan kualitatif dan metode analisis isi. Penelitian ini bertujuan untuk mengidentifikasi jenis-jenis praanggapan dan menganalisis fungsi komunikatif serta makna dakwah yang terkandung dalam ayat-ayat tersebut. Berdasarkan klasifikasi George Yule, ditemukan enam jenis praanggapan dalam 23 ayat, yaitu: eksistensial (26,09%), leksikal (21,74%), aktif (17,39%), struktural (17,39%), nonaktif (8,70%), dan kontrafaktual (8,70%). Setiap jenis praanggapan berperan dalam menyampaikan pesan dakwah secara implisit, memperkuat struktur wacana, dan membingkai makna ideologis yang khas dalam komunikasi Al-Qur'an. Kajian ini menunjukkan bahwa strategi linguistik dalam Al-Qur'an bertumpu pada makna eksplisit dan sarat dengan pesan implisit yang dapat diungkap melalui pendekatan pragmatik. Temuan ini diharapkan dapat memperkaya khazanah tafsir linguistik dan membuka peluang bagi pengembangan studi Islam berbasis analisis pragmatik.

Kata Kunci : Pra anggapan, Pragmatik, Komunikasi Dakwah, Surah An-Naml, Wacana Al-Qur'an.

INTRODUCTION

Language conveys information and shapes social and ideological meanings (Demuro & Gurney, 2021). In everyday communication and formal discourse, language works not only through explicit meanings but also through implicit meanings that are often hidden in the structure of speech (Sbisà, 2021). One important aspect of concern in the study of pragmatics is presupposition, an assumption considered valid by the speaker before an utterance is delivered. Presuppositions help organize information, create meaningful attachments, and strengthen the ideological structure accompanying the utterance (Mazid, 2007). Within the framework of pragmatics, presupposition triggers such as active verbs, interrogative structures, and certain lexical expressions can be rhetorical tools to implicitly direct listeners' understanding (Al-Zubeiry, 2020).

As part of the study of pragmatics, presumption plays an important role in implicit communication between speakers and speech partners. According to Yule (1996), presuppositions are assumptions considered to be known or accepted by both speakers and speech partners before the utterance is delivered. In this context, presuppositions act as semantic bridges that enable smooth communication even when some information is not explicitly expressed (Al-Zubeiry, 2020). Presupposition triggers such as active verbs, temporal adverbs, and specific syntactic structures help convey implied meanings that can frame the listener's perception of reality (Aravind et al., 2023).

Various studies have shown that presuppositions have a strategic role in public discourse. The study by Al-Zubeiry (2020) found that media opinion in the UK and Saudi Arabia widely used existential and lexical presupposition triggers to implicitly insert ideology in the text. Research by Yang & Jiang (2023) also confirms that presupposition processing is highly dependent on the referential structure in discourse and has a great influence on how implied meanings are understood and organized in readers' memory.

Furthermore, in institutional contexts such as courts, (Sun 2018) shows that presuppositions are used to shape judges' and jurors' perceptions through narratives that implicitly corner or assess witness credibility. This suggests that presuppositions are a linguistic tool and a discursive strategy influencing decision-making in formal and professional contexts.

However, while many studies have explored the role of presuppositions in contemporary and institutional discourse, the study of presuppositions in religious texts, especially the Qur'an, is still minimal. The Qur'an contains complex forms of communication with a high degree of narrative, rhetorical, and pragmatic structure. Understanding the Qur'an depends on explicit meanings and implicit messages often conveyed through specific language structures. One important element in pragmatics that can help capture such implied meanings is presupposition.

In this realm, some previous research has paved the way. The study (Al-Khatib, 2012) shows that the Qur'an contains various pragmatic politeness strategies in conveying moral and divine messages, both in communication between God and humans and between humans themselves. By applying Brown and Levinson's theory and Leech's principles, Al-Khatib found that Qur'anic verses use strategies such as positive politeness, bald-on-record, and off-record to frame ethical messages subtly yet effectively. In a further development, (Al-Khatib, 2023) explores the values of social justice in the Qur'an with a socio-pragmatic approach, which emphasizes the importance of religious messages packaged in politeness strategies to foster ethical and spiritual awareness in society. Research by (Al Momani et al., 2018) also raised the importance of a pragmatic approach to understanding the representation of women in the Qur'an. They show that the Qur'an consistently uses politeness strategies such as off-record, positive, and negative politeness to maintain the honor and value of women in religious discourse, especially in sensitive issues.

The three studies have similarities in approach; namely, both study the Qur'an through the lens of pragmatics. However, they are still within the general scope of pragmatics, especially concerning politeness and polite message delivery strategies. Unlike that, this study specifically focuses on one of the more specific branches of pragmatics: presupposition. The study of presuppositions allows us to uncover implicit information that the speaker assumes to be true (Lathar et al., 2023) (in this case, the divine text) and can provide new insights into how the Qur'an conveys its da'wah messages in an indirect, yet practical and semantically binding way.

One Qur'anic passage that displays the richness of pragmatics through presupposition is the story of Prophet Solomon and the Queen of Saba in Surah An-Naml verses 20-44. This narrative conveys a prophetic story and contains complex verbal interactions between Prophet Solomon and the bird Hud-hud and between

him and the Queen of Saba. It contains various types of presuppositions, such as existential, lexical, and structural, which, if analyzed carefully, can open up new understandings of how the Qur'an implicitly frames da'wah messages.

This study aims to fill the gap by analyzing the types of presuppositions that appear in Surah An-Naml verses 20-44 based on George Yule's (1996) classification. The analysis also assesses how these presuppositions shape the meaning of da'wah and Qur'anic communication strategies. For example, question forms such as "Did you not see the people?" or active verbs such as "We know" imply presumed information, as also explained by (Abenina-Adar & Sharvit, 2021) in their study of presupposition in interrogative sentence structures.

With this approach, this article offers a novelty in applying a modern pragmatics framework to classic religious texts. In addition to expanding the scope of linguistic studies on Islamic texts, this research is also expected to contribute to the development of interpretations based on linguistic approaches that are more contextual and communicative.

RESEARCH METHODS

This research uses a descriptive qualitative approach with the content analysis method to examine pragmatic aspects of the Qur'anic text. This approach was chosen because the research does not focus on numbers or statistical data but on the description, interpretation, and understanding of the meaning contained in the Qur'anic speech contextually. The research is interpretative, with the researcher as the main instrument (human instrument) who explores the meaning through in-depth text reading.

The data source in this study is Surah An-Naml verses 20-44, which contains a dialogical narrative between Prophet Solomon, the bird Hud-hud, and the Queen of Saba. These verses were chosen because they contain strong verbal interactions and potentially contain various forms of presumption. Data extraction was conducted through documentation techniques by reading, selecting, and systematically recording the parts of the verse that contain presuppositions. The data collected is in the form of relevant verse quotations, both in Arabic and Indonesian translation, and the context of the speech.

The unit of analysis in this research is the utterances that contain presupposition. The researcher uses George Yule's (1996) classification of presuppositions as the main framework. In his classification, Yule divides presuppositions into six types: (1) existential presupposition, (2) active, (3) non-active, (4) structural, (5) lexical, and (6) counterfactual. Each type is used as a reference to categorize each speech data in the verses.

Data collection was conducted in stages. First, the researcher selected all the verses in Surah An-Naml, verses 20-44, and identified the forms of speech that contained hidden assumptions. Second, each relevant utterance was recorded and classified based on the type of presumption. Thirdly, a recorded worksheet included the verse number, the Arabic verse quotation and translation, the type of presumption, and the analysis of its communicative function. To support objectivity and depth of interpretation, researchers also referred to several books of tafsir (such

as Tafsir, Ibn Kathir, Al-Maraghi, ash-shuyuti, al-jalalain, and ath-thabari) as contextual and semantic triangulation materials.

The instrument used in this study is a presumption analysis worksheet, which includes columns for verse number, Arabic text, and translation, expressions containing presumptions, types of presumptions according to Yule's classification, pragmatic explanation notes, and the meaning of da'wah contained therein. The analysis was done manually by considering the story's semantic context and communicative function.

Data analysis techniques were conducted through four main stages: (1) data reduction, i.e., selecting relevant utterances; (2) categorization and coding based on the types of presumptions; (3) contextual analysis of the da'wah and rhetorical functions of the presumptions; and (4) concluding the patterns found. To strengthen the validity of the analysis, researchers triangulated theories and sources by comparing findings with previous studies such as Al-Khatib (2012; 2023), Al-Momani et al. (2018), and Capone (2020), who also used a pragmatic approach in analyzing Qur'anic discourse.

In the data reduction stage, researchers selected verses from Surah An-Naml verses 20-44 based on the presence or absence of presumption elements according to George Yule's classification (1996). Of the 25 verses, 22 were identified as containing one or more types of presupposition, while the other three verses did not pragmatically contain presupposition. Verses that contain presupposition are generally characterized by the presence of active verbs (such as "knowing," "finding"), interrogative structures (such as "why," "whether"), lexical triggers (such as "stop," "send," "return"), as well as counterfactual forms that imply imaginary or conditional conditions. Meanwhile, the verses that do not contain presuppositions (i.e., verses 32, 34, and 37) are generally general normative statements, literal invitations, or direct commands, which do not imply hidden assumptions in the speech. This reduction aims to ensure that the analysis is selectively focused on the utterances that contain implied meanings so that understanding the da'wah strategy and communication structure in the verses can be explored appropriately and contextually through the presupposition mechanism.

The flow of this research method can be explained briefly as follows:

1. Determine the object of study: Surah An-Naml verses 20-44
2. Identify and select utterances that contain presuppositions
3. Classify the types of presumption according to Yule's theory
4. Analyze the context and function of da'wah in each presumption
5. Conduct in-depth interpretation and draw theoretical conclusions

With this approach, the research is expected to describe in detail how presumption is used as a da'wah communication strategy in the story of Prophet Solomon and Queen Saba and show the contribution of pragmatics to the development of a more contextual and applicable linguistic interpretation of the Qur'an.

RESULTS AND DISCUSSION

Presupposition

The presupposition is one of the primary studies in pragmatics, and it is closely related to the assumptions of meaning hidden in utterances (Ghafoory & Miran, 2022). This concept refers to information assumed to be true or known by the speaker and listener before an utterance is expressed (Vallauri, 2021). George Yule (1996) states that a speaker assumes a presupposition is true when making a statement and that truth persists even when the statement is denied. Presuppositions help maintain smooth communication by allowing both parties to share a familiar context and understanding (Rasna et al., 2024). In pragmatic studies, presuppositions can be classified into six main categories based on their linguistic triggers, namely existential, factive, lexical, structural, non-factive, and counterfactual presuppositions (Yule, 1996).

Existential presumption is the assumption that something mentioned in a sentence exists. The existence in question is the existence of people or objects that speech partners can identify in a particular situation (Abualadas, 2020). In other words, the presumption of existence is how our language automatically "assumes the existence" of things mentioned in the definite article so that communication can run smoothly without having to constantly prove the existence of something (Sbisà, 2021). For example, when someone says, "My father's car is broken," the speaker indirectly assumes that his father has a car and that the car actually exists. Although the car's existence is not explicitly stated, speakers and speech partners both understand that the car exists.

Factive presupposition arises from verbs or expressions that assume that the information contained in the clause is accurate or has already happened. Verbs such as knowing, realizing, regretting, and admitting are usually the triggers of factive presupposition (Shetreet et al., 2019). In everyday life, factive presuppositions often appear without us realizing it because they lock an event as a fact. When someone says, "I realized that you have not eaten since morning," we automatically accept that you have not eaten since morning. This is because the verb realize implies that it has already happened, and Mom is only aware of that fact.

In contrast to active presuppositions, non-active presuppositions imply that the accompanying information or proposition is not considered as reality but as something hypothetical, imaginative, or unproven. In this case, the speaker does not convey the event as a fact but as a conjecture, belief, assumption, or debatable claim (Ambarita & Johan, 2022). Some verbs that commonly trigger non-factive presuppositions include believe, assume, suppose, claim, and conclude (Dahlman & Weijer, 2022). An example of non-active presumption can be found in the sentence, "Rina believes that her best friend will arrive on time." Through this sentence, we do not automatically accept that Rina's best friend will come on time. All we know is that Rina believes that. So, the truth of the proposition "her best friend will be on time" is still open to be proven or disproven. What is highlighted in this sentence is Rina's belief, not the reality of her best friend's arrival.

Meanwhile, lexical presupposition is a type of presupposition that arises from the conventional meaning of a particular word or expression. When a word is used, it implicitly carries additional meanings that are not explicitly stated but are understood by speakers and listeners. Words such as manage, stop, start, and again trigger lexical presupposition because their use indicates the existence of other events or circumstances that have already occurred or are ongoing, even though they are not explicitly mentioned

in the sentence (Al-Zubeiry, 2020). For example, a verb such as a stop assumes something previous is occurring. when someone says, "Ali stopped smoking." This sentence states that Ali stopped smoking. However, indirectly, the sentence also explains that Ali used to smoke.

Structural presuppositions are assumptions that arise due to the use of specific sentence structures, especially in interrogative sentences with certain interrogative words or clauses (Lathar et al., 2023). This structure assumes that the related proposition is already true or has already happened. Words such as when, where, why, and who serve as triggers for structural presuppositions (Shamim & Kanwal, 2022). For example, when someone says, "Why didn't you come yesterday?" the listener will automatically accept that the person was not present at the time. Although the form of the sentence is a question, the presumption that arises is the absence of presence at that time, which is considered a fact in the context of the conversation.

The last presupposition is the counterfactual presupposition, which states that what is mentioned does not correspond to reality but is only speculation if it happens (Klein, 2021). Counterfactual presupposition can be defined through "if" clauses (Roberts & Simons, 2024; Schlenker, 2021). An example is the sentence, "If I had not been late, I would have made it to the interview." This sentence contains a counterfactual presumption, as it assumes that the actual reality is that the speaker was late and did not attend the interview. The clause "if I was not late" implies that the fact is that she was late. This sentence expresses regret for something that did not happen and only imagines the outcome that might have happened had conditions been different.

In Surah An-Naml verses 22 to 44, various forms of presumption can be analyzed in terms of pragmatics, especially in the context of communication between Prophet Solomon and the bird Hud-hud, as well as his interaction with the Queen of Saba' and her people. These verses contain theological messages and prophetic history and reflect the use of language full of implicit meanings. Through the choice of words, sentence structures, and forms of speech used in the dialogues, presumptions reflect assumptions taken as known, true, or occurring by the speakers in the conversation. The following table summarizes the different types of presuppositions contained in Surah An-Naml verses 22 to 44:

Types of Presumption	Number of Verses	Verse Number	Percentage (%)
Existential	6	20, 23, 29, 36, 39, 40	26,09%
Factive	4	22, 25, 26, 30	17,39%
Lexical	5	27, 28, 31, 33, 43	21,74%
Structural	4	20, 41, 42, 44	17,39%
Non-Active	2	24, 35	8,70%
Counterfactual	2	21, 38	8,70%
Total	23	100%	100%

1. Existential Presumption

No verse	Verse	Translation	Type
20	وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ	Why didn't I see Hud-hud?	Existential
23	إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ	I found a woman who ruled them.	Existential
29	إِنِّي أَلْقَيْتُ إِلَيْكَ كِتَابَ كَرِيمٍ	A noble letter has been delivered to me.	Existential
36	فَلَمَّا جَاءَ سُلَيْمَانَ	When the messenger came to Solomon	Existential
39	قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ	Said Ifrit of the jinn....	Existential
40	قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ	Says one who knows the Book.	Existential

An-Naml: 20

The verse *وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ* ("And he examined the birds and said, 'Why do I not see Hud-hud?") contains an existential presumption, as it indicates that Hud-hud was assumed to exist and should have been present in Prophet Solomon's army. His absence is not considered a normal thing but rather an oddity that needs to be investigated, so the existence of Hud-hud is assumed to be already established and known beforehand.

Tafsir Ibn Kathir explains that Hud-hud is an important part of Prophet Sulaiman's bird army, even having a strategic function as a scout. Therefore, the Prophet Sulaiman sought his whereabouts when he did not appear in line. The meaning of *da'wah* in this verse shows the principle of prophetic leadership, which is fair and responsible, namely, paying attention to each member, no matter how small his role is. This is a *da'wah* strategy through exemplary leaders who pay attention to details and maintain the order of the ranks of the people as a whole (Zaenudin et al., 2024).

An-Naml: 23

The verse *إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ* ("I found a woman ruling them") contains an existential presumption because it implies that the woman in question, the Queen of Saba', actually exists and has been encountered by Hud-hud in his observation. Her existence is not questioned but assumed as a particular fact. In Tafsir Ibn Kathir, the woman is described as Balqis, a queen with power over her people and a large royal throne. Hud-hud stated this information straightforwardly as part of a strategic intelligence report. This verse shows the importance of building a *da'wah* based on accurate information and valid field observations (El Sham, 2017). This reflects the Prophet Sulaiman's strategy of basing his actions not on prejudice but on objective data and realities conveyed honestly by his subordinates.

An-Naml: 29

The verse *إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ* ("A noble letter has been delivered to me") contains an existential presumption because it implies that the letter exists and has been received by Queen Saba. The letter's existence is considered as something real and immediately recognized without the need for proof. Tafsir Ibn Kathir states that the letter came from the Prophet Solomon and was sent through the bird Hud-hud as a diplomatic invitation to the Queen of Saba' to submit to Allah. The letter begins with Basmalah, showing the nobility and firmness of the message. From the perspective of da'wah, this verse shows an elegant and polite but firm written communication strategy as a means of da'wah that respects the position of the interlocutor while conveying the call of tawhid with prophetic authority (Zaenudin et al., 2024).

An-Naml: 36

The verse *فَلَمَّا جَاءَ سُلَيْمَانَ* ("When the messenger came to Solomon...") shows an existential presumption because it states the arrival of the messenger as an event that has already happened, without introducing the figure first. The messenger's existence is considered a known and accepted part of the narrative. Tafsir Ibn Kathir states that the Queen of Saba sent a gift to Prophet Sulaiman through a messenger, intending to test his prophetic attitude or establish peaceful establishing prophet Solomon accepted the messenger. However, he rejected treasure-based diplomacy and emphasized the superiority of da'wah tawhid. The meaning of da'wah that emerges from this verse is openness to diplomacy while remaining firm in the principles of faith. This shows that the da'wah strategy must be communicative and wise but not compromising in terms of faith (Allolangi, 2014).

An-Naml: 39

The verse *قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ* ("Said Ifrit from among the jinn...") contains an existential presumption because it implies that a being named Ifrit from among the jinn did exist and was involved in the event. His existence was not questioned, and he played an active role in offering help to Prophet Solomon. Ibn Kathir's commentary states that Ifrit was a powerful jinn with extraordinary abilities, including offering to move Balqis' throne before Sulaiman stood up. This verse shows that the Prophet Sulaiman managed his army, which consisted of various creatures created by Allah. In the context of da'wah, this verse implies that any power and potential that exists on earth can be used to support the purpose of da'wah as long as it is under the control of revelation and prophetic morals (Zaenudin et al., 2024).

An-Naml: 40

The verse *قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ* ("Said one who knows the Book...") also contains existential presumption because it directly introduces the figure of the expert as part of reality without debating his existence. He is present as a figure who has an important role in moving the throne of the Queen of Saba. Tafsir Ibn Kathir explains that the person is referred to by some mufasir as Asif bin Barkhiya, the secretary of the Prophet Solomon, whom Allah gave a gift because of his deep knowledge of the book. He could move the throne in the blink of an eye before Sulaiman blinked. The da'wah strategy that can be taken from this verse is that knowledge and closeness to Allah are the main forces in

helping the da'wah struggle. The success of da'wah does not always rest on physical strength but also on spiritual height and intelligence sourced from revelation (Zaenudin et al., 2024).

2. Factive Presumption

No verse	Verse	Translation	Type
22	فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ	I know something that you do not know.	Factive
25	وَرَزَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَالَهُمْ	Satan makes them see the beauty of their deeds.	Factive
26	اللَّهُ لَا إِلَهَ إِلَّا هُوَ	Allah, there is no God but Him.	Factive
30	إِنَّهُ مِنْ سُلَيْمَانَ	Indeed, the letter was from Solomon.	Factive

An-Naml: 22

The verse فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ ("I know something that you do not know") contains an active presumption because the verb "know" pragmatically indicates that the information conveyed has occurred and is true, even though it has not been verified by the listener (in this case the Prophet Solomon). This expression also emphasizes that the speaker (Hud-hud) has accessed a fact unknown by the other party. Tafsir Al-Maraghi explained that Hud-hud was absent not because of negligence but because he carried out a task that brought important information about the country of Saba' and Queen Balqis. Hud-hud's emphasis on new information that the Prophet Sulaiman did not yet know showed his persistence in carrying out his responsibilities. In terms of da'wah, this verse teaches that in conveying the truth, firmness and strong argumentation can be an important strategy, even for those who are in a weak or lower position, as long as it is delivered with evidence and correct data (Allolangi, 2014).

An-Naml: 25

The clause وَرَزَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَالَهُمْ ("Satan made them see the beauty of their deeds") is an active presupposition because it implies that the wrongdoing has indeed occurred and that Satan has indeed influenced the way they view it. This clause does not convey possibility or conjecture but emphasizes an ongoing spiritual reality. According to Tafsir Al-Maraghi, Satan succeeded in deceiving the Sabaeans by embellishing their shirk so that they considered it good. As a result, they did not get the proper guidance. The behavior of worshiping the sun is considered not only a rational error but also a spiritual error wrapped in deception. The da'wah strategy taken from this verse is the importance of

dismantling the illusion of false goodness formed by external influences such as culture, ideology, or propaganda. Da'wah must be able to return people's views to the true essence of goodness based on tawhid and Allah's guidance (Zaenudin et al., 2024).

An-Naml: 26

The verse *اللَّهُ لَا إِلَهَ إِلَّا هُوَ* ("Allah, there is no God but Him") contains an active presumption because this statement is not conveyed as an opinion but as an absolute fact that must be accepted in the context of prophethood and faith. This is a form of affirmation of the truth of monotheism that leaves no room for debate. Tafsir Al-Maraghi asserts that this statement is the essence of the prophet's call and that the ultimate theological declaration distinguishes between truth and falsehood. In the context of the letter from Prophet Solomon, this statement is the opening and center of the da'wah message. In terms of da'wah strategy, this verse shows that conveying the core of aqidah clearly and firmly is the primary step in building a solid da'wah. Not all da'wah messages must be softened - in matters of faith, firmness is a form of grace because it saves from misguidance (El Syam, 2017).

An-Naml: 30

The clause *إِنَّهُ مِنْ سُلَيْمَانَ* ("Verily the letter is from Solomon") contains an active presumption because it states the origin of the letter as something that is not in doubt. This clause affirms that the letter is from the Prophet Solomon and contains prophetic authority. In Tafsir Al-Maraghi, this verse is explained as part of the content of the letter read by the Queen of Saba' to her princes, which indicates that Sulaiman was not only a king but also a messenger of God who carried a message. The explicit mention of his name indicates that the letter has both spiritual and political weight. The da'wah meaning of this verse is the importance of transparency and identity in da'wah communication. The Prophet Solomon did not hide his identity or intentions but conveyed the message of da'wah clearly and directly and prioritized credibility as a messenger of Allah (El Syam, 2017).

3. Lexical Presumption

No verse	Verse	Translation	Type
27	سَنَنْظُرُ أَصَدَقْتَ	We'll see if you're right	Lexical
28	اذهَبْ بِكِتَابِي هَذَا	Go with this letter.	Lexical
31	أَلَا تَعْلَمُونَ عَلَيَّ	Do not be arrogant toward me.	Lexical
33	نَحْنُ أَوْلُو قُوَّةٍ	We are the ones who have the power.	Lexical

43	كَأَنَّهُ هُوَ	As if this is my throne.	Lexical
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An-Naml: 27

The verse *سَنَنْظُرُ أَصَدَقْتَ* ("We will see if you are true") contains a lexical presumption because the verb "see" pragmatically implies that something will be judged based on existing data. This sentence also raises the presumption that truth or lies are two categories that are known beforehand. Tafsir Ath-Thabari explains that Prophet Sulaiman responded to Hud-hud's report with caution and did not immediately believe or reject it. He would test the validity of the information. This shows prophetic morals in being fair and critical of information. In terms of da'wah, this verse contains clarification and verification strategies, that in conveying the truth or receiving da'wah information, one must be proportional, not hasty to judge, and still use common sense (Zaenudin et al., 2024).

An-Naml: 28

The verse *اذهُبْ بِكِتَابِي هَذَا* ("Go with (this) letter of mine") contains a lexical presumption because the use of the word "go" assumes that there is a destination, a sender, and a receiver. The letter is prepared in this context, and the diplomatic mission begins. Tafsir Ath-Thabari explains that Prophet Solomon ordered Hud-hud to return to the land of Saba' as a messenger carrying a letter. This shows Hud-hud's important role as a medium of da'wah. The da'wah strategy seen in this verse is the use of formal communication that is structured, polite, and direct. Da'wah does not always have to be through oral dialog; written messages can also effectively convey the call to truth (El Syam, 2017).

An-Naml: 31

The verse *أَلَّا تَعْلَمُوا عَلَيَّ* ("Do not act arrogantly towards me") includes a lexical presumption because the word "act arrogantly" implies the possibility of an arrogant attitude from the interlocutor, in this case, Queen Saba' and her people. This phrase indicates that arrogance has been considered a potential response. In Tafsir Ath-Thabari, Prophet Sulaiman reminds them not to be proud of the call that came from a prophet and not to reject the invitation to Islam. He places this call before the threat, indicating a tiered da'wah approach. The da'wah strategy in this verse is to give early warning and anticipate resistance while still giving them space to respond openly to the invitation to monotheism (Zaenudin et al., 2024).

An-Naml: 33

The verse *نَحْنُ أَوْلُو قُوَّةٍ* ("We are the ones with strength") implies a lexical presumption as this statement implicitly states the existence of military strength and readiness for action. In Tafsir Ath-Thabari, Queen Saba's princes replied that they were ready to fight and had strength and courage but still left the final decision to the Queen. This sentence describes physical strength and implies pride in status and political position. Regarding da'wah, this verse shows the importance of a soft approach in dealing

with those who feel they have power. A relevant da'wah strategy is understanding the audience's psychology and respecting their power while carrying a higher spiritual message (El Syam, 2017).

An-Naml: 43

The verse *كَأَنَّهُ هُوَ* ("As if this were my throne") contains a lexical presumption because it indicates that Balqis recognized her throne and, therefore, had a mental reference to it before it was changed. Tafsir Ath-Thabari explains that Balqis felt that the throne presented was very similar to hers. However, she was not immediately sure because Prophet Sulaiman had changed her shape as a test of intelligence and sensitivity. Regarding da'wah, the strategy used by Prophet Sulaiman is to convey messages symbolically through surprise and proof of God's power, not by force. This is a subtle da'wah approach, full of wisdom, and touches a person's rational consciousness (El Syam, 2017).

4. Structural Presuppositions

No verse	Verse	Translation	Type
20	مَا لِي لَا أَرَى الْهُدُودَ	Why didn't I see Hud-hud?	Structural
41	نَكْرُوا لَهَا عَرْشَهَا	Change his throne for him.	Structural
42	أَهَكَذَا عَرْشُكَ	Is this what your throne looks like?	Structural
44	ادْخُلِي الصَّرْحَ	Come into this palace	Structural

An-Naml: 20

The verse *مَا لِي لَا أَرَى الْهُدُودَ* ("Why do I not see Hud-hud?") contains a structural presumption because the interrogative tense implicitly implies that Hud-hud is usually seen and his presence is familiar. When he was not seen, Prophet Sulaiman wondered, indicating an expectation of his presence. In Tafsir Al-Qurṭubī, it is explained that Sulaiman checked the ranks of his birds and was surprised at the absence of Hud-hud, who was known to have an important role as a field observer. He even said he would punish him if he did not give an apparent reason. The da'wah meaning of this verse emphasizes the importance of discipline and responsibility in the leadership structure. It shows that a da'wah leader must pay attention to details and dare to take action if there is a violation while still opening up space for clarification. (El Syam, 2017)

An-Naml: 41

The verse *نَكْرُوا لَهَا عَرْشَهَا* ("Change for her throne") contains a structural presumption because the command assumes that Balqis had a throne that would be recognized, so the process of changing it was done to test her memory and sharpness of observation. In Tafsir Al-Qurṭubī, it is mentioned that Prophet Solomon ordered his servants to disguise the throne's shape so that Balqis would be tested: whether she could recognize it or not. This is a form of intellectual and psychological testing before openly accepting da'wah. The

da'wah strategy reflected in this verse is a symbolic and intellectual approach that touches a person's mind and inner recognition before delivering an explicit call to faith. Da'wah, like this, is more arousing awareness than just a direct command (Zaenudin et al., 2024).

An-Naml: 42

The verse *أَهَكَذَا عَرْشُكَ* ("Is this what your throne looks like?") is a structural presupposition because the form of the question presupposes that Balqis has prior knowledge of the object mentioned (i.e., her throne) and that she can make a comparison. Tafsir Al-Qurtubī states that this was part of Prophet Solomon's plan to test Balqis' intelligence and honesty. He did not immediately claim that the throne was his, giving Balqis room to judge for herself. Regarding da'wah, this is an effective dialogical strategy to recognize truth through reflective questions (El Sham, 2017). Rather than insisting, Prophet Solomon let Balqis' logic and small-hearted confession speak first.

An-Naml: 44

The verse *ادْخُلِي الصَّرْحَ* ("Enter this palace") contains a structural presumption because the structure of this command implies the existence of a place and the expectation that Balqis will experience something upon entering. Tafsir Al-Qurtubī explains that when Balqis entered, she mistook the glass floor for water and removed the cloth covering her feet. This shows that the palace was not just an ordinary place but was built to give a particular impression as part of Sulaiman's approach to the Balqis. The da'wah strategy in this verse relies on experiential learning to foster awe and awareness of Allah's power. This reflects that da'wah is not only in words but can also demonstrate beauty, technology, and wisdom in real form (El Syam, 2017).

5. Non-active Presumption

No verse	Verse	Translation	Type
24	وَجَدْتُهُمْ لِلشَّمْسِ وَقَوْمَهَا يَسْجُدُونَ	I found him and his people worshipping the sun.	Non-Active
35	فَأَرْسِلْ إِلَيْهِمْ بِهَدِيَّةٍ	I will send gifts to them.	Non-Active

An-Naml: 24

The verse *وَجَدْتُهُمْ وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ* ("I found him and his people worshipping the sun") contains a non-active presumption because Hud-hud's claim is a report based on his observation, but has not been verified directly by Prophet Sulaiman. Pragmatically, this implies that the act of worshipping the sun is an activity that Hud-hud saw, but its validity still awaits proof. In Tafsir Al-Jalalain, it is explained that Hud-hud reported that the Queen of Saba and her people were in the worship of the sun as their worship instead of Allah. However, birds only conveyed this information, not through other witnesses or direct verification. The meaning of this verse lies in the importance of delivering da'wah information gradually and with caution when assessing people's beliefs or behavior. It also

emphasizes that da'wah often starts from field reports, which must be verified before further action is taken (Zaenudin et al., 2024).

An-Naml: 35

The verse فَأَرْسِلْ إِلَيْهِمْ بِهَدِيَّةٍ ("I will send gifts to them") contains a non-active presumption because it expresses the Queen of Saba's intention or plan that has not happened at the time of utterance. It is a form of future intention that may change depending on the interlocutor's response. Tafsir Al-Jalalain explains that the Queen of Saba planned to send gifts to the Prophet Solomon to test or assess his reaction - whether he was truly a prophet or just a worldly king who could be melted with material. This is part of a political and diplomatic strategy that has yet to be proven. From the point of view of da'wah, this verse shows that people who have not accepted da'wah can judge religious invitations as worldly ambitions. So, the da'wah strategy used by Prophet Solomon afterward was to refuse bribes and emphasize the noble purpose of da'wah, not material gain. This emphasizes the importance of maintaining sincerity in da'wah and distinguishing between the prophetic mission and personal interests (El Syam, 2017).

6. Counterfactual Presumption

No verse	Verse	Translation	Type
21	لَأَعَذِّبَنَّهُ	Indeed, I will punish him	Counterfactual
38	أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا	Who can carry his throne	Counterfactual

An-Naml: 21

The verse لَأَعَذِّبَنَّهُ ("Indeed I will punish him") contains a counterfactual presumption because it pragmatically implies a hypothetical condition: Prophet Solomon expressed the intention to punish Hud-hud if he did not have a clear excuse for his absence. This statement does not state that Hud-hud must be guilty but presupposes that he might be guilty and deserve punishment. In Tafsir As-Suyūṭī, it is mentioned that Prophet Solomon threatened to punish Hud-hud severely if it turned out that his absence was unjustified. However, this threat was conditional, not absolute. This shows that there is room for clarification and justice in his leadership process. Regarding da'wah, this verse contains a strategy of fostering discipline through a firm approach but still opens space for forgiveness and verification. This is important in forming a responsible da'wah community and not arbitrarily making decisions (El Syam, 2017).

An-Naml: 38

The verse أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا ("Which of you can carry her throne?") falls under counterfactual presumption because the question implies a scenario that has not yet happened but is considered possible: that the Queen of Saba's throne could be brought to Prophet Solomon before he arrived. This is a form of presupposition of an extraordinary act, which opens up the potential power of beings beyond ordinary human reason. Tafsir As-Suyūṭī explains that the Prophet Solomon tested his troops from among the jinn and

humans, who could show such extraordinary power. This is not just a matter of miracles but also a matter of spiritual readiness and technical ability. The meaning of da'wah from this verse is that in the face of challenges and symbols of worldly power (such as thrones), Islamic da'wah can show spiritual and scientific superiority to foster a sense of awe and submission to Allah's power. This da'wah strategy touches the psychological aspects of the audience through real demonstrations of greatness and miracles that come from His permission (El Syam, 2017).

CONCLUSION

This study reveals that presupposition plays an important role in shaping effective implicit communication in the Qur'an, especially in the story of Prophet Solomon and Queen Saba (Surah An-Naml: 20-44). Using a qualitative approach and content analysis method, this study successfully identified six types of presupposition based on George Yule's classification, namely existential (26.09%), lexical (21.74%), active (17.39%), structural (17.39%), non-active (8.70%), and counterfactual (8.70%).

The presuppositions in these verses function as linguistic means and as a da'wah strategy that subtle but powerfully conveys the values of tawhid, prophetic leadership, communication ethics, and an invitation to the truth. The da'wah message is conveyed implicitly through active verbs, interrogative structures, lexical expressions, and other rhetorical forms, framing deep ideological meanings and opening up space for readers to reflect.

The results of this study confirm that the Qur'an not only conveys messages explicitly but is also full of implied meanings that can be analyzed through a pragmatic approach. Thus, the study of presupposition is a relevant and productive entry point in interpreting Qur'anic verses more contextually and communicatively. This study is expected to enrich the literature on linguistic interpretation and encourage the development of pragmatic analysis methods in Islamic studies and religious discourse in general.

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