



Educational Values in Classical Arabic Fables: A Conversational Implicature Analysis of ChatGPT's Translation Output

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Abstract

This study aims to examine the educational values in the classical Arabic fable *al-Asad wa al-Fa'r* through an analysis of conversational implicature and an evaluation of the translation quality produced by ChatGPT. Using a descriptive qualitative approach supported by the pragmatic frameworks of Grice, Leech, and Sperber & Wilson's relevance theory, the research analyzes four utterance data that reflect both the violation and the observance of conversational maxims. The findings show that the fable contains four main educational values empathy, responsibility, humility, and equality conveyed through both verbal and nonverbal implicature strategies. The results also indicate that ChatGPT's translation is able to capture literal meaning but does not fully represent the implicit moral values. This highlights the need for critical use of AI technology in learning Arabic literature. Theoretically, this research contributes to the integration of pragmatic studies and character education, while practically it offers an alternative model of learning based on classical Arabic fables that emphasizes the strengthening of moral values.

Keywords: Classical Arabic Fable; Conversational Implicature; Character Education; Pragmatics; ChatGPT Translation

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INTRODUCTION | مقدمة

Language serves as the primary medium for transmitting the cultural and moral values of a society, including within Arabic language education, which positions literary texts as a vehicle for character internalization (Lickona, 1991). Classical Arabic literature especially the fable genre has long been used to convey ethical teachings through animal characters that behave like humans, enabling readers to grasp moral messages in a simple yet profound manner (Faizin & Helandri, 2023). One of the most popular fables widely used in elementary education across the Arab world is *al-Asad wa al-Fa'r*, which contains values of empathy, humility, and respect for others (Nugraha et al., 2025).

As didactic texts, fables have historically been employed to transmit moral values through symbolic narrative structures (Al-Khatib, 2020; Tarman, 2020). Numerous studies indicate that moral messages in fables operate through implied meanings, including conversational implicatures that reinforce their didactic effect (Blome-Tillmann, 2021; Feng, 2019). In the context of classical Arabic literature, the symbolic role of animals as representations of moral traits is also highlighted by Hussein (2021), who shows that Arabic fables consistently contain

ethical and social messages.

Various studies demonstrate that fables make a significant contribution to moral development because they present conflicts and their resolutions through narrative structures that are easily understood by readers (Saleh, 2023). In Arabic literature, contemporary research affirms that short stories and fables serve as effective media for instilling humanistic values, especially when their characters exhibit positive behavior and moral transformation (Al-zubeiry, 2020). However, most of these studies still emphasize structural or thematic aspects without explaining how these values are constructed through implicit linguistic strategies such as conversational implicature (Rabab'ah et al., 2024).

Pragmatic studies reveal that moral messages in fables are often conveyed through the violation of conversational maxims, the use of implicatures, and indirect speech acts that prompt readers to infer meaning (Grice, 1975; Leech, 2016). Several recent studies confirm that implicature plays a crucial role in interpreting literary texts and helps readers understand ethical messages that are not explicitly stated (Elmahady Musa et al., 2022). Nevertheless, there remains a scarcity of research that explicitly links the analysis of implicature in classical Arabic fables with educational values, particularly within the analysis of a specific fable such as *al-Asad wa al-Fa'r*.

Meanwhile, advancements in artificial intelligence technologies such as ChatGPT increasingly influence how learners access, comprehend, and translate Arabic literary texts. Several studies show that although ChatGPT is capable of producing syntactically accurate translations, it often fails to capture implicit meanings, including implicatures and moral values embedded in literary works (Widowati et al., 2025).

Recent studies on literary translation reveal that Neural Machine Translation models still struggle to translate texts rich in implicature due to their limitations in understanding pragmatic context and cultural values (Freitag et al., 2022; Toral, 2020). Moreover, the stylistic and moral nuances of classical literary texts often shift in automatic translation (Vanmassenhove, 2021; Koehn, 2020). Similar findings are presented by Siregar and Zawawi (2025), who show that AI tends to produce literal translations that overlook the satirical, symbolic, or educational dimensions of Arabic texts.

These limitations underscore the need for studies that integrate pragmatic analysis of fables with an evaluation of AI translation quality, in order to determine the extent to which such tools can preserve the pedagogical values present in literary texts (Cheikh & Rabab'ah, 2025). Theoretical frameworks such as Relevance Theory emphasize that understanding implicit meaning requires context, inference, and critical judgment elements that AI language models do not yet fully master (Sperber & Wilson, 1986). Therefore, an in-depth analysis of a single classical fable can provide clearer insight into the relationship between implicature, moral messages, and AI translation quality.

In response to these issues, this study aims to fill the existing gap in pragmatic and value-education research by analyzing conversational implicature in the fable *al-Asad wa al-Fa'r* and identifying the educational values embedded within it. Additionally, the study evaluates the extent to which ChatGPT is able to preserve these moral dimensions in its Indonesian translation. Thus, this research is expected to offer theoretical contributions to the pragmatic study of Arabic literature as well as practical contributions to the development of value-based Arabic language instruction.

METHOD

منهج

This study employed a descriptive qualitative approach to investigate conversational implicatures and the educational values embedded in the classical Arabic fable *al-Asad wa al-Fa'r*. In addition, the study examined ChatGPT's ability to preserve these implicit meanings in its Indonesian translation. A qualitative design was adopted because it facilitates an in-depth interpretation of utterance meaning, pragmatic context, and moral messages within literary discourse (Creswell & Poth, 2018).

The primary data source was the classical Arabic fable الأسد والفأر (*al-Asad wa al-Fa'r*) from *al-Qirā'ah ar-Rāsyidah*. The original Arabic text served as the basis for identifying conversational implicatures, while ChatGPT's Indonesian translation was used as comparative data to evaluate how AI preserves pragmatic meanings and educational values in literary translation (Siregar & Zawawi, 2025; Widowati et al., 2025).

To obtain the comparative translation, the complete Arabic fable was translated using ChatGPT (OpenAI). The prompt entered into ChatGPT was "Translate into Indonesian." No additional instructions regarding translation style, literalness, or pragmatic interpretation were provided. Likewise, no follow-up prompts, regeneration, or post-editing were performed before the translation was analyzed. This procedure was intended to evaluate ChatGPT's default translation performance and to ensure the reproducibility of the translation process.

The units of analysis consisted of four utterances selected through purposive sampling from the dialogues contained in the fable. These utterances were chosen because they represent the most significant conversational implicatures identified throughout the narrative. Collectively, they illustrate both violations and observance of Grice's conversational maxims while reflecting the four major educational values conveyed in the story, namely empathy, responsibility, humility, and equality. The selected utterances also represent the key stages of the narrative's moral development, making them sufficiently representative for addressing the objectives of this study.

Data collection consisted of two procedures. First, the original Arabic text was read intensively to identify dialogue containing conversational implicatures. Second, the Indonesian translation generated by ChatGPT was documented as comparative data. Each selected utterance was subsequently classified according to Grice's conversational maxims—quantity, quality, relevance, and manner—while taking into account its contextual meaning within the narrative. This procedure follows pragmatic analytical frameworks commonly employed in literary discourse and intercultural communication studies (Rabab'ah et al., 2024; Elmahady Musa et al., 2022).

Data analysis was conducted in three sequential stages. First, each selected utterance was analyzed using Grice's Cooperative Principle (1975), Leech's Politeness Principle (2016), and Sperber and Wilson's Relevance Theory (1986) to identify its conversational implicature. Second, the identified implicatures were interpreted to reveal the educational values embedded in the dialogue based on Lickona's (1991) character education framework and contemporary studies on moral education through fables (Faizin & Helandri, 2023; Nugraha et al., 2025; Saleh, 2023). Third, ChatGPT's Indonesian translation was compared with the original Arabic utterances using a meaning-based comparison technique to evaluate the extent to which implicit meanings, pragmatic functions, and educational values were preserved in the translated text. The comparison focused on semantic equivalence, pragmatic interpretation, and preservation of moral values in accordance with recent evaluative approaches to AI-assisted literary translation (Cheikh & Rabab'ah, 2025; Siregar & Zawawi, 2025).

The credibility of the findings was enhanced through theoretical triangulation by interpreting the data using multiple complementary frameworks, namely Grice's Cooperative

Principle, Leech's Politeness Principle, and Sperber and Wilson's Relevance Theory. The interpretation of educational values was further supported by Lickona's character education framework to ensure consistency across the analytical process (Denzin, 2012). The findings are presented descriptively through analytical tables and narrative explanations illustrating the relationship among conversational implicatures, educational values, and the quality of ChatGPT's translation.

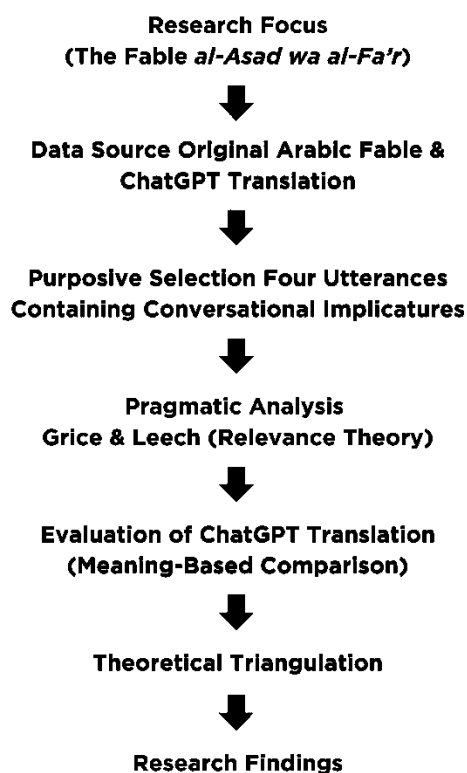


Figure 1. Research Flowchart

RESULT | نتائج

Based on the analysis of the fable *al-Asad wa al-Fa'r*, several key utterances were identified that contain conversational implicatures and represent the educational values implicitly conveyed through the interaction between the lion and the mouse. The analysis was carried out by examining both the literal and implicit meanings of each utterance and comparing them with ChatGPT's translation to determine the extent to which the AI system is able to preserve the moral dimension and educational messages of the original text. These findings are presented in the following table as the basis for further discussion.

Table 1. Synthesis of Study Findings

No.	Full Arabic Quotation	Implicature (Grice)	Educational Value	ChatGPT Translation (Indonesian)
1	فَبَكَى الْفَأْرُ وَتَضَرَّعَ حَتَّى رَقَّ لَهُ قَلْبُ الْأَسَدِ وَخَلَّى عَنْهُ.	Violation of the maxim of quantity: the mouse does not provide sufficient verbal explanation, but uses emotional expression as a persuasive strategy. Implicature: "Give me a chance; I do not intend to harm you."	Empathy, compassion, self-control.	Maka menangislah tikus itu dan memohon-mohon hingga hati singa merasa iba kepadanya, lalu ia melepaskannya.

2	فَقَالَ لَهُ: لَا تَخَفْ فَإِنَّا أَخْلَصُكَ.	Violation of the maxim of quality, as the mouse promises something seemingly beyond its capability. Implicature: <i>"Loyalty and goodwill can overcome physical limitations."</i>	Responsibility, moral courage.	"Lalu ia berkata kepadanya: Jangan takut, aku akan membebaskanmu."
3	ثُمَّ قَالَ لَهُ: مَا كُنْتُ أَخْسِبُ أَنْ خَيَوَانًا ضَعِيفًا مِثْلَكَ يَقْدِرُ عَلَى مَا لَا أَقْدِرُ عَلَيْهِ أَنَا.	Violation of the maxim of relevance, as the lion gives a moral evaluation instead of addressing the immediate situation. Implicature: <i>"Weakness does not mean inability; I have learned to be humble."</i>	Humility, appreciating others' strengths.	"Kemudian ia berkata kepadanya: Aku tidak pernah menyangka bahwa seekor hewan lemah sepertimu mampu melakukan sesuatu yang aku sendiri tidak mampu melakukannya."
4	فَأَجَابَهُ الْفَأْرُ: لَا تَحْتَقِرْ مَنْ دُونِكَ، فِلِكُلِّ شَيْءٍ مَرِيَّةٌ.	No maxim violation; fulfills the maxims of quality and relevance. Direct implicature: <i>"Every creature has its own strengths; do not underestimate others."</i>	Equality, anti-discrimination, respect for the dignity of all beings.	"Maka tikus itu menjawabnya: Jangan meremehkan siapa pun yang berada di bawahmu, karena setiap makhluk memiliki kelebihanannya masing-masing."

The data in the table above show that the utterances in the fable *al-Asad wa al-Fa'r* employ implicature as an effective didactic device. In the first utterance, the mouse's lamentation demonstrates that the moral values of empathy and compassion are conveyed not through rational argumentation but through an emotional strategy that violates the maxim of quantity. This requires readers to infer the character's sincerity, which in turn activates a moral response (Nugraha et al., 2025).

In the second utterance, the mouse's promise to free the lion presents a pragmatic irony. Literally, the promise appears impossible, and thus the violation of the maxim of quality emphasizes moral courage, loyalty, and responsibility as the core moral message. The third utterance illustrates the lion's moral reflection, which is irrelevant to the immediate situational context. This violation of the maxim of relevance serves as a moral turning point. The meaning conveyed is an acknowledgment of the strengths of a small creature a powerful moral message about humility (Faizin & Helandri, 2023). The fourth utterance concludes the moral structure of the story with explicit advice that fulfills the maxims of quality and relevance. The character education message becomes clear and direct, eliminating the need for complex inference.

ChatGPT's translation is able to preserve the literal structure of the story but does not fully capture the emotional intensity or pragmatic irony embedded in the source language, resulting in some moral implicatures being only partially conveyed. These findings align with studies showing that AI tends to soften or flatten pragmatic nuances in literary texts (Widowati et al., 2025; Siregar & Zawawi, 2025).

DISCUSSION | مناقشة

The findings of this study demonstrate that conversational implicatures in the fable *al-Asad wa al-Fa'r* play a central role in constructing educational values through the symbolic interaction between the lion and the mouse. The patterns of maxim violation and maxim observance generate moral messages related to empathy, responsibility, humility, and equality, which represent core virtues of didactic literature (Al-Khatib, 2020; Feng, 2019). These findings further confirm that moral values in classical Arabic fables are predominantly communicated implicitly, requiring readers to engage in pragmatic inference, as explained by Relevance Theory (Sperber

& Wilson, 1986; Carston, 2019). The following discussion first examines how each conversational implicature contributes to the construction of educational values before synthesizing the implications of AI-assisted translation.

Emotional Expression as a Pragmatic Strategy: Implicature of Empathy and the Value of Compassion

The first data point presents the quotation *فَبَكَى الْفَأْرَ وَتَضَرَّعَ حَتَّى رَقَّ لَهُ قَلْبُ الْأَسَدِ وَخَلَّى عَنْهُ*, which ChatGPT translates as: "Maka menangislah tikus itu dan memohon-mohon hingga hati singa merasa iba kepadanya, lalu ia melepaskannya." Pragmatically, this utterance contains a violation of the maxim of quantity, as the mouse does not provide adequate verbal arguments to save itself; instead, it uses crying and emotional expressions as a form of nonverbal communication. According to Grice (1975), such a violation does not necessarily indicate communicative failure; rather, it can serve as a means of generating a strong implicature: the mouse implicitly conveys the message "do not hurt me, I do not threaten you," without stating it literally. This communicative strategy effectively influences the listener's affective reasoning, as described by Leech (2016) through the politeness principle, which emphasizes the expressive function of utterances.

In moral education studies, the mouse's expression can be interpreted as a form of moral appeal, namely a plea based on self-awareness of weakness, which evokes empathy in the lion. Lickona (1991) associates empathy with one of the core universal character traits shaped through affective experiences. Research by Faizin and Helandri (2023) also demonstrates that emotional narratives in Islamic stories enhance moral sensitivity in early childhood. This aligns with Nugraha et al. (2025), who assert that characters in fables often engage in symbolic actions that activate the reader's moral response.

This analysis also resonates with Rabab'ah et al. (2024), who argue that nonverbal or emotional implicature frequently appears in Arabic discourse and influences readers' pragmatic interpretation. In certain contexts, expressions such as crying are viewed as persuasive cues, especially when performed by someone in an inferior position. Thus, in this narrative, the mouse's crying is not merely a dramatic gesture but an effective pragmatic communication strategy that leads to the lion's change of attitude.

From an educational-value perspective, this scene teaches empathy, compassion, and emotional self-restraint. The lion is initially portrayed as impulsive and angry, yet he changes upon witnessing the mouse's emotional expression. This phenomenon closely relates to moral emotion theory developed by Eisenberg et al. (2015), which posits that empathy can reduce aggression and promote prosocial action. This demonstrates that the moral dimensions of the fable are not only narrative but also psychological.

The value of empathy in the mouse's action reflects the didactic function of fables as a medium for developing moral sensitivity (Tarman, 2020; Al-Khatib, 2020). The mouse's emotional response also aligns with the concept of embodied morality, which suggests that moral behavior develops through concrete emotional experiences (Narvaez, 2016). This indicates that classical Arabic fables facilitate the development of moral empathy as emphasized in Feng's (2019) research.

Overall, the first data point demonstrates that emotional implicature in classical Arabic fables is not merely a narrative device but a foundation for character education. The story of the mouse and the lion illustrates that gentle communication can overcome physical strength and

anger echoing moral lessons found in global fable traditions such as Aesop. Accordingly, this fable makes an important contribution to strengthening the value of empathy in character-based Arabic language learning.

1. Moral Commitment Beyond Limitations: Implicature of Responsibility and Moral Courage

The second data point focuses on the mouse's utterance to the lion: فَقَالَ لَهُ: لَا تَخَفْ فَأَنَا أَخْلَصُكَ, translated by ChatGPT as: "Lalu ia berkata kepadanya: Jangan takut, aku akan membebaskanmu." Pragmatically, this statement involves a violation of the maxim of quality, as the mouse makes a promise that appears disproportionate to its physical capacity. In Grice's theory (1975), violations of the maxim of quality in literary contexts are often used to construct conversational implicature namely, the implicit meaning that goodwill and loyalty can overcome physical limitations. The mouse is not making a factual claim about its strength; rather, it is expressing a moral commitment that renders the utterance acceptable despite its literal impossibility.

Leech (2016), through the Politeness Principle, explains that offering help even when seemingly unrealistic can maximize the generosity maxim, demonstrating an action that benefits the other party. The mouse uses this strategy to reassure the lion and demonstrate loyalty. From a pragmatic perspective, this creates affective reassurance, reducing the lion's anxiety.

From the perspective of value education, the mouse's utterance contains a profound message about responsibility, moral courage, and loyalty. This action shows that courage is not solely about physical ability; it is the moral determination to help others in critical moments. Kidder's (2005) theory of moral courage states that moral courage involves taking risks for the sake of upholding valued principles, even when the actor is weak or part of a minority. The mouse's action reflects this principle. The mouse's promise to help the lion also represents a form of moral responsibility typical in fable structures (Al-Jubouri & Kadhim, 2022). From a character-education perspective, this commitment reflects the dimension of performance character, which emphasizes consistency in moral action (Berkowitz & Bier, 2005; Nucci & Narvaez, 2014).

Saleh (2023) found that fables are effective in developing moral competence through characters who demonstrate prosocial commitment, a willingness to help despite facing challenges. Although the mouse is a minor figure, the narrative shows that moral strength can compensate for physical weakness. This is reinforced by Nugraha et al. (2025), who found that the values of responsibility and courage in fables are highly relevant to character formation in children.

From a linguistic standpoint, Cheikh and Rabab'ah (2025) emphasize that implicature often emerges in the form of hyperbolic promises in Arabic texts, and readers must understand the cultural context to interpret these meanings accurately. The mouse is not attempting to deceive; rather, it expresses a symbolic moral commitment. Rabab'ah et al. (2024) also found that Arab learners tend to interpret such expressions as solidarity-oriented implicature, not as deception.

The educational values emerging from this data are highly significant. The mouse's utterance teaches that moral integrity does not always arise from strength, but from the determination to keep one's promises and help others. This aligns with modern character education, which places responsibility and moral courage at the center of twenty-first-century competencies (Widiantie, 2025; Subroto et al., 2025). The fable illustrates that moral statements even from small and weak characters can serve as powerful tools for moral education.

Thus, the second data point reveals that maxim violations in the fable serve not only a narrative function but also a deeply pedagogical one. The mouse demonstrates that moral commitment can transcend status differences a message highly relevant in contemporary contexts that demand solidarity across power and social hierarchies.

2. Humility and the Recognition of Value in the Quotation “ مَا كُنْتُ أَحْسِبُ أَنَّ حَيَوَانًا ضَعِيفًا مِثْلَكَ يَقْدِرُ عَلَى مَا لَا أَقْدِرُ عَلَيْهِ أَنَا ”

The third data point focuses on the lion's utterance after being rescued by the mouse: ثُمَّ قَالَ لَهُ: مَا كُنْتُ أَحْسِبُ أَنَّ حَيَوَانًا ضَعِيفًا مِثْلَكَ يَقْدِرُ عَلَى مَا لَا أَقْدِرُ عَلَيْهِ أَنَا. ChatGPT renders this as: “Aku tidak pernah menyangka bahwa seekor hewan lemah sepertimu mampu melakukan sesuatu yang aku sendiri tidak mampu melakukannya.” Pragmatically, this utterance involves a violation of the maxim of relevance because, instead of addressing the rescue event directly, the lion offers a moral evaluation of the situation. Grice (1975) refers to this strategic use of a violated maxim as flouting, which generates an implicature: the lion is not merely surprised but is also learning a moral lesson from the mouse's actions. The utterance carries the implicit message: “Weakness does not determine value; every creature possesses unique abilities.”

From the perspective of Leech's (2016) Politeness Principle, the lion's utterance maximizes the modesty maxim, lowering himself by acknowledging the superiority of another. This is significant because strong characters like lions are often portrayed as arrogant; however, in fables, humility becomes the moral turning point. The statement represents a form of moral recalibration, where a powerful character reassesses hierarchical assumptions based on lived experience rather than preconceived judgment.

In terms of educational values, this part of the narrative teaches humility, appreciation of diverse abilities, and an anti-stereotype stance. Lickona (1991) emphasizes that good character emerges when individuals can admit their evaluative mistakes and learn from experience. The lion's reaction reflects this process. In modern educational contexts, humility is essential for building healthy social relationships, reducing bias, and enhancing collaboration (Subroto et al., 2025).

Nugraha et al. (2025) found that characters in classical Arabic fables are often used to teach that superiority is not determined by size or strength but by one's social role at the right moment. The lion's change of attitude aligns with their findings, confirming that fables effectively stimulate deep moral reflection through character transformation. The lion's expression of astonishment demonstrates a moral awareness shift consistent with the didactic tradition of Arabic literature, wherein powerful characters learn from weaker ones (Al-Douri, 2022). This evaluative implicature reinforces the view that implied meaning is an effective strategy for instilling the value of humility (Blome-Tillmann, 2021; Birner, 2013).

From an intercultural pragmatic standpoint, Cheikh and Rabab'ah (2025) found that moral-evaluative implicatures in Arabic texts are often misunderstood by learners, who tend to interpret utterances literally. This suggests that the lion's statement is better understood when readers apply pragmatic inference and cultural knowledge namely, that Arabic fables often embed moral messages through indirect evaluative commentary.

In moral psychology literature, the lion's response represents moral awakening, a realization that one's initial judgment of another was mistaken. Tummons (2021) shows that narratives portraying moral transformation have a strong impact on students' character

development because learners can concretely observe a character's introspective process within the storyline.

Furthermore, virtue ethics (MacIntyre, 2007) places humility as a moral virtue acquired through lived experience rather than explicit instruction. The fable illustrates this vividly. The lion learns that strengths are not always visible and that physical power does not guarantee moral superiority. Readers are encouraged to understand that each individual has a unique role that may become crucial in different circumstances.

Overall, the third data point demonstrates that classical Arabic fables employ evaluative implicature to convey complex moral values, particularly that humility is a virtue that emerges from experience and reflection. The lion's utterance serves as a pedagogical bridge, affirming that moral education often arises from interpersonal encounters rather than direct instruction. Thus, the educational value of this data is highly relevant to modern character education and highlights the interplay between linguistic pragmatics and literary pedagogy.

3. Equality and Anti-Discrimination in the Quotation “لَا تَحْتَقِرْ مَنْ دُونَكَ، فَلِكُلِّ شَيْءٍ مَرِيَّةٌ”

The fourth data point presents the mouse's explicitly moral statement: فَأَجَابَهُ الْفَأْرُ: لَا تَحْتَقِرْ مَنْ دُونَكَ، فَلِكُلِّ شَيْءٍ مَرِيَّةٌ. ChatGPT translates this as: “Maka tikus itu menjawabnya: Jangan meremehkan siapa pun yang berada di bawahmu, karena setiap makhluk memiliki kelebihanannya masing-masing.” Unlike the previous data, this utterance does not violate any maxim; instead, it fully adheres to the maxim of quality and the maxim of relevance (Grice, 1975). In fables, moral messages are typically conveyed implicitly, yet in this instance, the moral lesson is delivered explicitly through direct advice. Pragmatically, this constitutes a generalized conversational implicature, a message whose interpretation does not require extensive contextual support.

Pedagogically, this utterance contains important values related to equality, anti-discrimination, respect for the dignity of all beings, and character education grounded in social empathy. The mouse's statement reflects moral transformation: it does not merely rescue the lion but also teaches an ethical lesson rooted in lived experience. This aligns with character education theory, which emphasizes moral knowing, moral feeling, and moral action (Lickona, 1991). The mouse in the fable completes all three stages: it understands the importance of helping others, feels an empathetic bond, and acts by rescuing the lion. Thus, its advice is authentic and becomes easier for readers to internalize.

The mouse's statement “do not belittle those who are smaller” embodies the value of equality consistent with universal moral teachings in didactic narratives (Saleh, 2023). In moral development theory, this message corresponds to the post-conventional stage of reasoning, in which individuals evaluate actions based on principles of justice (King & Mayhew, 2002). The direct implicature also demonstrates high relevance between literal meaning and pragmatic inference (Carston, 2019; Wilson, 2020). Faizin and Helandri (2023) found that Islamic stories and fables effectively convey values of equality and empathy because the moral paradox where a weaker character instructs a stronger one deepens children's understanding of justice. This aligns with al-Asad wa al-Fa'r, where the weaker character becomes the moral guide.

Linguistically, the mouse's utterance represents a didactic speech act, a form of utterance functioning as moral instruction (Searle, 1979). Such expressions often appear in classical Arabic fables as part of their narrative structure. Nugraha et al. (2025) note that fables typically employ explicit advice at the end of the story to reinforce the moral lesson. From the perspective of virtue ethics (MacIntyre, 2007), the mouse's statement represents the virtues of justice and respect. It

reminds the lion that strength does not determine one's moral worth. This is consistent with contemporary character-education research highlighting issues of anti-bullying, cross-status empathy, and respect for diversity (UNESCO, 2023; Subroto et al., 2025). In Arabic pragmatics, Cheikh and Rabab'ah (2025) demonstrate that moral advice in classical Arabic texts often uses a direct yet widely interpretable structure, allowing readers to infer sociocultural meaning efficiently. The mouse's admonition—*لَا تَحْتَقِرْ مَنْ دُونِكَ*—is an ethical formula commonly found in works of *adab* and *hikmah*.

The findings from this data are significant for contemporary value-based education. Widiyantje (2025) emphasizes that 21st-century competencies require critical moral reasoning, including the ability to understand power dynamics and reject discrimination. The fable teaches that every individual's strengths deserve appreciation regardless of physical limitations or social hierarchy. Interdisciplinarily, the anti-discrimination value in this fable resonates with equity based education, which advocates for social justice and cross-identity understanding in schooling (Banks, 2020). The mouse's statement instills the principle that differences are not grounds for belittlement highly relevant for today's multicultural classrooms.

4. Limitations of AI in Translating Moral Implicatures

While the preceding sections have discussed how conversational implicatures construct educational values within the fable, it is equally important to examine whether these implicit meanings are preserved in AI-assisted translation. Across the four utterances analyzed in this study, ChatGPT generally succeeds in conveying the literal semantic content of the original Arabic text. The storyline, character interactions, and explicit information are transferred accurately into Indonesian, enabling readers to understand the surface meaning of the narrative. However, the analysis reveals that the preservation of conversational implicatures and educational values is less consistent when meaning depends on pragmatic inference, emotional nuance, and contextual interpretation. These findings are consistent with previous studies showing that AI translation systems achieve relatively high lexical and syntactic accuracy while remaining limited in representing conversational implicatures and other forms of implicit meaning in literary discourse (Freitag et al., 2022; Widowati et al., 2025; Siregar & Zawawi, 2025).

The limitations become particularly apparent in utterances whose meanings arise from violations of Grice's conversational maxims. In such cases, ChatGPT tends to prioritize semantic equivalence over pragmatic equivalence, preserving propositional meaning while reducing the illocutionary force and implied moral intention of the original dialogue. Consequently, emotional persuasion, moral commitment, and evaluative reflection are translated as literal statements rather than as communicative acts carrying deeper pedagogical significance. This finding suggests that the challenge of AI-assisted literary translation lies not in transferring linguistic forms, but in reconstructing the pragmatic relationships that generate moral interpretation.

These limitations can also be understood from the perspective of classical Arabic culture. The fable *al-Asad wa al-Fa'r* belongs to the tradition of *adab*, in which ethical instruction is commonly conveyed through indirect discourse, symbolic characterization, and shared cultural knowledge rather than explicit explanation. Within this tradition, readers are expected to infer moral lessons through pragmatic interpretation. Moreover, the interactions between the lion and the mouse reflect the classical concept of *muru'ah*, which encompasses honour, generosity, courage, humility, and moral integrity. For example, the mouse's determination to fulfil its promise despite its physical weakness represents moral courage and honour, whereas the lion's willingness to acknowledge the mouse's superiority demonstrates humility and respect for virtue.

over physical power. These values are communicated implicitly through culturally embedded narrative conventions rather than through explicit moral exposition. Because contemporary AI language models are predominantly trained on modern multilingual corpora, these classical ethical frameworks may not be sufficiently represented, making it difficult for the system to reproduce the deeper cultural and moral meanings encoded in the source text.

From an educational perspective, these findings indicate that ChatGPT can effectively support learners in understanding the literal content of Arabic literary texts and can therefore serve as a useful learning aid in the initial stages of reading comprehension. Nevertheless, interpreting conversational implicatures, culturally embedded ethical concepts, and educational values still requires human mediation through pragmatic analysis, cultural explanation, and classroom discussion. Consequently, AI-assisted translation should be regarded as a complementary instructional resource rather than a substitute for human interpretation, particularly when classical Arabic literary works are employed for character education and value-based language learning.

The overall analysis demonstrates that the educational values embedded in al-Asad wa al-Fa'r are communicated through diverse pragmatic strategies, particularly conversational implicatures generated by both maxim violation and maxim observance. Empathy, responsibility, humility, and equality emerge not only through explicit statements but also through inferential processes requiring readers to actively construct meaning. This finding reinforces the view that classical Arabic fables constitute effective media for character education by integrating narrative, linguistic, and symbolic dimensions (Lickona, 1991; Saleh, 2023).

Collectively, the four utterances reveal a coherent moral progression. Emotional empathy encourages reciprocal responsibility; responsibility leads to humility; and humility culminates in equality and respect for others. This progression illustrates that the educational values within the fable are interconnected rather than isolated, forming a comprehensive framework for moral development.

From a pragmatic perspective, the findings support the integration of conversational implicature analysis into Arabic literature pedagogy because moral understanding extends beyond literal comprehension and depends upon contextual inference (Grice, 1975; Sperber & Wilson, 1986). Didactically, the study suggests that classical Arabic fables can serve as valuable instructional resources for developing students' moral literacy, inferential reasoning, and intercultural pragmatic competence. At the same time, the findings indicate that AI-assisted translation is most effective when accompanied by human interpretation capable of reconstructing the cultural and ethical dimensions of classical Arabic literature. Consequently, al-Asad wa al-Fa'r contributes not only to the study of pragmatics but also to the development of value-based Arabic language education in the context of contemporary AI-supported learning.

CONCLUSSION | خاتمة

This study demonstrates that conversational implicatures in the classical Arabic fable al-Asad wa al-Fa'r function not only as pragmatic phenomena but also as effective vehicles for conveying educational values. Through the analysis of four representative utterances, the study reveals that empathy, responsibility, humility, and equality are communicated through both the violation and the observance of Grice's conversational maxims. These findings indicate that the moral messages embedded in classical Arabic fables are predominantly constructed through

implicit communication, requiring readers to engage in pragmatic inference rather than relying solely on literal interpretation. Accordingly, the study successfully achieves its objectives by identifying the forms of conversational implicature, uncovering the educational values embedded in the fable, and evaluating ChatGPT's ability to preserve those values in Indonesian translation.

The findings further indicate that ChatGPT effectively preserves the literal semantic content of the source text but remains limited in representing conversational implicatures, culturally embedded meanings, and the moral nuances characteristic of classical Arabic literature. This limitation suggests that AI-assisted translation performs more successfully at the lexical and syntactic levels than at the pragmatic and cultural levels, particularly when translating literary texts whose meanings rely heavily on contextual inference and shared cultural knowledge.

Theoretically, this study contributes to the integration of pragmatics, Arabic literary studies, character education, and AI-assisted translation by demonstrating how conversational implicatures function as pedagogical resources in classical Arabic narratives. Practically, the findings suggest that Arabic language teachers should not rely uncritically on ChatGPT-generated translations when teaching classical Arabic literary texts. AI-generated translations should always be accompanied by manual pragmatic checking to verify conversational implicatures, culturally embedded meanings, and educational values that may not be explicitly represented in the translated text. Teachers are therefore encouraged to integrate AI-assisted translation with pragmatic analysis, contextual explanation, and classroom discussion so that students develop not only literal comprehension but also intercultural awareness, critical thinking, and moral interpretation. In this context, ChatGPT should be regarded as a complementary instructional tool rather than a substitute for human interpretation.

This study is limited to the analysis of a single classical Arabic fable and one AI language model. Future research is therefore encouraged to examine a wider corpus of Arabic literary texts, compare the performance of different AI translation systems, and investigate how AI-assisted translation influences learners' pragmatic competence and intercultural understanding in Arabic language education. Such studies would provide a broader understanding of the opportunities and limitations of artificial intelligence in supporting value-based Arabic language learning.

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