

KURIOSITAS

Media Komunikasi Sosial dan Keagamaan

Volume 15

No.1, Juni 2022

Halaman 1-28

The Meaning of Communication Politeness Viewed From The Qur'an's Perspective

Moh. Zahid

Institut Agama Islam Negeri (IAIN) Madura

z4hid.4lfawari@gmail.com

ABSTRACT

This study examines how to build politeness in communication from the perspective of the Qur'an. The research problems raised in this study revolve around two research questions, what is politeness in communication? How to do polite communication from the perspective of the Qur'an? Methodologically, this is a literature study that uses qualitative research. The data used in this study consisted of two, primary and secondary data. Primary data contains a religious textual basis sourced from the Qur'an, while secondary data is in the form of information or literature explanation obtained from various literature sources, especially library sources that are related to the focus of the problem in this study. Based on the research of data analysis, the study found two important findings; First, politeness in communication is a social relationship based on kindness and subtlety in speech, full of calm and gentleness, avoiding all forms of speech or speech that are bad, rude, and loud. Second, in the Qur'an, the recommendation to humans to instill the values of politeness in communication can be found in many verses such as the recommendation to speak with noble words (qoulan karima), pleasant words (qoulan Maysura), good words (qoulan ma'rufa), gentle words (qoulan Layyina), honest words (qoulan sadid), and a number of other words that have a similar meaning to it.

Keyword: polite communication; Quran perspective; values of politeness

ABSTRAK

Studi ini mengkaji bagaimana membangun kesantunan dalam komunikasi ditinjau dari sudut pandang Al-Qur'an. Permasalahan penelitian yang diangkat dalam kajian ini berkisar pada dua pertanyaan penelitian, apa

yang disebut dengan kesantunan dalam berkomunikasi? Bagaimana melakukan komunikasi yang santun ditinjau dari perspektif Al-Qur'an? Secara metodologi, kajian merupakan studi kepustakaan yang menggunakan jenis penelitian kualitatif. Data yang digunakan dalam penelitian ini terdiri dari dua, data primer dan data sekunder. Data primer berisikan landasan tekstual keagamaan yang bersumber dari Al-Qur'an, sedangkan data sekunder berupa informasi atau penjelasan literatur yang diperoleh dari berbagai sumber kepustakaan, khususnya sumber kepustakaan yang memiliki keterkaitan dengan fokus permasalahan dalam kajian ini. Berdasarkan analisa data penelitian, studi mendapati dua temuan penting; *pertama*, kesantunan dalam komunikasi merupakan hubungan sosial yang dilandaskan pada kebaikan dan kehalusan dalam bertutur kata, penuh ketenangan dan kelembutan, menghindari segala bentuk ucapan atau pembicaraan yang buruk, kasar, dan keras. *Kedua*, di dalam Al-Qur'an, anjuran kepada manusia agar menanamkan nilai-nilai kesantunan dalam berkomunikasi, itu dapat ditemukan di banyak ayat semisal anjuran agar berbicara dengan perkataan yang mulia (*qoulan karima*), perkataan yang menyenangkan (*qoulan Maysura*), perkataan yang baik (*qoulan ma'rufa*), perkataan yang lembut (*qoulan Layyina*), perkataan yang jujur (*qoulan sadid*), dan sejumlag perkataan lain yang memiliki arti serupa dengannya.

Kata Kunci; Komunikasi Santun; Perspektif Al-Qur'an; nilai-nilai kesantunan

Introduction

Qur'an perfects the existence of the previous holy books and as other holy books, it contains a definite or absolute truth. Qur'an was revealed directly by Allah to His apostle, Prophet Muhammad SAW, which was then conveyed to his believers. As a complement to the previous prophetic books, the teachings and values of the Qur'an cover all aspects of human life (Bahri & Wahyuni, 2021). It just needs to be emphasized, though the content of the Qur'an includes all dimensions of life, it cannot be concluded that all explanations of the Qur'an are presented in a detailed sense. Because some of the teachings in the Qur'an are universal (*mujmal*), i.e. they provide only general principles. While some other explanations are specific (*tafsil*), providing detailed or specific descriptions or teachings (Kurniawati, 2019).

Regardless of the explanation above, all people agree that the Qur'an is one of the miracles of Allah, a collection of words or revelations of Allah that were deliberately conveyed to the Prophet Muhammad which serves as life guidance. In this regard, the Qur'an does not only talk about theological dimensions such as worship, divinity, and faith, but more than that, it also provides explanations for other aspects, even on social aspects. One of them is the teaching of ethics in conducting social relations, both social relations with others and the natural environment. It states how to build communication politeness when establishing interaction, either at the individual level or in the group level (Markarma, 2014).

Related to the Qur'an's explanation on politeness in building communication, so far there have been many previous studies that examined it, either field-based or literature-based studies. One of which is a study conducted by Muh. Syawir Dahlan (2015). Based on his study, the author found the finding that communication activities in daily life receive considerable attention in the Qur'an. One form of religious goodness is paying attention to communication ethics, delivering words or talks in good ways is a simple form of practicing religious teachings. According to him, a person's words and way of speech can be used as a measure to see how deep his knowledge and understanding over religious teachings. The deeper the knowledge, understanding, and practice of religion, the deeper the level of communication ethics will be. Included in the category of communication ethics is speaking using the principles of honesty and politeness. The results of Syawir Dahan's research are also confirmed by a number of other studies (Dahlan, 2014). Some of them are conducted by Iskandar Isman (2019), *Prinsip Komunikasi Al-Qur'an Dalam Menghadapi Era Media Baru* (Isman Iskandar, 2019); Zikri Fachrul Nurhadi (2015),

Komunikasi Dalam Pendekatan Islam; Telaah Teoritis tentang Kajian Komunikasi dengan Allah melalui Shalat dan Membaca Al-Qur'an (Nurhadi, 2015).

In contrast to the three previous studies above which discussed the meaning of communication ethics from the perspective of the Qur'an in a general sense, this study takes a different position by focusing on the exploration of communication courtesy meaning from the Qur'an point of view. In general, this research study is conducted to answer two research questions; what is called communication politeness? How is the concept or meaning of communication politeness viewed from the perspective of the Qur'an? Methodologically, this study uses qualitative research. The data used comes from two sources, namely primary data in the form of data or explanations obtained directly from the Qur'an. Next is secondary data, this data is in the form of information or literature explanations obtained from various library sources, especially library sources that are related to the focus of the problem in this study, in the form of books, journals, articles, and so on.

Based on the analysis of field data, especially those sourced from primary data, in this case, the Qur'an, this study argues that politeness in communication is one of the things which is highly recommended by the Qur'an. Suggestions and commands of politeness can be found in many verses, such as the recommendation to speak with noble words (*qoulan karima*) , pleasant words (*qoulan Maysura*) , kind words (*qoulan ma'rufa*) , gentle words (*qoulan Layyina*) , honest words(*qoulan sadid*), and a number of other words that have a similar meaning to it. In the context of this study, the command to be honest, kind, gentle, noble, and pleasant can all be interpreted as a form of communication politeness in a more complex and detailed version of understanding.

DISCUSSION

Polite Communication according to the Qur'an

Communication is one of the vital needs in human life, therefore Allah teaches humans the ability to communicate (QS ar-Rahman [55]: 1-4) (al-Syaukanī, 1988). The Qur'an also hints at the importance of communication activities by using various terms, such as *iqra'* / read (QS al-'Alaq [96]: 1), *basysyir* / preach (QS al-Nisā' [4]: 138), *tawāṣau* / giving good will to each other (QS al-Nisā' [4]: 138), *isma'ū* / listen (Surat al-Mā'idah [5]: 108), and others.

The Qur'an also encourages every communication process to be effective communication (*qaulan balīgā*) (QS al-Nisa' [4]: 63), namely the words that make an impression on the listener (Shihab, 2000). This is also implied in His word: *"Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows best those who are guided."* (QS an-Nahl [16]: 125)

The verse requires a communicator to know and understand the condition of his communicant from various aspects, including social status, educational background, economy, and culture, which is called a *frame of reference*. The communicator must also understand the condition of the person to whom he communicate with from the aspect of their past experience or known as the *field of experience*. These two factors must receive attention for someone who will carry out persuasive communication activities (see also QS Ibrāhīm [14]: 4). In addition, the communicator must also touch the heart and brain at the same time, in Aristotle's terms *ethos, logos and pathos* (Muṣṭafā al-Marāghī, 1946). Therefore, the message must be

conveyed in a precise and clear way so that the information is easily understood by others (Lestari G & Maliki, 2006).

Shihab emphasized that effective communication does not only rely on the words conveyed, but also must pay attention to the method and time of delivery. This is related to communication ethics. The universally accepted communication ethic is polite communication. Thus, effective communication is a human need, which is not merely determined by the clarity of the message, but also the ethics of communication

The Qur'an also commands humans to communicate politely. Guidance on this matter is expressed using several terms, such as *qaulan karīmā* "noble words", *qaulan maisūrā* "pleasant words", *qaulan ma'rūfā* "kind words", *qaulan layyinā* "gentle words", *qaul sadīd* "honest words" , and other terms that are synonymous with these terms.

Talking about polite communication is closely related to the socio-cultural background of the parties involved in communication. Polite or not a communication process is a communication ethic that determines the effectiveness of communicating must pay attention to: (1) who communicates with whom, (2) for what purpose, (3) in what situation, (4) in what context, (5) in which path, (6) in what media, (7) and in what events. To examine the principles of polite communication in the perspective of the Qur'an, the authors describe them based on the terms used above.

Principles of *Qaulan Karīmā* (Noble Words)

The command to speak with noble words (*qaulan karīmā*) can be found in QS al-Isrā' [17]: 23. This verse belongs to a group of verses that explain several rules of association with fellow humans, especially the relationships pattern with both parents, especially when both of them have reached old age. A child is strictly forbidden to say words that can hurt his

parents, even if it's just the word " *Ah* ". The word " *Ah* " is a simplification of all kinds and forms of words that are ugly, despicable, disrespectful, inappropriate and other negative equivalents, even more yelling and rebuking (Hamka, 1982).

A child should deliver words to parents with *qaulan karīmā* . Practically speaking, *qaulan karīmā* are the words spoken by a servant who wants to repent before the Lord who is full of authority and majesty (Muhammad bin 'Athiyah al-Andalūsī, 1993). According to al-Qurṭubī, the meaning of *qaulan karīmā* means a word or expression with gentleness, courtesy, and politeness, not harsh words like words expressed by bad people, such as calling parents with polite calls, not calling by his name, and so on either in the form of satire or figuratively . The same thing was said by Muṣṭafa al-Marāghī that the meaning of *karim* is to be kind without violence. According to him, a child should treat his parents in a good way, as a sign of his gratitude for all the guidance.

Thus the meaning of *qaulan karīmā* is good, noble and civilized words. Also means wise, quality, and useful words. This command, although the context is about how to get along with parents, but the moral message is universal. Politeness in communication has a huge influence and makes people who listen to it feel calm and ease.

Principles of *Qaulan Maysūrā* (Pleasant Words)

Quran guidance to convey pleasant words can be found in QS al-Isrā [17]: 28. This verse came down directly to the Prophet Muhammad, when he let people asked for help, went home empty-handed. Since then, he released those who begged with the phrase: " *May Allah provide sustenance to us and you from His bounty.* "

Ibn Kaśīr explained that the purpose of *qaulan maysūrā* at this verse is, "If the man turns away from his close relatives and does not give anything because there is nothing to give, then let him say to them with appropriate, and gentle words, then should give promises to them, that at any time Allah's sustenance comes, they will get what they hoped for (Muṣṭafā al-Marāghī, 1946). Al-Hasan as quoted by al-Marāghī exemplifies the stated expression: "It is with great regret and with respect, that today we also have nothing. Later if there is something, we will give you all your rights."

In such circumstances, there is a wise saying: "Sometimes kind words make people happy and relieved, more valuable than sums of money" (Hamka, 1982). Just having a clear face is the same as giving alms. The heart of a person who is troubled, even if his intentions have not been successful, will also be relieved to see that the person he is asking for is not frowning at him. Rather imagine the sadness of the heart, since he cannot give anything at that time (Haqqī al-Istanbūlī, t.t).

Thus, the meaning of *qaulan maisurā* is words that are gentle, virtuous and pleasant to anyone who listens to them. Rejecting other people's requests with beautiful words, without hurting them, which are expressed in a good and wise way will give a pleasant atmosphere and make anyone who accepts them feel relieved.

Principles of *Qaulan Ma'rūfā* (Kind Words)

Guidance of the Qur'an to convey *qaulan ma'rūfā* (kind words) can be found in several verses. For example in QS al-Nisa' [4]: 5, which talks about some of the obligations of the guardians towards people under their guardianship (orphans). Orphans are entitled to adequate shopping and

clothing from their guardians, at the same time they are also entitled to a kind word (*qaulan ma 'rūfā*).

The *commentators* understand *the qaulan ma 'rūfā* is relatively the same. Ismā'īl Haqqī interpreted it as *kalāman layyinān tātību bihi nufūsuhum* (gentle words that comfort orphans) (Haqqī al-Istanbūlī, t.t). Likewise, Ibn Katsr interpreted it as *al-kalām al-tayyib wa taḥsīn al-akhlāq* (kind words and beautify manners). Meanwhile, al-Zamakhsyarī limits the word *ma'rf* to all beautiful words and deeds, both according to reason and according to *syara'*, so that the soul likes it and feels comfortable with it. While the opposite of *qaul ma 'rūf* is called *qaul munkar* (al-Zamakhsyarī, tt). According to al-Qurṭubī, *qaulan ma 'rūfā* means softening words and keeping promises.

The concrete picture, in treating them, should be treating them as treating their own children with love and gentleness, for example calling them as my son, my dear and so on (Hijāz, tt). Al-Zamakhsyarī also gave an example with the phrase, "If you are worthy and mature, we will hand over your property to you." Or, "If I am lucky I will give you, and if I get *ghanīmah* (property got by winning the war/battle) in my battle, I will give your share" (Muṣṭafā al-Marāghī, 1946).

The context of this verse commands a guardian to utter soft and kind words to his foster children, because the soul of the child is very easily offended and even very sensitive. But, its moral-message is generally accepted; for anyone, anytime and anywhere, especially parties who have a relationship pattern similar to that described in the paragraph above, such as superior-subordinate relationships, master-servants, leaders-people, officials-people, teachers-students, lecturers -students, parents-children, and so on, to deliver *qaulan ma 'rūfā*; kind words, polite and pleasant to hear.

Kind words will lead to harmonious relations between citizens (Shihab, 2000).

The command to speak with *qaulan ma 'rūfā* can also be found in QS al-Nisā' [4]: 8. Thematically, this verse is in a group of verses that explain the rights of heirs and other parties, orphans, and relatives who are not heirs. According to Wahbah Zuhaili, this verse touches on the psychological side that may arise from relatives, orphans, or poor people when they attend the distribution of inheritance. This verse commands that they be given a share of the inheritance even if it is small and convey to them kind words and proper apologies that can soothe their hearts, remove envy, and remove hatred from themselves (al-Zuhailī, tt).

In a different situation, Allah also commands humans to speak kind words, in his words: *O wives of the Prophet, you are not like other women, if you are pious. So do not be submissive in speaking so that the desire of those who have a disease in their hearts and speak good words*, (QS al-Ahzab [33]: 32). According to Wahbah al-Zuhailī, this verse is as if saying to the wives of the Prophet, "Do not soften your words or soften them when you talk to men. Let your words be firm, serious and strong, so that those who have an inclination toward wickedness and sin in their hearts are not compelled to commit fraud. Speak in kind words that are commonly used in everyday life; not contrived and far from tempting." This prohibition does not mean the wives of the Prophet at that time was in a state that needed to be straightened out; doesn't mean they're straying. This verse is only guiding them to a higher and foremost level of behavior, as well as a guide for all women (wives) (Shihab, 2000).

The moral of this verse, of course, applies universally, that one is not allowed to speak with words and styles that invite ungodliness and sin. The

command to speak with *qaulan ma'rūfā* is also manifested in the form of not hurting the feelings of others (see QS al-Baqarah [2]: 263 and QS Muhammad [47]: 21). In addition, the Qur'an also uses the term *al-tayyib min al-qaul* (kind words) to describe polite communication. (QS al-Hajj [22]: 24), namely the ethics of communication with anyone, both the choice of words, their relevance and the suitability of time and place.

The Principle of *Qaulan Layyinā* (Kind Speech)

Guidance to speak softly can be found in His word QS Tāhā [20]: 41-44. This verse tells about the Prophet Mūsā and Prophet Hārūn who were ordered by Allah to meet Pharaoh and maintain gentle words in conveying His call. With gentle words, it is hoped that Pharaoh will realize his sins and fear Allah.

Among the meanings of *qaulan layyinā*, according to al-Zamakhsyārī, words that do not cause discomfort to the person being spoken to; gentle words, such as calling someone with a nickname he likes (al-Zamakhsyārī, tt). The principle of *qaulan layyinā* in this verse guides how to communicate with other parties, which is uttering gentle, polite, and pleasant words, especially to unjust rulers whose awareness and piety are highly expected to Allah.

Other *commentators* also provide a relatively similar explanation, that *qaulan layyinā* are soft words uttered sympathetically so that they can touch the heart, leave a deep impression, so as to attract people's attention to receive da'wah. Sympathetic attitude which is reflected in the subtlety of attitude and softness of words, is absolutely necessary to ensure the effectiveness of verbal communication and optimization of results.

Guidance for soft words is also expressed by the term *dn al-jahr min al-qaul* (not to raise the voice), as Allah says in QS al-A'rāf [7]: 205. This verse

provides guidance, when mentioning His name , one must do it in the heart while humbling himself (*tadharru'*) accompanied by fear (*khifah*); with quiet words or exclamations. The solemnity, humility, and fear combined sadly, softly and solemnly.

Principles of *Qaulan Sadīdā* (Honest Speech)

Communication politeness is also measured by the honesty of the information delivered. Soft spoken words are meaningless if they contain lies. Allah commands to be honest in His words: "*O you who believe, fear Allah and say (qaulan sadīdā) true words.*" (Surat al-Ahzab [33]: 70). This verse explains that piety to Allah can lead to the improvement of deeds and forgiveness of sins, by calling on believers to fear Him and speak the right words (*qaul sadīd*). Similar guidance is also found in QS al-Nisa' [4]: 9.

These two verses command to speak the truth (*qaulan sadīdā*). The word *sadīd* consists of the letters *sīn* and *dal* which, according to the linguist, Ibn Faris quoted by Shihab, refers to the meaning of breaking down something and then fixing it. It also means istiqamah or consistency. This word is also used to indicate a goal. A person who conveys something or saying that is right and hits the target, is described by this word (Shihab, 2000).

And the word *sadidan* among *commentators* is understood in various ways. Shihab understands it with "words that destroy if delivered must also be corrected at the same time, meaning that the criticism submitted should be constructive criticism or in the sense that the information conveyed must be educational. Al-Qurṭubī mentions a number of meanings for *qaul sadīd* , namely *qasdān wa haqqān* (efficient and correct), *ṣawāb* (precise), *al-ladzī yuwāfiqu zhāhiruhu bātinahu* (which is in harmony inside and out), *mā urīda bihī wajh Allāih dūna* for Allah, none other than Him), and *al-iṣlāh bain al-*

mutasyājirīn (reconciling those who quarrel). Whatever, asserted al-Qurṭubī, *qaul sadīd* includes all goodness (*al-khairāt*); all that has been mentioned and more. He also understands it with wise words and right words (*al-'adl wa al-shawāb*). While ash-Sya'rawī mentions various interpretations, such as words that are honest and on target. Words that are gentle and contain glorification for the other party, conversation that is right on target and logical, words that do not hurt the other party, polite and brings comfort to those who listen to it (Mutawallī a-Sya'rāwi, 1991).

The word *sadīd* in the two verses above does not only mean right, but must also mean right on target. In the sense that the words expressed are the right words, according to the conditions of the people who are invited to dialogue, as well as according to the fields they master, so that the words can actually be achieved as what he wants. M. Pickthall translated *qaulan sadīdā* with " *straight to the point* ", straight, not lying, not convoluted (Pickthall, 1973).

The Qur'an also guides humans to deliver firm words (*al-qaul al-ṣābit*), as His word in QS Ibrāhīm [14]: 27. Thematically, this verse is in a group of verses in QS Ibrahim that are making parables between truth and falsehood. This verse mentions the "good sentence" with *al-qaul al-tsābit* (firm speech), to strengthen those who believe in this world and the hereafter. According to al-Zamakhsyārī, what is meant by *al-qaul al-ṣābit* is speech that is strengthened by arguments and confirmed by evidence, so that the speech is firmly planted in the heart of the speaker and then creates a sense of calm and confidence when saying it. In communication, one must prioritize *al-qaul al-ṣābit* , namely words that are strong, characterized, supported by *evidence* and arguments.

Qur'an condemns lying words (*qaul az-zūr*) which are mentioned once in QS al-Hajj [22]: 30. The origin of the meaning of the word *zūr* is deviated (*mail*). The word *zūr* is interpreted as *kizb* (lie), because it deviates from what it should or is intended for. *Qaul al-zūr* is also interpreted to forbid what is allowed (halal) or vice versa; and false witnesses. The Messenger of Allah, as quoted by ar-Razi, said, "false witnesses are equal to shirk". According to al-Qurtubi, "this verse contains threats to those who give witnesses and perjury. It is one of the major sins, even a criminal act." A lie is a deviation from the truth. Lies breed enmity, breed envy, and break unity. Lies deny the truth and reinforce falsehood.

It is acknowledged by communication expert, Joseph A. DeVito, that lying will cause a lot of problems and losses. He said: "*Lies have an ethical and effective dimension. Lies are considered unethical because everyone has the right to base their choices on the best available information. While the effectiveness dimension concerns whether a lie succeeds or fails to get its reward. Maybe lying will be effective, but lying causes a lot of problems and losses so that the effectiveness of communication will be greatly reduced. People who are known to lie are rarely trusted, even when they are telling the truth*" (DeVito, 1997).

Therefore, the communicant should be selective and critical when receiving information (Surah al-Hujurāt [49]: 6). So, effective communication must begin with ethical communicators. Communicator ethics has the meaning as a standard of good and right behavior, which allows carrying out communication activities ethically in the context of certain cultures and morality. Communicators who are known to be honest will of course easily gain the trust of the communicant or are referred to as reliable sources of information, so that their communication becomes effective.

In line with the command to tell the truth is the Qur'an's prohibition against bad words (*al-sū' min al-qaul*) (QS al-Nisā' [4]: 148). Among the messages that can be taken from this verse is that we must guard our tongue so that bad speech does not come out of it in all its forms and levels, such as swearing, cursing or praying badly for others, except for those who have been wronged. He is allowed to issue bad words in the form of bad prayers (curse) against those who wronged him. But still refraining from doing so was better for him (al-Suyūthī, 1993).

Another form of speech that is also denounced by the Qur'an is the satire word(*lahn al-qaul*) (QS Muhammad [47]: 30). This verse speaks of threats against hypocrites and apostates. Allah shows one of their signs (the hypocrites) which is to make *lahn al-qaul* . *Lahn al-qaul* , according to Muhammad al-Hijāzī, is speaking with allegories and satire (Mahmūd al-Hijāzī, 1423). In communication, a person should choose words that are clear, easily understood by the interlocutor and as much as possible avoid words that cause unequal understanding between the speaker and the listener.

Likewise, the prohibition of saying munkar (*munkar min al-qaul*), as Allah says in QS al-Mujādalah [58]: 2. Thematically this verse is talking about *zihār* . Its *sabab nuzūl* (*cause*) was Khuwaylah bint a'labah who was being *zihār* (*divorced by saying certain words figuratively*) by her husband, Aws bin al-Shāmit. The words that someone says when doing *zihār* are called munkar and lying words (*munkar min al-qaul wa zūr*). The universal message of this verse is the necessity to stay away from words full of evil, lies; words that are full of violations of sharia ethics and public ethics, obscene words that are far from the prevailing norms in terms of communication between people.

It is also forbidden to express contradictive words (*qaul mukhtalif*), as Allah says in QS al-Dzāriyyāt [51]: 8. This verse describes the condition of those who lie about the resurrection of the hereafter. They differed in opinion about Muhammad's character: some accused him of being a poet, and others accused him of being insane. They also disagree about the Qur'an; some called it magic, some called it shamanism, and some accused it of a collection of songs, and so on (bin 'Ali al-Jauzī, 1404). In communication, one must avoid words that contradict one expression with another. We must be consistent from the beginning of the conversation to the end.

Likewise, the prohibition of expressing words that cause sin (*qaul 'azīm*), as Allah says in QS al-Isrā' [17]: 40. The question posed in this verse actually *contains istinkār wa al-tahakkum* (denial and humiliation). This verse seems to ask, "If Allah is the Creator of sons and daughters, then is it proper for Him to choose for them sons and then choose for Himself daughters?" This verse clearly states that their words were indeed great words; great humiliation, abominations, arrogance, lies, and impossibility. In communication one must avoid *qaul 'azim*, which are words that contain vileness and lies even though they are wrapped in poetic editorials or literary words.

The Qur'an also forbids unpleasant words (*mā lā yاردā min al-qaul*), as Allah says in QS al-Nisā' [4]: 108. Thematically this verse is in a group of verses that emphasize the obligation to do justice and be impartial in establish laws. This verse is a warning for anyone to stay away from things that are not pleasing to Allah even in a place or condition that is not seen or heard by others (al-Dīn al-Rāzī, 2000). The basic values of this verse that can be developed in the field of interpersonal communication include the

necessity to stay away from words that contain deceit, treason, and the like that are detrimental to other groups.

The Qur'an also forbids deceptive words (*zukhruf al-qaul*), as Allah says in QS al-An'ām [6]: 112. The focus of this verse is the word *zukhruf al-qaul ghurūrā* (beautiful words to deceive), namely misguidance and ugliness which are packaged with beautiful and attractive words so that people are deceived ('Ali al-Shābūnī, 1997). In communication, avoiding words that are full of deceit and deception even though they are packaged with beautiful and captivating editorial strands. It is better if the words are light and simple but full of sincerity and contain a message of brotherhood.

The Qur'an also forbids meaningless/nonsense words (*zhāhir min al-qaul*), as Allah says in QS al-Ra'd [13]: 33. The word *zhāhir min al-qaul* is one of the characteristics of unbelievers, meaning the words *zhāhir min al-qaul* empty words without meaning, vanity words (Sayyid Thantāwī, 1997), and words that are often used in everyday life but have no essence (meaning). Regarding communication ethics, this verse gives a moral message that in speaking with anyone we must avoid words that are meaningless; words that contain only ugliness and falsehood even though these words have become a tradition in society (Muhammad Izzat, 1383).

Patterns or Examples of Polite Communication in the Qur'an

Indeed, the Qur'an has provided guidance on the limits of politeness in communicating, as described above. These principles are in line with various politeness theories developed by communication experts. The following researchers will show some patterns or examples of polite communication in the Qur'an:

a) Calling Politely

The verses that begin with *nidā'* 'call' describe how to call in a polite and pleasant manner. For example, when Allah called the Messenger of Allah, at the beginning of the prophet hood using the diction *yā ayyuhā al-muzammil* (O people who are covered) (Surah al-Muzammil [73]: 1, and *yā ayyuhā al-Muddaśśir* (O people who are shrouded) (Surah al-Muddaśśir [74]: 1, both show the call of closeness and affection. Leech called it the sympathy maxim (*sympathy maxim*).

Meanwhile, when the Messenger of Allah psychologically already established in carrying out prophetic tasks in the Medina period, Allah called him with the diction *yā ayyuhā an-nabiyyu* (O Prophet) which is found at the beginning of QS al-Aḥzāb [33]: 1, *aṭ-Talāq* [65]: 1, and *at-Tahrīm* [66]: 1, as a call of honor (*respect*) for his prophetic function by not calling his name regardless of his honorary title. This call describes the generosity maxim ,

Likewise, when Allah calls the believers, He calls them with respect by mentioning the noble qualities in themselves and full of intimacy, by using the diction *yā ayyuhā al-lažīna āmanū* (O you who believe) . This call can be found such as QS al-Mā'idah [5]: 1, *al-Ḥujurāt* [49]: 1, and *al-Mumtaḥanah* [60]: 1. Thus if using direct speech such as starting the surah with *nidā'* (call), should be by calling with a pleasant and respectful to those who are called.

Such a call is very effective in getting a response from those who are called as well as God's way of educating the readers to also call others in this way. Calls by mentioning positive and noble things about those who are called, then the call will be an effective call. It is different when calling mankind by using the diction *yā ayyuhā an-nās* (O people), such as QS an-

Nisā' [4]: and al-Ḥajj [22]: 1. This call emphasizes the universality of Islamic teachings and the equality of human beings under the law.

On the other hand, when a speaker conveys to the interlocutor, he should use the speech by paying attention to the modesty maxim (*modesty maxim*). This maxim requires each participant of the speech to maximize self-disrespect and minimize self-respect. In QS al-Ḥujurāt [49]: 1-2, Allah teaches the public to be polite to people who should be respected, such as being polite to the Prophet Muhammad.

An example of a child's call to his father with the call of *Yā Abati* (*O father*) is the most beautiful call used in Arabic. Likewise with the call of *Yā Bunayya* (*O Anandaku*). Do not let parents call their children or vice versa with dirty calls and do not deserve to be heard. An example of this can be found in the dialogue between the Prophet Ya`qūb (as) and his son Yūsuf (Surah Yūsuf [12]: 4-5), and the dialogue between Prophet Ibrahim (as) and his son Ismail (as) in QS al-Şāffāt [37]: 102.

The way Allah called the Prophet Muhammad SAW, Prophet Ya`qūb a.s called his son, Yūsuf and Prophet Ibrahim with his son, Ismail are implementations of the guidance of the Qur'an to utter kind words (*qaulan ma'rūfā*). While the call of *Yā Abati* (*O Father*) from Yūsuf and Ismā`īl to their respective fathers is an implementation of the Qur'anic guidance to convey noble words (*qaulan karīmā*), in different contexts and situations.

b) Submitting Requests Politely

Guidance to speak softly as Allah says in QS Tāhā [20]: 41-44, can be found in the prayer story of the Prophet Zakariya as in QS Maryam [19]: 4. When one wants to ask, one should show humility (*modesty maxim*), whether the request is addressed to Allah SWT as well as requests addressed to fellow human beings. Prophet Zakariya a.s prayed to be

blessed with a son as the heir and continuation of his ideals and beliefs, while he was very old and his wife was barren, which according to the standards of biology could not possibly get pregnant (Muhammad Izzat, 1383).

When the Prophet Zakariyā a.s prayed, he began by revealing his weakness, " *Indeed my bones have weakened and my head has been covered with gray hair*" which is expressed using *uslūb kināyah* (figurative language) and *uslūb isti 'ārah* (borrowed style) (al-Hāsyimī, tt). The use of the "bone" diction is because it is the place where the meat sticks, if the bones are weak, let alone the meat, but it can't be the other way around (Qalyubi, 2008). The expressions above are intended to describe the condition of Prophet Zakaria as he is very old, and therefore the style of language used is also called hyperbolic language style. Expressions with such language style are very appropriate when used to express one's weakness when praying to Allah the Almighty, even though without expressing it, Allah would have known the condition of the person who prayed to Him.

The description of Prophet Zakariya's prayer revealed by using the redaction of *iż nādā Rabbāhū nidā'an khafīyyā*. The Use of word *nādā* - *nidā* which means to pray, originally *meant raf' aṣ-saut wa uhūruh* (to amplify the voice and make it clear) (al-Qāsim usain ibn Muḥammad, tt). Thus, the expression *iż nādā Rabbāhū nidā'an khafīyyā* means " *when he cries out to his Lord with a low cry* ". Screams are usually used for distant targets. This diction is used as a gesture to describe the self of the Prophet Zakariā as (as an attitude of *tażallul*) who feels distant from his Lord due to his sins and his state of being engulfed in bad deeds, as well as people who are afraid of His punishment(al-Qāsim usain ibn Muḥammad, tt). This expression is a form of teaching that humans should always humble themselves when

asking God, as a form of politeness in communication known as the maxim of humility.

c) Correcting Politely

When Allah intended to rebuke the Prophet Muhammad, He used indirect speech. Because indirect speech in certain contexts felt more polite when compared to speech that is expressed directly. This is suggested by Grice and Pranowo in order to maintain the dignity of the interlocutor so as not to feel humiliated. For example, when Allah rebuked the Prophet Muhammad at the beginning of QS Abasa [80]: 1-3, with His words: "*He (Muhammad) turned sour and turned away because a blind man had come to him. Did you know that maybe he wants to cleanse himself (from sin)*", with an indirect rebuke addressed to the Prophet Muhammad, even though this verse was revealed and accepted by the Prophet Muhammad. in response to the events behind it. Reprimanding in this way will feel polite in communication.

Allah's rebuke to His Messenger is a form of His sympathy for Abdullah ibn Ummi Maktm. This is in line with the *sympathy maxim* . Expression of sympathy can also be seen when Allah responds to the unfortunate fate that befell Khaulah bint Sa'labah, the woman who was *betrayed* by her husband (intro to QS al-Mujādilah [58]). Likewise when Allah comforted the Messenger of Allah, Prophhet Muhammad SAW (intro to QS ā hā [20], al-Fath [48], al-Ḏuhā [93], al-Insyirāh [94], and al-Kauṣar [108]), and entertained the companions (intro to QS al-Qaṣas [28]).

Allah SWT. also starts the surah in the form of a prohibition which is conveyed in the form of a question. Such as QS al-Tahrim [66]: 1, this verse is addressed directly to the Prophet Muhammad. who questioned his attitude and behavior, with the phrase: "*Why do you forbid what Allah has*

made lawful for you? The style of language in the form of questions in the verse, pragmatically includes the form of a directive. Reprimand is a form of directive. As a directive act, the speaker asks the addressee to stop his behavior or attitude which according to the speaker's view is not appropriate for the speaker. Reprimanding by using question language style is one form of polite communication.

Likewise al-Mā‘ūn [107]: 1, "Do you know (people) who deny religion. That is the one who rebukes the orphan." The opening of this surah uses question language style, but it is intended to reproach (*at-taub*) and express astonishment (*ta‘ajjub*) at the injustices committed by disbelievers against orphans. The question hopes that the audience will not do the same thing with those people. Indirect rebuke is a form of politeness in communicating.

d) Ordering by Using News Sentences

In several verses, Allah introduces Himself with His most commendable nature which is expressed by a polite diction and even *humble style of language*, namely the pronunciation of *al-ḥamd lillāh* which means "all praise belongs to Allah". In the pronunciation of *al-ḥamd lillāh*, Allah as the communicator is positioned as the one who is told, not the one who tells the story. Allah does not express it with the sentence "all praise belongs to Me" or "Say: "all praise belongs to You", to give the impression that Allah is worthy of praise even without having to admit that He is a commendable one.

Therefore, aş-Şābūnī refers to the term "*al-ḥamd lillāh: al-number khabariyyah lafṣan, insyā yyah ma ‘nan*" (*al-ḥamd lillāh* pronunciation is a news sentence in pronunciation, but is a sentence of demands in meaning). The pronunciation of *al-ḥamd lillāh* is a concise expression of the sentence *qūlū* (say) *al-ḥamd lillāh*. *Talwīn al-khiṭāb* (change of color in the target of

communication) , which is editorially a speech using news sentences but what is desired is an order, according to the researcher, including politeness in communication. This utterance describes the indirect commands, so that the audience does not feel under duress to convey the expression of the pronunciation of *al-hamd li Allāh* (Sayyid Thantāwī, 1997).

Even if later, the speech with the pronunciation of *al-hamd li Allāh* is conveyed by humans to their God, then the speech is also a form of polite communication, namely by expressing good things to the interlocutor, furthermore, addressed to Him who is omnipotent. That utterance is a description of *approbation maxim* , which is maximizing praise belongs to Allah alone.

e) Giving awards

For example the use of *ism al-isyārah* (demonstrative word) *ālika* (that) or *tilka* (that) which is usually used to designate something far away, but the desired meaning refers to something close, which means *this* . The majority of *commentators* interpret the pronunciation of *ālika al-kitāb* with *Hāżā al-kitāb* " This Book (*Alquran*) (al-Hāsyimī, tt). Likewise, the use of the word *show tilka* which usually means *that*, for example in QS Yūnus [10]: 1, Yūsuf [12]: 1, ar-Ra‘d [13]: 1, al-Hijr [15]: 1, ash-Syu‘arā' [26]: 2, an-Naml [27]: 1, al-Qaṣaṣ [28]: 2, Luqmān [31]: 2, and ash-Syūrā [42]: 3.

The use of the *demonstrative* *ālika* or *tilka* for the purpose of pointing to something close to, like the verses above gives the impression that what is being pointed to, is something with high value and perfection. Because of the height and perfection of *al-Kitāb* , it is inappropriate for him to be designated by the word “ *hāżā* / *hāžihi* (this) which is usually used to designate something close/near. This diction's option is a pattern of

initiating polite communication, which Geoffrey Leech calls the *approbation maxim* ('Ali al-Shābūnī, 1997).

Communication ethics with self-deprecating strategies can also be seen in the verse that reads, "...*Glory be to You, we do not know anything other than what You have taught us; Verily, You are All-Knowing, All-Wise.*" (QS al-Baqarah [2]: 31-32). In that text the speaker (the human being revealed to us) does not know anything other than what Allah (Thou) has taught, as a strategy to show how inferior human knowledge is compared to Allah's knowledge. The strategy of humbling oneself is not only based on knowledge possessed by humans but also on purity and wisdom. How dirty a man is when compared to God. This is revealed from the statement "...*Glory be to You,...* ". and "...*Indeed You are the All-Knowing, the Wise*" .

f) Using Polite Language Style

The use of language style is one of the factors that causes the use of language to be polite. Language style is optimizing the use of language in certain ways to make communication be effective. For example, when Allah begins His communication in QS Ibrāhīm [14]: 1, there is a clause *litukhrij al-Nās min al-żulumāt ilā al-nūr*, namely the use of *isti‘ārah aṣliyyah language style* . The borrowed words are: (1) *az-żulumāt* (complete darkness), (2) *an-nūr* (light), (3) *aṣ-ṣirāt* (way). The word " *a-żulumāt*" in the plural form is borrowed from the words " *ad-dalāl*" (misguidance) and " *al-kufr*" (kufr). Various forms of misguidance and disbelief are likened to a pitch dark atmosphere because there is no light or guidance at all. Also the word " *an-nūr* " is borrowed from the words " *al-hudā*" (guidance) and " *al-īmān*" (faith). Guidance or faith is likened to " *an-nūr* " (light) because they both illuminate life. The use of borrowed words felt more polite and at the same time more impact on the psychology of the reader.

The use of *majāz* (*figure of speech*) can also smoothen the use of language so that it is felt polite. For example the use of *uslūb majāz mursal* (free figurative language style) in QS al-Lahab: [111]: 1 which is expressed by pronunciation, "*Tabbad yadā Abī Lahab wa tabb*" which means "*Destroy both hands of Abu Lahab*". The expression explicitly states that it is Abu Lahab's two hands that perish, even though what is desired is the destruction of Ab Lahab as a whole. Such disclosure is an example of polite communication, by mentioning some parts of the body ('*alaqah juz'iyyah*), even though what is desired is the whole.

Another example of the use of *uslb tasybīh*. In issues related to eschatology, the Qur'an often uses a metaphorical language style that is expressed in the form of simile (*tasybīh*) *language style*. For example in QS al-Hajj [22]: 2, Allah reveals the awesomeness of a very frightening event on the Day of Resurrection with the expression: "... *you see people drunk, when in fact they are not drunk, but Allah's punishment is very severe.*" The human condition on the Day of Judgment is revealed as that of a drunken person. This expression is an example of polite communication to describe the extraordinary fear in humans on the Day of Judgment so that it eliminates their minds. Everything was devastated. Not only humans who are merely weak creatures, but also the heavens, earth, and mountains that are hard and large will be crushed.

CONCLUSION

Based on the analysis above, there are a number of main points which conclude this study, they are: *First*, politeness in communicating requires kindness and refinement in speech, full of calm and gentleness, avoiding all forms of speech or speech that are bad, rude, and loud. Politeness in communication is not only a reflection of a good, polite, and loving

personality. More than that, it is also a form of practicing the values of religious teachings, as recommended by the Qur'an. Implementing the value of religious teachings means making each of its teachings a emanation of actions and speech in everyday life, including in terms of establishing social relations with the surrounding, *Second*, in the Qur'an, it is recommended to humans to instill the values of politeness in communicating, it can be found in many verses. For example, in QS al-Isrâ' verse 23 in the form of a recommendation to use noble words (QS. al-Isrâ' [17]: 23), QS al-Isrâ' verse 28 which commands us to use pleasant words (QS. al-Isrâ' [17]: 28), QS al-Nisa' verse 5 about the suggestion to speak with good words (QS al-Baqarah [2]: 235, an-Nisâ' [4]: 5 and 8 , and al-Ahzab [33]: 32), QS Thâhâ verses 41-44 are suggestions that use soft or smooth speech (QS Thâhâ [20]): 44, QS al-Ahzab verse 70, namely the command to speak with honesty (QS al-Nisa' [4]: 9, al-Ahzab [33]: 70). *Third* , the recommendation or command of the Qur'an to always use good, honest, gentle, pleasant, and full of glory, all of which have a strong correlation with the use of politeness values in everyday life interaction. Also included in polite communication are all forms of speech that do not volume up the voice (*dn al-jahr min al-qawl*), do not contain lies (*qawl al-zûr*), do not contain ugliness (*al-sû` min al-qawl*), not intended to be satirical (*lah n al-qawl*) _not to cause munkar (*munkar min al-qawl*), not to cause disagreements (*qawl mukhtalif*), and other words that do not contain benefits.

BIBLIOGRAPHY

- (1) al-Hâsyimî, A. (tt). *Jawâhir al-Balâgah fî al-Mâ'âni wa al-Bayân wa al-Bâdî*. al-Maktabal al-‘Aşriyyah.
- (2) al-Suyûthî, J. (1993). *Al-Durr al-Mansûr*: Vol. II. Dâr al-Fikr.
- (3) al-Syaukanî, M. (1988). *Tafsîr al-Qadîr al-Jâmi` fî Fannî al-Riwayah wa al-Dirâyah min Ilm al-Tafsîr* juz VII. Dâr al-Fikr.

(4) al-Zamakhsyarī, M. (tt). *Al-Kasysyāf 'an Haqā`iq al-Tanzīl wa 'Uyūn al-Aqāwīl fi Wujūh al-Ta`wīl*, juz 2,. Dār Ihyā` al-Turāts al-'Arabī.

(5) al-Zuhailī, W. (tt). *Al-Tafsīr al-Munīr fi al-'Aqīdah wa al-Syarī'ah wa al-Manhaj: Vol. IV*. Dār al-Fikr al-Mu'āshir.

(6) al-Dīn al-Rāzī, F. (2000). *Mafātīh al-Ghaib: Vol. XII*. Dār al-Kutub al-'Ilmiyah.

(7) 'Ali al-Shābūnī, M. (1997). *Shafwah al-Tafāsīr* (Vol. 1). Dār al-Shābūnī lī al-Thibā'ah wa al-Nasyr wa al-Tauzī'.

(8) al-Qāsim usain ibn Muḥammad, A. (tt). *Al-Mufradāt fi Garīb al-Qurān*. Dār al-Ma'ārif.

(9) Bahri, S., & Wahyuni, I. (2021). Ragam Metode Komunikasi dalam Al-Qur'an. *TAFSE: Journal of Qur'anic Studies*, 6(1), 60. <https://doi.org/10.22373/tafse.v6i1.9202>

(10) bin 'Ali al-Jauzī, A. (1404). *Zād al-Masīr fi 'Ilm al-Tafsīr*. al-Maktab al-Islāmī.

(11) Dahlan, M. S. (2014). Etika Komunikasi dalam Al-Qur'an dan Hadis. *Jurnal Dakwah Tabligh*, 1, 9.

(12) DeVito, J. A. (1997). *Komunikasi Antar Manusia*, translated by Agus Maulana. Professional Books.

(13) Hamka, H. (1982). *Tafsir Al-Azhar* (Vol. 17). Yayasan Latimojung.

(14) Haqqī al-Istanbūlī, I. (t.t). *Tafsīr Rūh al-Bayān*. Dār Ihyā` al-Turāts al-'Arabī.

(15) Hijāz, M. (tt). *Tafsīr al-Wādīh*. Dar al-Jabal.

(16) Isman Iskandar. (2019). Prinsip Komunikasi Al-Qur'an Dalam Menghadapi Era Media Baru. *Jurnal Al-Fanar*, 2(1), 55–74. <https://doi.org/10.33511/alfanar.v2n1.55-74>

(17) Kurniawati, E. (2019). Analisis Prinsip-Prinsip Komunikasi Dalam Perspektif Al-Qur'an. *Al-Munzir*, 12(2), 24.

(18) Lestari G, E., & Maliki, M. (2006). *Komunikasi yang Efektif*. Lembaga Administrasi Negara RI.

(19) Mahmūd al-Hijāzī, M. (1423)., *Al-Tafsīr al-Wādīh*. Dār al-Jīl.

(20) Markarma, A. (2014). Komunikasi Dakwah Efektif dalam Perspektif Al-Quran. *HUNAFA: Jurnal Studia Islamika*, 11(1), 127. <https://doi.org/10.24239/jsi.v11i1.344.127-151>

(21) Muhammad bin 'Athiyah al-Andalūsī, A. (1993). *Al-Muharrir al-Wajīj fi Tafsīr al-Kitāb al-'Azīz* (Vol. 1). Dār al-Kutub al-'Ilmiyah.

(22) Muhammad Izzat, D. (1383). *Al-Tafsīr al-Hadīth: Vol. V*. Dār Ihyā` al-Kutub al-'Arabiyyah.

(23) Muṣṭafā al-Marāghī, A. (1946). *Tafsīr al-Marāghī*. Muṣṭafā al-Bābī al-Ḥalabī wa Aulāduh.

(24) Mutawallī a s-Sya'rāwi, M. (1991). *Khawāṭirī aul al-Qur'ān al-Karīm (at-Tafsīr ash-Sya'rāwī)*. Akhbār al-Yaum.

(25) Nurhadi, Z. F. (2015). Komunikasi dalam Pendekatan Islam; Telaah Teoretis tentang Kajian Komunikasi dengan Allah melalui Shalat dan

Membaca Al-Qur'an. *Communication*, 6(1).
<https://doi.org/10.36080/comm.v6i1.7>

(26) Pickthall, M. (1973). *The Meaning of the Glorious Quran*. Taj.

(27) Qalyubi, S. (2008). *Stilistika dalam Orientasi Studi al-Quran*, 2nd ed. Belukar.

(28) Sayyid Thantawī, M. (1997). *Al-Tafsīr al-Wasīth lī al-Qur`ān al-Karīm*1: Vol. VII. Dār Nahdhah Mishr.

(29) Shihab, M. Q. (2000). *Tafsir al-Mishbāh, Pesan, Kesan, dan Keserasian al-Qur'an*: Vol. II. Lentera Hati.