

MUHAMMAD'S LINGUISTIC CHARACTERS IN THE QURAN: A SOCIOLINGUISTIC STUDY

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Abstract: This article aims to identify Muhammad's linguistic characters as a speech partner and speaker in the Quran with language ethics education. Objects of this research are verses in Quran translation texts containing Muhammad's role as a speech partner and speaker. Data were collected using observation and documentation techniques and analyzed using the referential identity method. The study found that Muhammad's characters as a speech partner and speaker in Quran translation texts contain many educational values applicable to language ethics. They include: utilizing trusted source as information basis of using language, being a trustworthy communicator of language, integrity in language and faith, not accusing without accurate information, applying proper respect to speech partners, utilization of positive tone, using the language for harmony. In conclusion, in Quran translation texts, Muhammad's linguistics characters can be utilized in language ethics education as a source of values that can be universally understood and accepted.

Keywords: linguistic character, language ethics, teaching materials, Prophet Muhammad

INTRODUCTION

Ethics has always been an essential element in human interactions. With globalization and advancements in technology, educating young generations in language and communication ethics has never been more critical; because human civilization developments also come with their significant challenges.

The perspective of Islam always cares about education for the youth. It has always been the way of Muslims. In the fifth century, Prophet Muhammad had spoken that Muslims seek knowledge, even if they have to travel as far as China.

In that spirit of knowledge-seeking, it can be stated that innovation and improvement in the science of education are the answers to the challenges that humanity faces today in preparing young generations for the future. The science of education and the personnel involved must keep improving so that the young generation can keep up with the

challenges of their times with systematic character education.

In Indonesia, the result of the character education effort is deemed as not yet satisfactory. The responsibility of character, morale, and ethics education should not be given only to Religions teachers and *PPKN* (Pancasila and citizenship) teachers (Wafiqni & Milama, 2014: p. 240). It means other teachers should also be responsible for it, including Indonesian Language teachers.

This research's importance is also based on the result of Nursobah et al. (2019), which believes that learning material utilization in students' books for learning experience, spiritual and social behavior improvement is not as expected. Therefore, it requires additional learning materials to enrich and build students' noble character, especially from language ethics. This research is expected to become an alternative for learning materials mentioned earlier.

As research in Indonesian Language Education, this research examines all Muslims' role models' character: Prophet Muhammad, to investigate the characters as a potential source for language ethics education material. The results of this research are projected to fulfill the role of Indonesian Language teachers in the responsibility of contributing to ethics education. This research aims to answer the question: what are Muhammad's characters as a speech partner in Quran translation texts (Indonesian) that can be utilized in language ethics education?

This research focuses on the role of a speech partner. A speech partner is a party invited to communicate or also known as the interlocutor.

Ethics is the science of good and evil and moral rights and obligations (Alwi, 2007, p. 309). From that understanding, language ethics can be interpreted as things or norms in the use of language. Ethics of language procedure governs: (1) what should be said at certain times and circumstances, (2) what kinds of languages are appropriate to be used, (3) when and how the turn of speech is used, and (4) when a person must be silent or not speak (Nababan, 1984, pp. 52-53).

Characters of prophets in Quran translation texts have been researched by Markhamah et al. (2017). However, the research was only able to identify six prophets' characters, which are Adam, Dawud (David), Ibrahim (Abraham), Yusuf (Joseph), Isa (Jesus), and Nuh (Noah), with 65 characters found. Prophet Muhammad's characters, particularly from the linguistic role as speech partner in Quran, have not been researched. Muhammad's characters are supposed to be examples for His followers. The best example being Muhammad is stated by Al Ahzab (33:21) "You have an excellent example in the Messenger of God; for anyone who seeks God and the Last Day, and remembers God frequently." (Hadhiri, 1994). This research is meant to add to the findings and coverage of previous studies.

Research on characters can be seen from different perspectives, one of which is from an education perspective. Rahman et al. (2016) and Ainissyifa (2014) conducted character research from the education perspective. Other researches in characters in literature perspective were conducted by Angelis et al.

(2019), Nurfatin (2018), Azizah & Leli (2016), Juliantini & Ketut (2018), and Niani (2017).

Several scholars have studied Quran translation texts and can be classified into two major groups: linguistics (and its branches such as sociolinguistics) and research outside of linguistics. Investigations in linguistics that were conducted are on persona pronouns comparison in Arabic and Indonesian (Markhamah et al., 2017a), modalities in Quran translation texts (Markhamah et al., 2018), the situational context of quantity marker adverb in Quran translation texts (Markhamah et al., 2020).

Studies in Quran translation texts outside of linguistics that has been conducted are (1) Prophets' characters in Quran translation text by Markhamah et al., (2017). Several gender studies in Quran or Islam have been conducted, such as (2) gender study in Quran by Aziz (2002), and (3) Maslamah (2002), and several thematic studies related to environmental conservation, kindness, and compassion.

The objective of this research is to identify Muhammad's linguistic characteristics in Quran. Furthermore, researchers analyze the linkage between these linguistic characteristics for language ethics education.

METHOD

This research is qualitative descriptive research in the field of Indonesian Language Education. It examines Muhammad's characters as speech participants in Quran translation texts with language ethics education orientation. Speech participants are involved in the speech event, namely the speaker, speech partner, and listener (Suwito, 1982, p. 29).

This research's object is the Quranic verses in translation texts containing Muhammad as a speech partner and speaker. The print of the Quran utilized in this research is *Tafsir Qur'an per Kata*, published by Maghfirah Pustaka, in addition to the international English translation of the Quran.

The data was collected by observing language usage in the object being researched (Sudaryanto, 2015, p. 182). The observation was conducted to filter the use of lingual units containing the word Muhammad and pronouns which refer to him, such as *kamu* (you) and *mu* (yours), which were initially identified through

Indeks Alquran by Asyarie dan Yusuf (2003). The documentation method was employed to record the findings for further analysis.

The data analysis method utilized in this research is the identity method (Sudaryanto, 2015, p. 154). The subtype used is referential identity, a data analysis method in which determinants are outside, disconnected, and not part of the related language. The referential identity method describes verses where Muhammad has a role as a speech partner, analyzes them, classifies characters portrayed, and describes their relevance with language ethics education.

The study's scope will be limited to Muhammad's characters as a speech partner and speaker in Quran translation texts that satisfy the orientation of language ethics education.

This research uses sociolinguistic theory. Sociolinguistics views language as a sign and a social system and a communication system that is part of a particular society and culture. Social factors that influence language use include social status, educational background, age, gender, economic level (Ekawati, 2017).

RESULTS AND DISCUSSION

Based on analysis of Quran translation texts (QTT), which refer to *Muhammad*, the linguistic characters can be identified. Muhammad's linguistic character can be classified into three major groups: characters as a speaker, characters as speech partner, and characters of his speech. This research describes the analysis of Muhammad's linguistic character as a speech partner and as a speaker.

Findings

The findings are classified into the scope of Muhammad as a speech partner and as a speaker.

The linguistic character of Muhammad as a speech partner

Muhammad as a speech partner is found in many verses, which express various aspects of his characters.

Speech Partner who accept words from Allah

Muhammad is a prophet receiving information not known by others.

(1) "...**And Allah made His tranquility descend upon him (Muhammad)**, and supported him with forces you did not see, and made the word of those who disbelieved the lowest, while the Word of Allah is the Highest. Allah is Mighty and Wise. [643]. (At Taubah 9: 40)

Linguistic character of Muhammad in Quran Surah At Taubah (9): 40) is as recipient of information from Allah. Information in this Surah and Verse is explained by footnote [643] in the print, "The disbeliever is willing to murder Prophet Muhammad, so Allah informed their intention to Muhammad because at that time he was accompanied by Abu Bakar from Mecca. On his way to Madina, they then hid in a cave in Tsur Hills for self-protection.

It can be seen that, in this case, important information is conveyed by a trusted source. The information is crucial to the survival of Muhammad and for self-preservation. Nowadays, it is the era of hoaxes and fake news, where words might misinform or cause trouble. Regarding the language ethic, one must filter for the information they receive to make sure they are trustworthy and reliable. Furthermore, one must avoid using the language for ill purposes because it can be life and death.

(2) "*And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to Muhammad (the conversation between Hafsa and Aisyah), he made known part of it and ignored another part. Moreover, when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."* (At Tahriim 66: 3)

The quote "*and Allah showed it to Muhammad (the conversation between Hafsa and Aisyah)...*" clearly states that Muhammad received information from Allah about the conversation between Hafsa and Aisyah. Also, in the next sentence: *He said, "I was informed by the Knowing, the Acquainted."* At Tahriim (66):

3. The statement in the middle of the sentence is being repeated at the end of the sentence. It is a confirmation even though his wives (Hafsah and Aisya) did not tell him, Allah tells him.

From the verse above, it can be learned that we should be careful in our communication because even though nobody is listening, Allah listens. It is a point of integrity between the utilization of language and faith. In other words, Allah will review our deeds, including our use of words. We also need to be careful in receiving information from someone else. When the information is coming from a trusted source such as Allah, we should treat it accordingly. On the other hand, when the information comes from an untrusted source, we have to check for the truth.

(3) **Say, (O Muhammad), "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an. (Al Jin 72: 1),**

Using different wording, such as *revealed*, Allah has informed that a group of jinn listened to the Quran. The information was passed to Muhammad. In this case, Muhammad is the speech partner who listens and receives information from Allah. The information has a source that can be trusted. Ethics learning from this linguistic character is to trust Allah's information or information from trusted sources.

Speech Partner receiving important stories from Allah

Quran stated that Muhammad is a speech partner who received important information from Allah, as quoted below.

(1) **"That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous". (Hud 11: 49)**

Amongst what is meant with news are stories about Noah being given salvation and well-being by Allah, and the people with him are given world pleasure but then severely punished in the afterlife. It is stated in the Quran Surah Hud (11): 48.

Having the same supernatural unseen information, yet the information given to

Muhammad in Quran Surah Hud (11): 48 is different from the information in Quran Surah (Yusuf 12:102).

(2) **That is from the news of the unseen which We reveal, (O Muhammad), to you. Moreover, you were not with them when they put together their plan while they conspired. (Yusuf 12:102)**

Supernatural news in QS Yusuf (12):102 are supernatural news such as Prophet Yusuf's prayers, the ability of Yusuf in transcribing dreams, and Allah is willing to assist Yusuf. This important news is available in the previous verse 100 and 101.

The stories in the verses above are meant to be taught to Muhammad's followers. Here, the role of Muhammad is as a communicator to relay information. The stories are a form of education in the Islamic faith. The ethic here is that one must be a reliable and trustworthy communicator when it comes to language and information.

Speech partner who is not aware of human hypocrisy

A hypocrite person is a person having no consistency between what he said and what he did. There are hypocritical people amongst Muhammad's followers. Their hypocrisy was unknown by Muhammad, as stated in Quran Surah At Taubah (9): 101.

And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, (O Muhammad), do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment. (At Taubah 9: 101)

The linguistic character of Muhammad in the Quran Surah At Taubah (9): 101 is that Muhammad did not know the Bedouins' hypocrisy. The verse, "**You, (O Muhammad), do not know them...**" (At Taubah (9): 101), stated the character. Muhammad, as a speech partner, was being informed by Allah. This language character teaches his followers that humans cannot identify a hypocrite because our knowledge is limited. Only Allah is the one able to identify it. Therefore, we should not accuse someone of being a hypocrite without

proper evidence or information. We should act based on the information we know.

Speech partner who does not deny

Muhammad's character as a speech partner obeys all Allah's instructions. This character can be seen from verses stating that he accepts information truthfully and act accordingly. One of the verses is in Quran Surah Al Kahfi (18): 13.

It is We who relate to you, (O Muhammad), their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance. (Al Kahfi 18: 13)

In this Surah and verse, Muhammad is characterized as accepting truthful stories from Allah. The story referred to is about a teenager living in a cave. As a speech partner, Muhammad does not disbelieve the story presented to him by Allah because he knows that the story coming from Allah is true. In other words, Muhammad has a good story listener's character and does not deny the story. Besides, Muhammad's linguistic character can also be learned from Quran Surah Al Kahfi (18): 13, which describes him as a speech partner who believes in the story sourced from Allah.

"...So do not argue (O Muhammad) about them except with an obvious argument and do not inquire about them among [the speculators] from anyone". (Al Kahfi 18: 22)

As a speech partner, Muhammad as a character who never denies Allah can also be seen in Al Kahfi (18): 22. When Allah forbids him to argue, he does not. When Allah forbids him to ask about the teenager living in a cave, he does not ask anybody else. This character shows that he is a speech partner who obeys Allah.

As a speech partner who obeys Allah, Muhammad's character can also be seen in Quran Surah Al Kahfi (18): 83.

And they ask you, (O Muhammad), about Dhul-Qarnayn. Say, "I will recite to you about him a report." (Al Kahfi 18: 83)

Al Kahfi (18): 83 stated that Allah asks Muhammad to tell a story about Dhul-Qarnayn.

Muhammad obeys Allah and told stories about Dhul-Qarnayn. It can be seen in Al Kahfi (18): 84-98. The character of speech partner who does not deny Allah can be read in several verses which narrate about Allah's command to tell prophets stories such as Abraham (In Maryam (19): 41), Moses (Maryam (19): 51, Story of Ishmael (Maryam (19): 54) and the story of Idrees (Maryam (19): 54).

And mention (O Muhammad) in the Book [the story of] Abraham. *Indeed, he was a man of truth and a prophet. (Maryam 19: 41)*

And mention (O Muhammad) in the Book, Moses. *Indeed, he was chosen, and he was a messenger and a prophet. (Maryam 19: 51)*

And mention (O Muhammad) in the Book, Ishmael. *Indeed, he was true to his promise, and he was a messenger and a prophet. (Maryam 19: 54)*

And mention (O Muhammad) in the Book, Idrees. *(Maryam 19: 56)*

As a form of obedience, Allah commanded Muhammad in Quran Surah Maryam (19): 41, to tell a story about Abraham in Maryam (19): 42-50. Allah also commands Muhammad to tell stories about Moses in Maryam (19): 51, and Maryam (19): 52 stated that Muhammad told the story on Moses.

Say, (O Muhammad), "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds." (Al Mukmin 40: 66)

Stories can be seen entirely in the Quran using the words, such as Abraham, Moses, Ishmael, Idrees, and Dhul-Qarnayn. They are presented in the chapters which contain stories of these prophets.

When obedience in the previous verses was analyzed based on the context, no words are stating 'obedience' explicitly. In this verse (Al Mukmin 40: 66), the word *submit* is textually present as in, *"...and I have been commanded to submit to the Lord of the worlds."*

This command builds the linguistic character of Muhammad as Prophet: as speech partner who obeys Allah. The lesson taken from this verse and this linguistic character is, as a speech partner, we must obey the speaker, especially when the speaker is a leader who is always right. The form of obedience between speaker and speech partner makes communication runs harmonically by obeying the role played. It also have a point in being a reliable communicator.

A speech partner who never think that Allah is negligent

Muhammad, as speech partner, believes in the provision and righteousness in information delivered by Allah. One of the beliefs is that Allah will not be negligent with what the wrongdoers do.

And never think for once (O Muhammad) that Allah is unaware of what the wrongdoers do. (Ibrahim 14: 42)

The verse contains prohibition for Muhammad from thinking that Allah will be negligent with what the wrongdoers did. The verse indicated that as a speech partner, Muhammad never thought that Allah is negligent with what the wrongdoers do. The lesson learned from this linguistic character is that any Muhammad followers should not think that Allah is negligent with what the wrongdoers do.

Allah sees everything, which means our ways of using words will be seen too. It means, as a language ethic, we must use words appropriately and avoid using them for ill purposes. If we misuse words, we will become the wrongdoers.

Noble speech partner of Allah

Muhammad's linguistic character is a noble speech partner. The nobility of Muhammad appears in front of his followers and Allah. It is stated in the Quran Surah Al Hajr (15):72.

"...By your life [807], (O Muhammad), indeed they were, in their intoxication, wandering blindly". (Al Hajr 15:72)

The verse implies that Muhammad is a speech partner ennobled by Allah. Footprint [807] stated that "it is common for Arabs to swear on someone's life. Here, Allah swears on the life of Muhammad to ennoble him". It means that in front of Allah, Muhammad is being ennobled by Allah. The lesson from Muhammad's linguistic character is that he is a noble speech partner. Therefore, his followers should also ennoble him. One of the forms of ennobling is by praising him and saying greetings for him.

Ethics lesson from this linguistic character is that when we become speakers, we should respect the speech participants.

Speech partner who accepts the Quran

Muhammad's linguistic character as speech partner is that Muhammad accepts the Quran.

(1) **"...And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.** (An Nahl 16: 89)

An Nahl (16): 89 states that Allah sent down the Book, which is the Quran to Muhammad. As the receiver of the Quran, Muhammad accepts it and believes that the Quran is a form of a mandate from Allah. Quran is not only served as guidance but also needs to be taught to his followers. Muhammad's linguistic character from this verse is that when someone has received the Prophet's teaching, besides practicing it, he/she should also teach it to others. The delivery of Allah's instruction is a form of worship as a proselytizer.

(2) **And We certainly gave Moses the Scripture, so do not be in doubt (O Muhammad) over his meeting (Quran). And we made the Torah guidance for the Children of Israel [1194].** (As-Sajdah 32: 23)

Muhammad's character can be learned from the Quran Surah As-Sajdah (32): 23, which strengthens Muhammad as a speech partner in accepting the Quran. In this Surah and verse, Allah forbids Muhammad to doubt in accepting the Quran. To strengthen the belief, Allah shows that Moses also received the scripture.

(3) **We will make you recite, (O Muhammad), and you will not forget,** (Al A'laa 87: 6)

Quran Surah Al A'laa (87): 6 stated that Allah will recite the Quran to Muhammad. It means that as a speech partner, Muhammad received the Quran from Allah. As a Quran recipient, Muhammad not only practicing it but also teaching it to his followers. This verse taught his followers that they need to teach it to others as individual responsibility after receiving the Quran.

Speech partner who accept true stories

Muhammad's character as a speech partner is that he accepts stories from Allah. This character is stated on Quran Surah Al Kahfi (18): 13

(1) **"It is We who relate to you, (O Muhammad), their story in truth.**

Indeed, they were youths who believed in their Lord, and We increased them in guidance. (Al Kahfi 18: 13)

Muhammad, as a speech partner, can be understood from the verse above. It is stated that Allah told Muhammad these stories, and these stories are true stories. Lessons we can obtain from this linguistic character as speech partner are when someone received news from a trusted source, and it is a true story, the news should be trusted. In this context, when Muhammad delivered the story, we should accept and believe that the story was true as followers. It means that there should be a belief, a faith that the Quran's stories are true.

Speech partner who surrender to Allah

Surrender means to place trust in Allah's will and believe wholeheartedly in Allah (in suffering and else) (<https://kbbi.kemdikbud.go.id/entri/tawakal>). Being surrender means to leave matters to Allah. Muhammad's linguistic character is to surrender before Allah. Quran Surah Al Qalam (68): 44 describes this character.

So leave Me, [O Muhammad], with [the matter of] whoever denies the Qur'an. We will progressively lead them [to punishment] from where they do not know. (Qalam 68: 44).

It is a speech that shows that Muhammad is instructed to leave whoever denies the Quran to Allah. It means that he is a person who surrenders this matter to Allah. Muhammad will obey Allah's instruction. The lesson from this linguistic character is a speech partner who surrenders. Whenever we have problems, and we already tried to solve them, and it turns out that the result was not as good as expected, we should leave all matters to Allah.

It is also applicable in general communication that we must obey surrender to Allah's judgment when it comes to our acts, including how we use language. His punishment awaits if we misuse it for ill purposes.

Muhammad character as speech partner	Language ethics material
accepting information from Allah (9): 40	Filtering for trusted information in communication
accepting information from Allah (66): 3	Being trustworthy in communication
accepting information from Allah (72): 1), (11): 49, Yusuf (12): 102	Respecting trusted source
who does not aware of humans' hypocrisy (9): 101	Do not accuse without proper evidence
who does not deny (18): 13, 22	Respecting trustworthiness in communication
who does not deny (40:66)	Obedying appropriate requests
who never thought that Allah is negligent (14): 42	Integrity because Allah is always watching
Noble speech partner in front of Allah (15): 72	Giving proper respect in communication
Speech partner who accept Quran (16): 89, (87): 6	Appropriately respond to communication
who accept the Quran (32): 23	Respond to command accordingly
who accept true stories (18): 13	Ability to trust appropriately
Who surrender to Allah (68): 44	Integrity, because Allah will judge

The linguistic character of Muhammad as a speaker

Linguistic characters of Muhammad can be observed from his speech as a speaker. Quran portrays what types of speech he should speak as a Prophet. The following are the characteristics of his speech and him as a speaker.

Muhammad speech character is faith speech

One aspect that the Quran states about Muhammad is that his speech is related to faith as a speaker.

- (1) **"...Say, "I will not testify (with you)." Say, "Indeed, He is but one God, and indeed, I am free of what you associate (with Allah)." (Al Anam 6: 19).**

When closely observed, verse part in Quran Surah Al Anam (6): 19, unbelievers asked Muhammad whether he admits another god. In this case, Allah tells Muhammad to say that he does not admit any other god. It was then followed by Allah's command to Muhammad to say, *"...He is but one God..."* (Al Anam 6: 19). The lesson from this part is that Muhammad's linguistic character from the speech point of view is that his followers to say faith speech, to have faith in Allah, the one true God.

- (2) **Say, (O Muhammad), "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds." (Al Mukmin 40: 66)**

The verse indicates that Muhammad is to say that he will not betray his faith by praying to Gods beside Allah. This kind of speech is a speech which contains faith principle. It is the same with the speech that there is no other God but Allah. This linguistic character's educational implication is that Muhammad's followers should speak faith speech and not worship God beside Allah. This speech is identical to the speech to invite worshipping Allah. Therefore, this linguistic character can be an excellent example of integrity in language expression appropriate to one's faith.

Muhammad speech is Asmaul husna

The speech that states *Asmaul Husna* (Names of God in Islam) is a speech that correlates to Allah having good names and having Almighty characters.

- (1) **"Say, "Indeed, He is but one God, and indeed, I am free of what you associate (with Him)." (Al Anam 6: 19).**

Other than containing faith speech character, Quran Surah Al Anam (6): 19 also contains Muhammad's linguistic character as someone who says *Asmaul Husna*, the good names of Allah. It suggests that Muhammad taught his followers to say *asmaul husna*, which also means praises to Allah.

- (1) **"Say, (O Muhammad), "I am only a warner, and there is not any deity except Allah, the One, the Prevailing." (As Shaad 38: 65)**

The verse suggests a speech that Muhammad should speak, a speech from the perspective of *asmaul husna*, the One, and the Prevailing. This character teaches Muhammad followers to praise Allah.

The verses about praising and respecting Allah can be utilized as a learning material that, as language ethic, one must speak in respect, praise, and use a positive tone as much as possible. The verses are closely related to the respect of the Names of Allah, which is a standard approach of Muslims. However, respect can also be a universal point in language utilization, which can bring many benefits.

Respect for faith values also brings harmony when it comes to different backgrounds of faith. It can be seen nowadays that disrespect to religious values has led to conflicts in many countries. Wisdom, understanding, and ethics are the bridge to replace the conflicts with harmony, humanity, and togetherness. To this end, it needs implementing language ethics, such as paying proper respect to each other in communication.

Characteristics of Muhammad speech	Language ethics material
faith speech (6): 19, (40): 66	Integrity to faith in communication

speech stating Asmaul husna (6): 19	Respect to faith and GodGod
speech stating Asmaul husna (38): 65	Respect to speech partner, utilization of positive tone

Discussion

In communication using language, obtaining trusted and reliable information is vital to reach a goal, such as self-preservation or protection. It is in line with the research conducted by Sidik (2018, p. 231). He stated that Ayna (a character) controls herself by suppressing shadows and her womanhood character to give Animus character space to think straight to survive. In this research, the difference is that Muhammad received information from Allah for various purposes (including strategy), while in Sidik (2018), the survival strategy was obtained from Animus's existence.

Obedience is a good deed and needs to be practiced and learned; it is Islam's way. This statement is aligned with Maulidiah & Saddhono's (2019, p. 185) findings, which described that amongst good deeds are moral education values, rights fulfillment, and honesty. These values were taken from Putri Jelumpang folklore.

The development of characters in the Quran can be observed for almost every character, often portrayed in stories that Muhammad is supposed to speak. Character development is also studied by Niani (2017), who stated that the main character in *Di Bawah Kebesaran-Mu Hamba Takluk* has experience character development from patient and timid to fearless.

During communication, the speaker and speech partner should apply language ethics. It is following Lestari & Marwati's (2017: 20) study that during communicating, students apply language ethics such as wisdom maxim, generosity maxim, appreciation maxim, simplicity maxim, sympathy maxim, and consideration maxim.

Responsible and trustworthy character is universal wisdom, and according to Rahman *et al.* (2016, p. 20), it can be learned from the characters in the novel he researched. The difference is that the responsibility found by Rahman *et al.* is community social

responsibility and environmental responsibility, while in this research, it is religious responsibility and communication about it.

Muhammad's role is to teach his followers using stories, as Allah commanded him to relay stories of the past. Stories can be engaging in learning media. It is supported by Ridwan (2016, p. 108), who emphasized that effective media to introduce morale and character teaching is through children's literature internalization, stories. Teachers and parents should use kinds of literature as media to interpolate morale and character value. Children's literature is an entertaining entrance to unlock science doors, especially language and literature in elementary school.

From the perspective of language education material, this research has similarities to Ridwan's (2016) study. The difference among the two is that the learning material is literature, especially fable, whereas this research utilizes Muhammad's characters as a speech partner in Quran translation texts (Ridwan, 2016, p. 95). Both studies can be used as ethics/morale and character education materials.

Regarding education effort for the youth, this research is relevant to Sabakti (2018, p. 189), who investigated character education for children in Riau Malay culture, which is related to Islamic custom and culture. The similarity lies in the utilization of Islamic values/teaching for educational effort for the young generation. The difference is that this research focuses on Muhammad's characters in the orientation of language ethics education for school students.

Besides, this study has similarities to Beekun (2012), who studies Muhammad's character as an ethical role model for CEOs. The difference with this research lies in perspective; this paper examines Muhammad's character from the perspective of linguistics. The scope of benefit is also different, one is for CEOs' leadership, and one is for language ethics education in schools.

Furthermore, this research confirmed Azizah and Leli's (2016) findings. The difference lies in the figure chosen and the source; it utilizes a fictional figure from the novel *Langit Mekah Berkabut* by Geidurrahman El-Mishry, whereas this research utilizes the figure of Prophet Muhammad from the Quran.

In utilizing Islamic views to improve education, this research has similarities with Ainissyifa (2014). The difference is that it draws education values from a broad scope of universal Islamic views and teachings, whereas this research is specifically focused on education values drawn from the Prophet's role as speech partner in the Quran, in the scope of language ethics education.

To uncover the educative value of moral qualities, this research is relevant to Maulidiah and Saddhono (2019), who uncovered the educative value of moral ethics, the fulfillment of rights, and honesty in folklore *Putri Jelumpang*. In comparison, this research found educative value from Muhammad's characters as a speech partner in Quran, which is usable in both language ethics and moral education.

However, this study is different from the research of Bakar et al. (2019, p. 42). It explores the inculcation of nationalism's value, while this research masterminds the cultivation of language ethics or language ethics. To instill the value of nationalism, the school has made maximum efforts and is as creative as possible to instill nationalism by growing those values in schools and involving students in the surrounding environment.

As an approach to developing the character values, this study is relevant to Mustadi et al.'s (2017, p. 369) findings, who develops storybooks based on character values. The difference is that the character values developed by Muhtadi et al. are a social self-concept, while the character values developed in this research are language cohesiveness. They stated that students could internalize character values with fun through developed media and add insight to interacting with others. Although specifically different, both develop friendly characters or communicating.

From the perspective of character education, this study shows a relationship with the research of Turan & Ulutas (2016, p. 169). Its relevance is in terms of providing character education. They develop storybook media to develop character education for preschool children. Character education in this study uses the media of the Quran text translation. The relevance to the Cheung & Lee's (2010) research is on the character that is developed, namely social character. They stated that character education programs contribute to

students' social competence. Social characters, among them, are linguistic characters as found in research.

In connection with Muhammad's words, the words of Asmaul Husna, it is effortless to understand because he is a Messenger. His personality very much influences a Messenger's speech as an apostle as stated by Habiburrahim et al. (2020) that their identity and ideology greatly influence the speech and discourse of the speech participants and their interpretation. The same thing was also emphasized by Maksum (2017, p. 405). He states that education, knowledge pedigree, and global political conditions affect the interpretation of a view or a concept, which in Maksum's research is in the form of Islam and democracy in Indonesia.

This study complements the prophetic dimension that has been stated by Kuntowidjoyo, that the prophetic dimension is *Amar makruf, nahi mungkar, and tu'minuunabillah* (El Farouq & Machmudah, 2019, p. 283). Muhammad's linguistic character as a speech partner and speaker adds to his prophetic dimension.

CONCLUSION

It can be concluded that Muhammad's characters as a speech partner and speaker in Quran translation texts can be utilized in language ethics education as a source of values. There are many universally applicable points of language ethics and wisdom that were found.

This conclusion fits the role of Muhammad as *uswatun khasanah*, meaning a role model, the best example for Muslims; in this case, it is proven to include the aspect of language ethics education. The education effort, especially those with an Islamic background, should utilize this research's findings to improve their character education effort.

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