

## CONCEPTUAL MODEL OF COMMUNICATION POLITENESS BASED ON QURANIC RHETORIC AND PSYCHOLOGY

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### Abstract

The concept of communication politeness in Islam can be referred through the discussion contained in the Quran (al-Khatib, 2012). The Qur'an contains rhetorical verses that illustrate the beauty of communication between people in accordance with the purpose to educate noble character. The ethics of communication are found in several surahs in the Quran. First, the *qaulan sadida* (QS.4 an-Nisa': 9) which speak words of appropriate justice, valid, and precise. Second, *qaulan ma'rufa* (QS.4 an-Nisa': 8) which suggests that humans communicate with language that does not touch the soul and feelings of the audience. Third, *Qawlan baligha* (QS.4 al-Nisa': 63) which emphasizes that information disseminated to the community can have a profound impact on their souls. Next is the *qaulan maisura* (QS.17: al-Isra': 28) which warns humans that the information disseminated must be understandable according to the level of capability of the listeners. Fifth, *qaulan karima* (QS.17: al-Isra': 23) which explains that the language and words expressed must have good and noble values. This paper explores the beauty of rhetorical language style in communication-themed verses in the Quran and brings new models with the addition of several new elements. The methodology of the study is qualitative by analyzing Quranic verses related to the theme of communication impressions as well as *tafsir* and Arabic rhetorical books, journal articles and other related sources. The study finds that the ethics and practices of polite communication in the Quran contain rhetorical elements. In addition to the *qaulan* verses mentioned above, the aspect of tone of voice, the use of the best and appropriate language as well as the technique of repetition are very important rhetorical elements in the communication process. This can be described as a guidance of strategies and methods in the characteristics of effective communication.

**Keywords:** politeness, communication, language, rhetoric, Quran

### Introduction

Communication is very important, and sometimes a miscommunication can lead to a fight between friends or the loss of money in the business world and can caused the death. Communication definition is a process by which information is exchanged

between individuals through a common system of symbols, signs, or behaviour (Merriam Webster)

We often listen to issues related to teenagers in the newspaper, about youth misconduct such as bullying, taunting, fighting until house breaking, robbery and drug abuse and prostitution. Issues such physical and psychological shaming are ones that should not be underestimated. Starting with mocking behavior, a fighting can be sparked and then there is a case that leads to death or murder. Bullying cases in schools usually start from the issue of insults or taunts to each other. All these incidents involved the main aspect of how quality of our communication and ethical behavior. Therefore, the purpose of this study is to examine the aspect of communication politeness among our community especially teenagers according to the rhetorical perspective of the Quran.

### Research Methodology

This study uses qualitative analysis method of rhetorical verses of the Quran describing education communication in Quran and focussed more on communication politeness among teenagers especially in surah Luqman because most of the communication strategies found in this Surah. As mentioned earlier, the ethics of communication are found in several surahs in the Quran.

First: *Qaulan sadida* (QS.4 an-Nisa': 9) which speak words of appropriate justice, valid, and precise.

Second: *Qaulan ma'rufa* (QS.4 an-Nisa': 8) which suggests that humans communicate with language that does not touch the soul and feelings of the audience.

Third: *Qawlan baligha* (QS.4 al-Nisa': 63) which emphasizes that information disseminated to the community can have a profound impact on their souls.

Fourth: *Qaulan maisura* (QS.17: al-Isra': 28) which warns humans that the information disseminated must be understandable according to the level of capability of the listeners.

Fifth: *Qaulan karima* (QS.17: al-Isra': 23) which explains that the language and words expressed must have good and noble values.

This paper explores the beauty of rhetorical language style in communication-themed verses in the Quran and brings new models with the addition of several new elements. In addition to the *qaulan* verses mentioned above, the aspect of tone of voice, the use of the best and appropriate language as well as the technique of repetition are very important rhetorical elements in the communication process. This can be described as a guidance of strategies and methods in the characteristics of effective communication.

The methodology of the study is qualitative by analyzing Quranic verses related to the theme of communication impressions as well as *tafsir* and Arabic rhetorical books, journal articles and other related sources. This study using qualitative approach,

analysis texts, rhetorical Quran verses related politeness communications will be identified using specific keywords such as “*ya bunayya*”, “*o my son*”, “*repetition*”, “*make good*”, word “*indeed*” and so on. While the research methodology used is the method, from deductive verses of the Quran from surah Luqman from verses 13th to 19th. The theme of education from the combination of rhetorical and psychological aspect identified are extracted and later educational communication politeness models are drawn up and concluded.

The method used is the inductive method of identifying verses of the Quran based on the keywords of the politeness of communication, synonyms, and antonyms. The theme of politeness of communication will be extracted and the model will be formulated and end with the expert verification process. This study will yield a new model to improve the existing model.

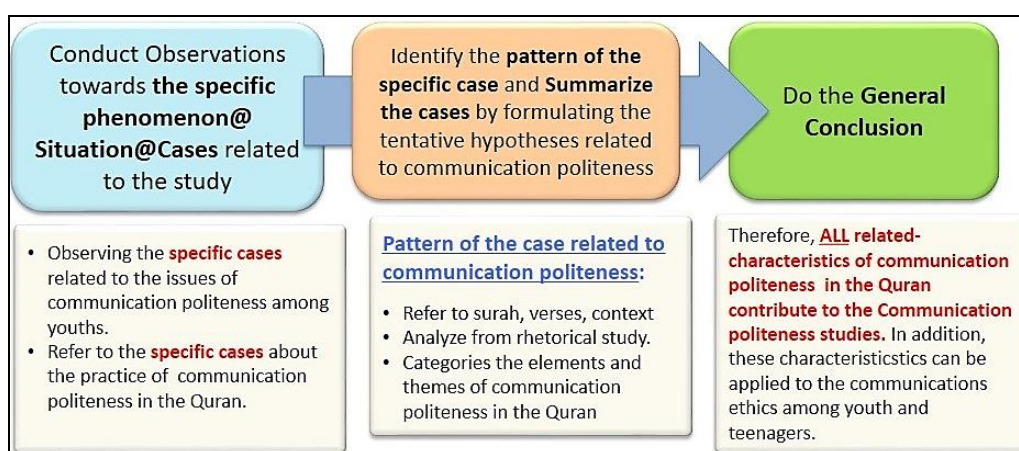


Figure 1: Research process

### Issues And Problem Statement

Various models of educating and inculcating politeness have been introduced according to the Islamic and Western perspectives. Two major theoretical frameworks strengthen this study, namely the face-saving theory of politeness (Brown and Levinson 1987), which is essentially based on Goffman’s (1967) notion of face, and the conversational-maxim view (Leech 1983) These are the most popular and extensively used models in previous research on politeness.

First, we will start with the face-saving view of politeness by Brown and Levinson (1978, 1987). Brown and Levinson’s theory comprises two main parts. The first part is concerned with the nature of “politeness” and how it functions in interaction. The second part is a list of “politeness” strategies. Brown and Levinson assume that most speech acts, such as requests, offers and compliments – intended to be done by verbal or non-verbal communication – inherently threaten either the hearer’s or the speaker’s face-wants, and that politeness is involved in redressing those face-threatening acts (FTA). The various face-threatening acts (FTAs) are distinguished depending on whether they are directed toward the negative face or positive face, and whether they

are likely to harm hearer's face or speaker's face. Leech (1983) has suggested six maxims of politeness: tact, generosity, approbation, modesty, agreement, and sympathy. The first and the second form a pair, as do the third and the fourth. In discussing his maxims, he uses his own terms for two kinds of illocutionary acts. He calls representatives "assertives," and calls directives "impositives" (for more details on the Maxims see Thomas 1995) (A. Khatib, 2012).

However, the existing model of language politeness or oral communication from a Western perspective (refer to Brown & Levinson, 1987) focuses only on face or facial expression in the field of pragmatic and formed based on western society and lacking social values (Siti Hajar Che Man, 2012). Meanwhile, the model of Islamic morality (al-Ghazali, 2004; 2015) only discussed about moral of Mahmudah (Good deed) and Mazmumah (wrong doings) using the inductive method, which is by bringing moral factors then backing up to related Quranic verses that are very limited in number.

Thus, the proposed model in this study tries to fill the two research gaps, which is composing the spiritual, moral and social aspects besides using the method of inductive in the selection of Quranic-based rhetorical verses.

### ***Objectives of Study:***

1. Identify existing models of communication politeness.
2. Analyze the Quranic verses based on communication politeness.
3. Propose new model of communication politeness especially to teenagers.

### **Discussion**

Education is an important process in people's lives as closely related to the process of maturity (Awang Sariyan, 2009). It is the basic element is in the formation of the society in an effort to achieve insights 2010. Politeness can be seen in the form of communication. Modesty in accordance with Kamus Dewan (1997; 1299) means that (1) the description of polite (behavior and speak words), (2) behavior (speak good words), and (3) civilization. Meanwhile in accordance with communication (Kamus Dewan, 2005:812) relationship (directly or with intermediate letters, radio, telephone and others).

Politeness is one of the major social constraints on human interaction regulating participants' communicative consideration the feelings of the others. It is usually regarded as manifestation of human civilization, and it is one of the most effective strategies modulating interpersonal relationship in human communication. (Hao Yu & CHI Ren, 2013)

Language politeness refers to polite values, involving beautiful, subtle and beautiful speeches and attitudes that emit noble character. (Zaitul Azma et al., 2014). The use of good language and courtesy in communicating indirectly strengthens the unity of

Malaysians of various ethnic group (Nasariah et al., 2010). The terminology referred to in explaining the concept of communication politeness in Islam is Imam (al-Ghazali, 2004). While faith in terms of the term al-Ghazali is justifying with the heart, admit it verbally or words and practice it with deeds (al-Ghazali, 2004).

Therefore, the politeness of communication should be emphasized in either orally or in writing so that no party is offended or suffered conflict. Politeness is one of the important elements in dealing with noble values among Malaysians generally and in general school students. (Siti Hajar, 2012). Teens are often related with courtesy problems. According to Oxford Advanced Learners's Dictionary (2010), adolescent refers to youth aged 13-18 years.

Nowadays, the value of adolescent politeness is fading because of various factors including the pattern of family communication and the influence of social media (Aziyah, 2015; Zaitul Azma, 2014; Siti Hajar, 2012) which resulted in the disability in conversation and various social problems (Zaitul Azma, 2014; Siti Hajar, 2012). Therefore, the awareness of politeness needs to be nurtured since school hood as this awareness is a major factor influencing the self-purification process and socialization of adolescents who are the state's leadership assets (Siti Hajar, 2012). Processes that suit teenagers' interests and psychology such as communication skills that are appropriate with adolescent psychology levels need to be introduced to address social phenomena like this (Fariza, 2015). Courtesy of communication is an important factor in establishing a harmonious society. In the aspect of family, for example, studies show that family communication plays an important role in addressing conflicts among teenagers. Good communications bring harmony (Aziyah et.al, 2011, 2008).

Several theories have been used a couple of decades to see the communications decency factor or otherwise conduct polite against those who listen or speak for the purpose of respect him, as well as showing courtesy to the person who is talking in order to be considered a graceful. Between the modesty model is a model of Brown and Levinson (1987), namely the theory of Politeness (Politeness theory). The theory of this being 1978 in 1987 that has been widely applied in various places to identify attitudes. In the strategy of modesty, he has developed some strategies in an effort to "Save" someone's face. This sums up the theory that society has 2 types of face which is "negative face" and "positive face". However, this model was it formed based on Western society (Siti Hajar et al., 2012) and less social and more practised in accordance with the Western societies that are more "independence" and not appropriate for the Asian community. This theory takes only the aspect of power, a position and also the position of the community within the community.

This face-saving view of politeness by Brown and Levinson (1978, 1987) comprises two main parts. The first part is concern with the nature of “politeness” and how it functions in interaction. The second part is a list of “politeness” strategies. Brown and Levinson outline four types of politeness strategies that sum up human politeness behaviour. These are bald on record, positive politeness, negative politeness and off-record-indirect strategy.

From the perspective of Islam, an article by Mahmoud A. Al-Khatib, (2012) said there is no two theoretical frameworks of politeness has been so attested again data collected from various sources, but no single study has yet used the data from any of the Holy books. This research addresses this issue in light of data drawn from the Holy Quran. The data were analysed in two main parts: the first included the verses that are concerned with the God-man relationship and the second with the man-man (interpersonal) relationship.

There are several articles highlights the important of building good characteristic among the children in Surah Luqman such as “Pembentukan karekter anak-anak menurut Islam analisis Surah Luqman by Khairul Azhar Meerangani and article by Mahmoud A Al-Khatib entitled “Politeness in the holy Quran: Asociolinguistic and pragmatic perspective”. In addition, rights of children and parents in holy Quran is not well studies (Saeidi, Ajilian, Farhangi, & Hasan Khodaei, 2014). In enhancing how to educating based on Quran, efforts have been done in a research “*Klasifikasi Al-Quran Terhadap Tingkah Laku Manusia Dalam Membina Peradaban*” by Jawiyah Dakir et al (2017) . The descriptions of the Quran about the human behavior is a signal towards the transformation of the human behavior which is recommended in building a superior civilization.

The Quran has indicated about the diversity of the human behavior, whether those which cover the external aspect of mankind (physical), or the internal aspect (spiritual). By observing the verses of the Qur'an that deal with the attitudes, habits and traits of human beings, then human behavior can be classified or categorized into: i) natural behavior (al-Suluk al-Fitri), ii) the behavior of the interaction with the environment (al-Suluk al-Muktasab), iii) normal behavior (al-Suluk Sawi), iv) malicious behavior (al-Suluk al-Munharif), v) behavior of zahir (al-Suluk al-Zahir),vi) inner behavior (al-Suluk al-Batin), vii) emotional behavior (al-Suluk al-Infi'ali), viii) individual behavior (al-Suluk al-Fardi), x) collective behavior (al-Suluk al-Jama'i) and xi) behavior of akli or intellectual lojic (al-Suluk al-'akli).

Education of communication among the community especially the orphans is also emphasized in the Quran through surah ad Dhuhā. Interesting rhetorical language style is the best way to guide humans to communicate with other humans as best they can.

One of the language styles in communication taught to speak to youths and orphans and poor man is not to raise their voices and to astonish them. (Wan Azura, 2017).

According to Wan Siti Fatimatul & Suhaila (2019), there are 4 strategies presented in the Quran and hadith in cultivating the language politeness such as salam strategy, communication strategy, prayer strategy (du'a) and thankful strategy (syukur). All four strategies presented prove that the value of communication politeness serves as a fundamental guide in society to promote more effective and harmonious communication in line with religious demands. In addition, the Rusydi Room (2013) also stated that the Quran outlines 4 guidelines on the effects of communications namely *Qawlan Sadida*, *Qawlan Ma'rufa*, *Qawlan Baligha* and *Qawlan Maysura*.

According to Al-Khatib, (2012), Previous research into politeness has, for the most part, focused on various aspects of politeness of the type taking place in interpersonal communication, this subject has not been studied before, despite the recent explosion of interest in politeness as a pragmatic and socio-cultural phenomenon. If they have been, their findings are not made known, so the extent of the problem is still non-understandable. It is however worth mentioning that only one study was conducted in the context of Iran on God-man communication.

This research tries to find that the ethics and practices of polite communication in the Quran contain rhetorical elements and should be highlight to propose a better communication guidance and strategies.

## Findings

In the context of Arabic as a second language, ilmu al-ma'ani is categorized in one of the rhetorical knowledges (balaghah) which are ilmu al-ma'ani, ilmu al-bayan and ilmu al-badi (Embellishments) Ilmu al-Bayan (Abdul-Raof, 2006; Fadl Hassan Abbas; 1997; 2007; al-Qazwiniy, n.d). Arabic is a unique language because it contains certain features such as morphology, syntax and even rhetoric. The uniqueness of this is that the Qur'an is revealed in the Arabic language.

According to the Dictionary of the Fourth Edition (2005) "Rhetoric is a study of the techniques of effectively using language in writing and speech, it is also the art of using and using beautiful and interesting language to persuade or influence the thinking of listeners..." (Noresah et al. & Dewan Bahasa dan Pustaka, 2005).

The most important person in communication is a father or a mother because these two-person become a direct teacher to their children. A father's speech or advice is very

important for a child, so a father needs to have good and effective techniques of communicating so that the advice he gives is well received by his child. Among the suggested is through rhetorical communication of the Quran. There are father figures in the Qur'an, such as Ibrahim, Ya'kub, Ismail, Noah, Zakaria, the Prophet Muhammad SAW, (peace and blessings be upon him) and Luqman. It's become a signal that dad has an important role in communicating with children.

Al-Quran emphasis on communication aspects between the father and son is mentioned in several verses including Prophet Ibrahim as a father is found in surah as Soffat verses 100-102, Syaikh Madyan as Father is found in surah Qasas verses 26-27, the Prophet Ya'kub in surah Yusuf verse 5, 18,83,87 and surah al-Baqarah verse 133. Noah in surah Hud verses 42-43 and Luqman's role as a father is revealed in Surah Luqman verses 13-19 (Rahmi) 2015), Nabi Zakaria in surah Ali Imran verse 38, al-Anbiya verse 89-90, Surah Maryam verses 4-6. While prophet Muhammad SAW in surah Taha verse 132 and Tahrim verse 6 (al-Qahtahi, 2015).

### **The Important of Arabic Rhetorical and Psychology Aspect in Communication**

Communication is a process of delivering information or messages from one party to another to affect a person's actions. Many experts assess that communication is necessary in community life. This is explained by Professor Wilbur Schramm who explains that communication and society are two inseparable twin data from each other. Communications are said to be successful when there is an understanding between the recipient and the signaler in the communication so that the primary purpose of communication can be achieved. (Muhammad Jeffery HS, 2018)

In the Holy Quran, on this extract, 10 precious advices Luqman offered his son. Here, the verses attempt to communicate several messages simultaneously, by touching on both God-man relationship and man-man relationship. At the level of God-man relationship, the father advises his son not to join in worship other with God, and to establish regular prayer. At the man-man level he recommends him to enjoin (people) for good, and forbid from evil, bear with patience whatever befalls him, turn not his face away from men with pride, and not to walk in insolence through the earth because God does not like each arrogant boaster. (Mahmoud A. Al-Khatib, 2012)

### **Communication Politeness Model**

The aspect of politeness in communication (communication ethics) with the Emotional (psychological) aspects is tried to be applied in the basic model of communication. This aspect of decency in communication and the emotional element is a guide that contains the strategy and methods of politeness of communication and effective emotional communication characteristics. The model of communication politeness as also been formulated as below.

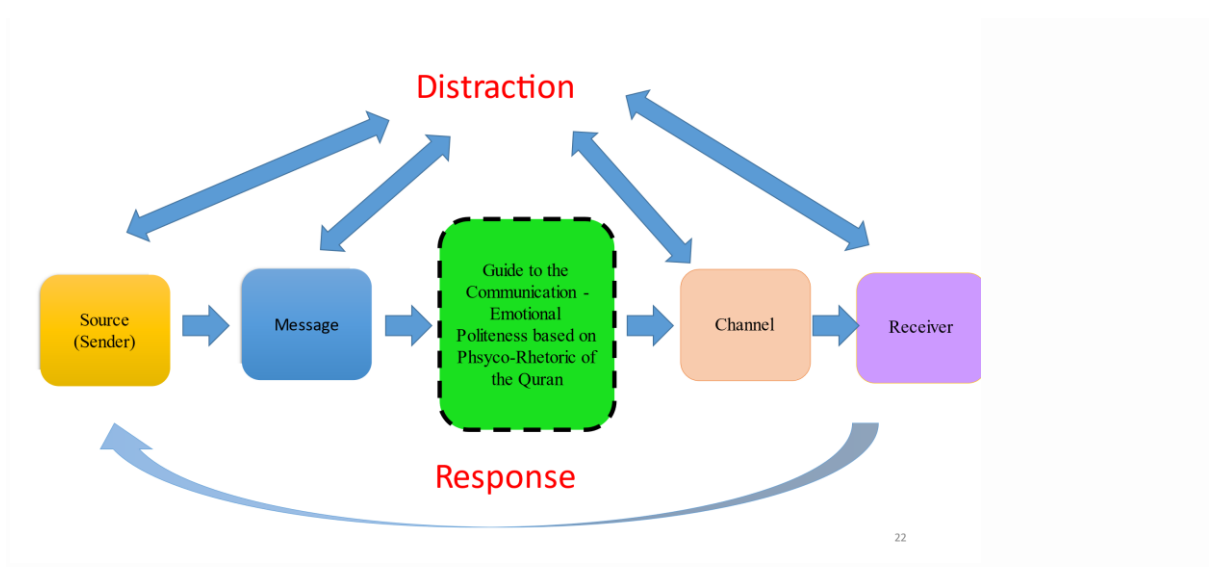


Figure 2: Basic Model of Communication Politeness

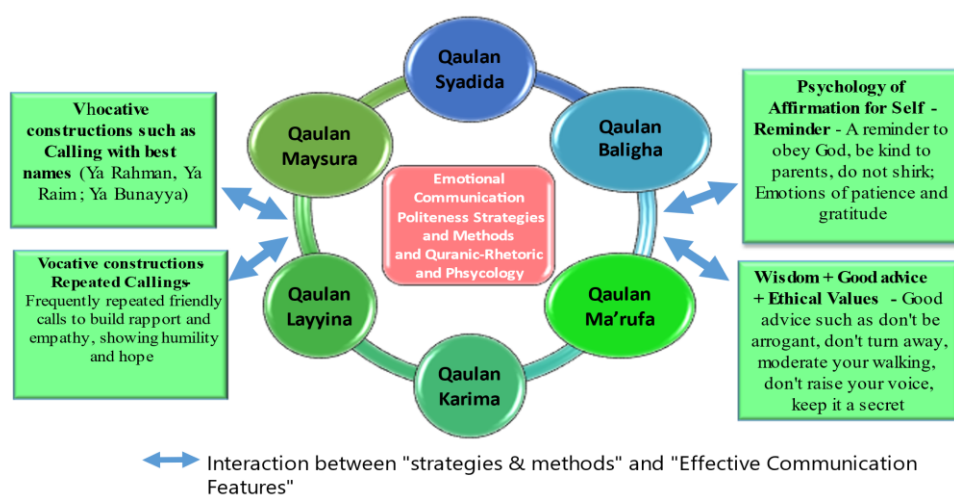
Table 1: Ethics and Practices of Polite Communication in the Quran (which contain elements of "Emotional Rhetoric", "Emotional Rhetoric" and Quranic Rhetoric")

Ethics and Practices of Polite communication in the Quran (which contains elements of Qur'anic emotions and rhetoric)	Surah & Verses
<b>Qawlan sadida:</b> communicate well, use the right and correct words	al-Ahzab- 33:70
<b>Qawlan ma'rūfa:</b> communicate in the appropriate language (such as heartfelt, non-offensive, honest, sincere)	Al-ahzab- 33-32
<b>Qawlan Baligha:</b> Communicate with clear; accurate, real, and effective expressions	Al-Nisa'- 4:63
<b>Qawlan maysura:</b> Communicate with soft, kind, and fast verses and do not disappoint or confuse the listener	Al-Isra- 17:28
<b>Aghdhud min shaut:</b> Use a low, appropriate tone of voice	Luqman-31:19
<b>Yastamiuna al-Qaul fayattabiuna bathahu:</b> Use the best and appropriate language when listening and speaking	Az-Zumar- 39:18
<b>Tayyib min Qaul:</b> Prioritizing the use of good words and speech	Al-Hajj-22:24

Table 2: Emotional Communication Politeness Strategies and Methods and Quranic-Rhetoric (which refers to rhetoric ilm al-Ma'ani)

Communication Politeness Strategies and Methods (which has the emotional and rhetorical elements of the Quran)	Surah & Verses	Arabic Rhetoric and Quranic Rhetoric
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<b>Vocative constructions such as Calling with best names</b> – such as <i>Ya (Oo). Ya Rahman-Ya Rahim, Ya Bunayya</i>	Isa-17:110 Luqman- 31: 13	Science of <i>al-ma'ani an-Nida</i> (call)
<b>Vocative constructions- Repeated Callings</b> - Frequently repeated friendly calls to build rapport and empathy, showing humility and hope	Luqman-31: 16, 17 Yusof 12: 5, 67, 87	Science of <i>al-ma'ani al-Tikrar</i> (repeat)
<b>Psychology of Affirmation for Self-Reminder</b> - A reminder to obey God, be kind to parents, do not shirk; Emotions of patience and gratitude	Luqman- 31: 13-19 Al-Baqarah 2:132	Science of <i>al-ma'ani at-Taukid</i> (affirmation)
<b>Wisdom + Good advice + Ethical Values</b> - Good advice such as don't be arrogant, don't turn away, moderate your walking, don't raise your voice, keep it a secret	Luqman-31: 13-19 Al-Baqarah 2:132 Yusof 12:5,	<i>Science of Nahi</i> (Prohibition- No indeed)



**Figure 2: QR-COM Model (Quranic Rhetoric Communication Model)**  
**A Model of Communication Politeness proposed by Azura & Fazullah**

## Conclusion

As conclusion, the results showed that a Model of Communication Politeness especially among Youth can be constructed and developed by studying and analyzing the Quranic verses of communication politeness. Each category of communication politeness which referring to Quranic-based rhetorical studies such as vocative constructions (namely good callings, repeated callings), the psychology of affirmation of self-reminder as well as courteous communication has its own element of communication education in completing two-way communication more effectively. This model can serve as a guide and foundations in improving politeness elements in our communication among youths and teenagers.

This model can be applied as foundation towards significant ministry such as Ministry of Women, Family and Community and Development and the subsidiaries. In addition to other agencies such as Rehabilitation Centre, Bureau of Youth Training. It can assist in the construction of modules and training of youth aimed at enhancing the professionalism and quality of individuals and Malaysian society in general in accordance with the national mission of enhancing the nation's knowledge and innovation capabilities as well as nurturing the first-class minded to fulfill the government's aspiration in achieving Vision 2020 and A Vision in Shared Prosperity 2030.

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