

## Interpersonal Meaning and Linguistic Politeness in Eschatological Hadith Based on Systemic Functional Linguistics

Ilham Maulana Ali Idris<sup>1</sup>, Mansour Gadalla Adoum Adam<sup>2</sup>, M Zaka Al Farisi<sup>3</sup>

<sup>123</sup>Universitas Pendidikan Indonesia

Correspondence E-mail; ilhammaulana1102@upi.edu

Submitted: 11/07/2025

Revised: 03/08/2025

Accepted: 16/11/2025

Published: 27/12/2025

### Abstract

This study aims to identify interpersonal meaning and linguistic politeness principles embedded in eschatological hadiths and to interpret the relationship between interpersonal meaning and politeness as a representation of Islamic values of da'wah, communicative ethics, and moral guidance within eschatological discourse. Employing a descriptive qualitative method grounded in Systemic Functional Linguistics (SFL), the study analyzes five selected hadiths collected through documentation and categorized based on their dialogic strategies. The analysis demonstrates that the Prophet Muhammad SAW consistently conveyed eschatological messages through linguistic structures that uphold politeness principles aligned with Leech's maxims of Tact, Approbation, and sympathy, ensuring that admonitory and doctrinal messages were delivered with gentleness, empathy, and guidance-oriented communication. Furthermore, the findings reveal a clear distinction in the Prophet's interpersonal speech patterns: interactions with his wives are characterized by intimate, personal, and emotionally nuanced expressions marked by moderate modality and soothing lexical choices, whereas his speech to the Companions tends to be more formal, instructive, and authoritative, employing more potent modality to reflect his pedagogical role and public leadership.

### Keywords

Escatology Hadith, Politeness Principle, Interpersonal Meaning, Mood, Modality



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

Eschatology, such as discussions of the Day of Judgment and the Hereafter, constitutes one of the most distinctive and fundamental elements of faith and spirituality in Islam (Khairuddin & Ismail, 2024). Therefore, it is not surprising that explanations of eschatology are frequently found in religious texts, both in the Qur'an and in Hadith (Sholahudin & Sopian, 2025). However, as emphasized (Harmaini et al., 2022) and (Mikani & Rasoolzadeh Tabatabae, 2021), the language the prophets used to convey messages has not yet been explored in depth, and the Prophet's hadith function as a source of communication of covert revelation that in politeness (Usman et al., 2019). This is reflected in moral attributes, ethical principles, patterns of behavior, and linguistic expressions (Arifianto et al., 2023). Thus, the language of hadith not only transmits the content of the message but also embodies a pragmatic dimension, particularly in terms of politeness strategies. In this regard, the analysis of linguistic politeness (Leech, G. N., 1983), becomes relevant for uncovering the meanings embedded in eschatological hadith. Otherwise, it is possible that listeners or readers may not accurately receive the intended message.

In this connection, as explained by (Cupeper & Tantucci, 2011) and (Pryitno et al., 2021), the principles of politeness serve to (maintain harmonious interaction, build positive relationships, and reinforce the ethical and spiritual values embedded in the text. Moreover, the use of imperative, declarative, or interrogative moods, as well as expressions of modality, often reflects the Prophet Muhammad's politeness strategies. The framework of linguistic politeness (Leech, 1983) can therefore help reveal how moral messages are conveyed in a polite, empathetic, and persuasive manner. Therefore, Systemic Functional Linguistics, developed by (Halliday & Matthiessen, 2013), offers an effective analytical framework for understanding how the practical is constructed in language. Consequently, applying politeness theory through the study of eschatological hadith can provide new insights into how the Prophet's message concerning the signs of the Day of Judgment is conveyed with wisdom while remaining communicative.

Studies on linguistic politeness intertwined with religious discourse have been widely conducted. For instance, Arifianto et al. (2023) examined politeness in the prayers of the Prophet (s) using Leech's principles and Brown and Levinson's strategies. Meanwhile, (Ida Rufaida, 2025) her findings focus on how prayers, as directives (deixis), reflect humility before God. In contrast to previous studies, the present research focuses on eschatological narratives that have not yet been discussed explicitly.

Furthermore, (unthe et al. (2024) investigated politeness strategies in the delivery of God's word in the Bible. Such research, although conducted within a different religious context, can serve as a reference for understanding how harmony and acceptance of religious messages may be achieved in Islamic studies. This is further reinforced by the studies of Khairuddin & Ismail (2024) and Usman et al. (2019), which highlight the Prophet's techniques for conveying eschatological hadith, such as dialogical methods and question-and-answer interactions. The present study fills this gap by demonstrating that politeness strategies in religious texts, particularly in the study of eschatological hadith, can be analyzed as an integral part of religious message delivery, especially in more in-depth discussions of the Day of Judgment. The study by (Ismail & Awang Mat (2016), which examines issues in the Qur'an, emphasizes the importance of the Prophet's linguistic caution when addressing sensitive topics. In this regard, an approach grounded in politeness principles is necessary to explore linguistic politeness in sensitive contexts, such as discussions of the Day of Judgment.

Previous studies have shown that research on linguistic politeness in religious discourse is generally limited to prayer, Quranic interpretation, and rhetorical techniques for conveying religious messages across both Islamic and Christian traditions. Studies such as (Arifianto et al., 2023) and (Ida Rufaida, 2025) focus on prayer and communication etiquette without systematically examining the interpersonal structure of language, while (Munthe et al., 2024) place politeness in an interfaith context without an SFL approach. On the other hand, studies by (Khairuddin & Ismail (2024) and (Usman et al. (2019) highlight the dialogical method of eschatological hadith, but have not analyzed it as a linguistic politeness strategy. Therefore, this study fills this gap by investigating the interpersonal meaning and linguistic politeness in eschatological hadith through a Systemic Functional Linguistics approach, thus providing a new contribution to understanding how doomsday messages are conveyed politely, persuasively, and communicatively in Islamic discourse.

This study aims to analyze the interpersonal meaning embedded in eschatological hadith using the Systemic Functional Linguistics (SFL) framework, with particular focus on the systems of mood, modality, and speech functions. It also seeks to identify the forms and strategies of linguistic politeness used by the Prophet Muhammad SAW in conveying messages about the end times, both in interactions with his wife and with his companions. Furthermore, this research integrates the analysis of interpersonal meaning and linguistic politeness as representations of da'wah values, communicative ethics, and Islamic morality, as reflected in eschatological hadith.

## METHOD

This study employs a qualitative–descriptive approach using the analytical method of Systemic Functional Linguistics (SFL). A qualitative approach is chosen because it allows the researcher to conduct purposive sampling, collect data openly, and carry out in-depth analysis and interpretation of the meanings emerging from the text (Creswell, 2013). Meanwhile, the descriptive approach is used to systematically, factually, and accurately describe the facts, characteristics, and relationships among the linguistic phenomena under investigation (Nazir, 2014).

Data were collected through documentation methods, namely techniques for obtaining data from written documents or other textual works (Sinaga, 2023). The data sample in this study consists of five eschatological hadith selected through purposive sampling based on linguistic criteria and communicative context. These hadith were taken from *al-Fitan Wa asrat As- Sa'ah*, specifically from the chapters *al-Fitan* and *as-Sā'ah*. However, the researcher limited the data to hadith in the form of dialogues between the Prophet and his wife, as well as dialogues between the Prophet and Abū Hudhayfah concerning issues of tribulation (*fitnah*) and the end times. These texts were selected because they contain rich interpersonal structures and display linguistic politeness strategies as explained by Leech (1983). In addition, *Sunan an-Nasa'i*, *Ṣaḥīḥ al-Bukhārī*, and *Ṣaḥīḥ Muslim* were used as comparative sources to ensure the authenticity of the hadith wording and to strengthen the contextual understanding of both *sanad* and *matan*.

Each hadith was then segmented into clause units, as the clause represents the smallest unit of meaning in SFL that contains elements of mood, modality, and speech roles. This sampling strategy enables an in-depth analysis of the construction of interpersonal meaning, variations in the Prophet's communicative style when addressing different interlocutors, and the application of politeness principles in conveying eschatological messages. Secondary data, including hadith texts and previous studies relevant to pragmatic approaches, were also utilized. The data collection process was conducted through several stages.

1. The researcher searched for and identified eschatological hadith using keywords such as *fitan* (major trials) and *āyāt as-sā'ah* (signs of the end times).
2. The identified hadith were classified according to their communicative context, such as dialogues between the Prophet (peace be upon him) and his wife, and conversations between the Prophet and his companion Hudzaifah regarding tribulations and signs of the end times.
3. The selected hadith texts were carefully translated to preserve the nuances of meaning and

original linguistic structures.

4. The texts were then segmented into clause units for linguistic analysis, with particular focus on mood, modality, and speech functions.
5. The final step involved recording the situational context of each hadith to understand the social relations and communicative purposes involved.

Data analysis was carried out by integrating two main frameworks: SFL theory and Leech's Politeness Principle (1983). SFL analysis was employed to examine how interpersonal meaning is constructed through mood systems (declarative, interrogative, imperative) and modality (degrees of certainty, obligation, permission, or prohibition). Politeness theory was used to interpret how the Prophet's linguistic choices reflect politeness principles. At the interpretation stage, both analyses were interconnected to identify differences in the Prophet's utterances when interacting with his wife and with his companions. In this way, the study not only describes linguistic structures but also interprets the social and spiritual meanings embedded in the Prophet's politeness strategies.

## FINDINGS AND DISCUSSION

### Findings

The findings of this study indicate that eschatological hadiths are conveyed not merely as fear-inducing warnings, but through linguistic structures that incorporate interpersonal meaning and strategies of linguistic politeness. Through choices of mood, modality, and interpersonal evaluation, the Prophet Muhammad ﷺ establishes communication oriented toward moral guidance and the cultivation of eschatological awareness, positioning eschatological discourse as a medium of da'wah that respects the addressee.

Further analysis reveals differences in interpersonal strategies based on social relations: interactions with his wives are characterized by more intimate and empathetic expressions, with moderate modality, whereas communication with the Companions tends to be more formal, instructive, and authoritative, with more potent modality. This variation confirms that linguistic politeness in eschatological hadiths is context-sensitive and systematically structured, making it well-suited for analysis within the framework of Systemic Functional Linguistics.

**Table 1.** Findings Analysis of Interpersonal Meaning in Eschatological Hadith Based on the SFL

No	Hadith	Type	Mood	Modality	Speech Role	Interpersonal Meaning
1	Sunan an-Nasa'i Book No. Hadith: 2068 عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُ صَوْتَ رَجُلَيْنِ يَقُولَانِ فِي حَدِيثِ فِتْنَةِ الْقَبْرِ فَقَالَ النَّبِيُّ ﷺ يَا عَائِشَةُ، إِنَّ لِلْقَبْرِ فِتْنَةً فِتْنَةً، وَإِنَّ الرَّجُلَ «وَالْمَرْأَةَ لَيُفْتَنَانِ فِيهِ»	Dialogue Prophet and Aisha	<i>Deklarative</i> يَا عَائِشَةُ، إِنَّ لِلْقَبْرِ فِتْنَةً فِتْنَةً	Epistemic High إِنَّ لِلْقَبْرِ فِتْنَةً فِتْنَةً	The Prophet gives information to his wife	The Prophet delivered essential teachings with substantial theological certainty, but packaged with empathy, appreciation, and mitigation.
2	Ṣaḥīḥ al-Bukhārī, ḥadīth no. 59 عَنْ أَبِي هُرَيْرَةَ قَالَ، بَيْنَمَا النَّبِيُّ ﷺ فِي بَيْتِ عَائِشَةَ قَالَ: يَا عَائِشَةُ، مَتَى يَكُونُ ذَلِكَ؟ إِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَتْ «السَّاعَةُ عَائِشَةُ: كَيْفَ إِصَاعَتُهَا؟ قَالَ: «إِذَا وَبَّيَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ»	Dialogue Prophet and Aisha	Interrogative متى يكون ذلك؟ Declarative, ضُيِّعَتِ الْأَمَانَةُ Imperative فَانْتَظِرِ السَّاعَةَ	High Probability	Giving of information & guidance to his wife	The Prophet delivered firm and high-modality teachings, but the entire speech still had a polite interpersonal nuance
3	Ṣaḥīḥ al-Bukhārī, Bāb al-'ilm ḥadīth no. 115. عَنْ أُمِّ سَلَمَةَ، قَالَتْ: اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ لَيْلَةً فَرَعَا، يَقُولُ: سُبْحَانَ اللَّهِ، مَاذَا أُنْزِلَ اللَّيْلَةَ مِنْ	Dialogue Prophet and Ummu Salamah	Interrogative retoris, Imperative, Declarative	Epistemic High: (أُنْزِلَ)، High (فُجِحَ) High certainty (أَيْقَظِي)	Giving of information & guidance	Displaying strong interpersonal elements through a combination of mood, modality, and speech roles that reflect the Prophet's empathetic

No	Hadith	Type	Mood	Modality	Speech Role	Interpersonal Meaning
	الْفِتْنِ، وَمَاذَا فُتِحَ مِنَ الْحَزَائِنِ، أَتَقْظِي صَوَاحِبَ الْحَجَرِ، فَرَبَّ كَالْسَيِّئَةِ فِي الدُّنْيَا عَارِيَةَ يَوْمِ الْقِيَامَةِ					communication style.
5	<i>Sunan Abī Dāwūd</i> , Kitāb al-Fitan, Hadīth no. 4244. حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ صَخْرِ بْنِ بَدْرِ الْعُجَلِيِّ، عَنْ سُبَيْعِ بْنِ خَالِدٍ، بِهَذَا الْحَدِيثِ عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَإِنْ لَمْ تَحْدُ يَوْمَئِذٍ خَلِيفَةً فَاهْرَبْ حَتَّى تَمُوتَ فَإِنْ تَمُتَ وَأَنْتَ عَاثٌ " . وَقَالَ فِي آخِرِهِ قَالَ قُلْتُ فَمَا يَكُونُ بَعْدَ ذَلِكَ قَالَ " لَوْ أَنَّ رَجُلًا نَتَجَّ فَرَسًا لَمْ تُنْتَجِ حَتَّى تَقُومَ السَّاعَةُ	Dialogue of the Prophet with Hudzaifah	Conditional فَإِنْ، Imperative فَاهْرَبْ، Interrogative فَمَا يَكُونُ Declarative لَوْ أَنَّ رَجُلًا نَتَجَّ فَرَسًا	Epistemic High (لَمْ تَنْتَجِ)، Deontic High (فَاهْرَبْ) Declarative	Giving of warning & guidance	Through a combination of declarative and imperative moods, it reflects the Prophet's authority and caution when delivering eschatological warnings
6	<i>Sunan Abī Dāwūd</i> , Kitāb al-Fitan, Hadīth no. 4242 عَنْ حَدِيثِ حُذَيْفَةَ فَذَكَرَ الْحَدِيثَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الْخَيْرِ	Dialogue of the Prophet with Hudzaifah	Interrogative هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ Declarative فَتَنَةٌ وَشَرٌّ Imperative تَعْلَمُ كِتَابَ اللَّهِ	Interrogative forms low probability, Epistemic Medium-High (فَتَنَةٌ)، Imperative (- شَرٌّ)	Giving of information & guidance	The interrogative-declarative pattern indicates that the process of conveying eschatology is interactive and responsive

No	Hadith	Type	Mood	Modality	Speech Role	Interpersonal Meaning
	شَرُّ قَالَ " فِتْنَةٌ وَشَرُّ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ قَالَ " يَا حُدَيْقَةُ تَعْلَمُ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ " . ثَلَاثَ مِرَارٍ . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ قَالَ " هُدًى عَلَى دَخَنِ وَجَمَاعَةٌ عَلَى أَقْدَاءِ فِيهَا أَوْ فِيهِمْ "					

### Interpersonal Meaning in Eschatological Hadith Based on SFL Analysis

Halliday explains that the primary focus of interpersonal meaning is the relationship between the speaker's role, related to the mood element, and the audience's role, related to the modality element (Halliday and Matthiessen, 2013). Sentences are considered part of the interaction between speaker and listener. Mood provides information about the communicative purpose of the content provided (Hermawati et al., 2023). Based on the SFL analysis in Table 1, eschatological hadith are dominated by the use of declarative moods, such as the clause «إِذَا وَبَسَدَ الْأَمْرُ» قال, which functions as giving information (Yanto & Pravitasari, 2023), not commanding or threatening. Interrogative mood with question sentences, such as the hadith quote "When did that happen?", which is structurally an interrogative mood but functionally gives information indirectly (Halliday & Matthiessen, 2013). In line with the findings (Yu, 2017), its new function is to attract the audience's attention and enhance the impression of the discourse. The Prophet did not actually ask Aisha for information, but used a question form to encourage action.

In terms of modality, the Prophet emphasized epistemic modality with a high probability level (Halliday & Matthiessen, 2013), such as the clause إِذَا وَبَسَدَ الْأَمْرُ, the Prophet conveyed a statement that had a high level of certainty and was sure to occur regarding moral truth and spiritual



consequences (Coffin, C., 2013), while the interlocutors in this case, his wife and Sabahat Hudzaifah, used low epistemic modality when asking questions *مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ*, which was aimed at obtaining practical guidance. Overall, these hadiths show that the Prophet used strategic language to convey moral and spiritual messages with politeness, closeness, and interpersonal respect, so that the interaction between the Prophet and his followers remained compelling and harmonious.

**Table 2.** Findings From the Analysis of Leech's Principle of Politeness in Eschatological Hadith

Type Hadith	Type of Maxim	Strategy of Politeness	Findings	Interpersonal Meaning
Dialogue between the Prophet and Aisha	Tact, Sympathy, Approbation	The personal greeting as a compliment illustrates the maxim of Approbation. The impersonal form illustrates the maxim of Tact. The use of the declarative mood is in line with the maxim of sympathy.	The Prophet answered Aisha's question with a normative and impersonal explanation, maintaining a polite dialogical relationship.	The Prophet delivered essential teachings with substantial theological certainty, but packaged with empathy, appreciation, and mitigation.
Dialogue between the Prophet and Aisha	Tact Maxim <i>ضُيِّعَتِ الْأَمَانَةُ</i> , Sympathy, Approbation <i>يَا عَائِشَةُ</i>	The personal greeting as a compliment illustrates the maxim of Approbation. The impersonal form illustrates the maxim of Tact. The use of the declarative mood is in line with the maxim of sympathy.	Conveying important issues without threats. Avoiding face threats and maintaining honor.	The Prophet delivered firm and high-modality teachings, but the entire speech still had a polite interpersonal nuance.
Dialogue between the Prophet and Ummu Salamah	Tact, Sympathy, Approbation	The mitigative imperative ( <i>"أَيَّقِطِي"</i> ) is a gentle command in line with the maxim of Tact; the expression <i>"سُبْحَانَ اللَّهِ"</i> is an emotional mitigation, illustrating the maxim of Approbation. A religious explanation without blame is in line with the maxim of sympathy.	Warnings are delivered politely, protecting the listener's face, avoiding accusations, emphasizing empathy and moral concern.	Displaying strong interpersonal elements through a combination of mood, modality, and speech roles that reflect the Prophet's empathetic communication style.
Dialogue of Tact,		The command <i>"اهرب"</i> as	The stern warning	Through a

the Prophet with his companions (Hudzaifah)	Sympathy, Approbation	protection, not a threat; the metaphor “ فرس لا ” as mitigation; not blaming individuals or groups	was delivered in gentle terms; The Prophet maintained the dignity of the listener; focus on safety, not blame	combination of declarative and imperative moods, it reflects the Prophet’s authority and caution when delivering eschatological warnings
Dialogue of the Prophet with his companions (Hudzaifah)	Tact, Sympathy, Approbation	The Prophet’s answer was concise, repeating the advice in line with the maxim of tact and approbation of the commands “ تعلم ” and “ اتبع ” in the form of guidance, in accordance with the maxim of sympathy.	The Prophet conveyed harsh realities politely, focused on solutions rather than blame, and maintained the dignity of his companions who asked questions.	The interrogative-declarative pattern indicates that the process of conveying eschatology is interactive and responsive

**Politeness in the Language of Eschatological Hadith According to Leech’s Theory**

Politeness is seen as key to maintaining harmony and acceptance of religious messages(Munthe et al., 2024). Hadiths on eschatology are considered among the most distinctive and fundamental elements of faith and spirituality in Islam (Khairuddin & Ismail, 2024). Therefore, the principle of politeness is essential to study in conveying the message of the hadith. Based on politeness theory (Leech, G. N., 1983), several maxims were identified, including the Maxims of Tact, Sympathy, and Approbation, as shown in Table 2. From the hadith above, the findings show the dominance of the maxim of tactfulness, for example, in the wording of the hadith: “ ضَيِّعَتِ الْأَمَانَةُ ، ”

”مَتَى يَكُونُ ذَلِكَ؟“ The use of interrogative and declarative moods illustrates the maxim of policy strategy because the obedient minimizes the burden on the interlocutor(Leech, G. N, 1983). The use of the expression سُبْحَانَ اللَّهِ before the Prophet uses the declarative mood مَاذَا أُنْزِلَ , greeting, يَا عَائِشَةُ, Maxim Approbation strategy(Leech, G. N, 1983), namely prioritizing praise with an impersonal clause form(Dou, 2019). In addition, the use of the conditional sentence إِذَا, accompanied by the declarative clause ضَيِّعَتِ الْأَمَانَةُ, makes the speech more polite and in accordance with the maxim of Tact and sympathy, but still provides a higher level of certainty of the information conveyed because of its cause-and-effect value. Based on the findings of several editorials and the Prophet’s hadith above, it can be concluded that the Prophet’s expression strongly emphasizes the importance of

caution in sensitive issues.

## Discussion

### Interpersonal Meaning Analysis and Leech's Politeness Principles in Eschatological Hadith: The Prophet's Dialogue with His Wife

#### The Hadith of the Prophet's Dialogue with 'Ā'ishah on the Trial of the Grave

Sunan an-Nasa'i No. Hadith: 2068

عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُ صَوْتَ رَجُلَيْنِ يَقُولَانِ فِي حَدِيثِ فِتْنَةِ الْقَبْرِ. فَقَالَ النَّبِيُّ ﷺ يَا عَائِشَةُ، إِنَّ لِلْقَبْرِ فِتْنَةً، وَإِنَّ الرَّجُلَ وَالْمَرْأَةَ لَيُفْتَنَانِ فِيهِ

In this hadith, interpersonal meaning is manifested through the mood structure, modality, and speech roles employed by the Prophet when explaining a theological issue to 'Ā'ishah. The initial interpersonal meaning is really conveyed through the vocative expression "Yā 'Ā'ishah", which fosters functional closeness and interpersonal solidarity. After opening the interaction with this gentle address, the Prophet employs declarative mood in two main clauses, namely "إِنَّ لِلْقَبْرِ

فِتْنَةً" and "وَإِنَّ الرَّجُلَ وَالْمَرْأَةَ لَيُفْتَنَانِ فِيهِ." This declarative mood indicates a speech role of giving information (Halliday & Matthiessen, 2013), rather than commanding or threatening. This finding is in line with (Niez et al. (2025), who argue that declarative mood often realizes speech acts in the form of statements or appeals rather than direct commands. Consequently, the social relationship between the speaker (the Prophet) and the listener ('Ā'ishah) is constructed as one of authoritative yet warm information-giving, which shows the pattern of information flow in the text and the way information exchange is realized (Wan Abdul Halim et al., 2021).

The particle *inna* in both clauses signals high-probability modality (Halliday, 1994), as a sentence that strongly affirms that what is conveyed is the definite truth (Yokossi, 2018). This affirmation is also strengthened by the finite in the form of the intensive particle *La'* in the phrase "لَيُفْتَنَانِ", further increasing the modality value to high certainty (Dou, 2019). Nevertheless, despite this substantial certainty, the message is not delivered in a threatening manner. The Prophet uses the impersonal forms "*al-rajul wa al-mar'ah*" (man and woman). Pragmatically, this impersonal strategy functions as a mitigation of face-threatening acts (Brown, P., & Levinson, S. C., 1987). This analysis shows that the choice of the declarative mood reflects a *da'wah* strategy that emphasizes calmness, rationality, and relational warmth.

This analysis is connected to Leech's politeness theory. The address "Yā 'Ā'ishah" exemplifies the approbation maxim, namely maximizing respect and appreciation toward the interlocutor before conveying a weighty message, in line with (Leech, G. N, 1983), of maximizing praise of others. This supports the findings of (Amawati & Ningsih, 2024), which show that politeness strategies are used when speakers aim to maximize respect for their interlocutors. Furthermore, the use of the impersonal clause "al-rajul wa al-mar'ah" aligns with the tact maxim, as the Prophet reduces potential threat by not directly targeting the listener (Leyang & Xiaoting, 2021). This is consistent with (Abua (das, 2020), who argues that speakers are perceived as polite when they minimize harm to others and maximize benefit for them. In addition, the use of the declarative clause "I, indeed, the grave contains a trial" as an informative utterance (2 reflects 17), the sympathy maxim, as the Prophet responds to 'Ā'ishah's curiosity and possible anxiety after hearing two people discuss the trial of the grave (Alwasilah, 2024). This aligns with (Jewad et al., 2020), who emphasize the maximization of sympathy toward oneself and others.

Thus, the combination of a friendly mood, high-value epistemic modality, and an informative speech role contributes to the application of Leech's politeness maxims and produces highly polite interpersonal meaning. The Prophet conveys an essential teaching with substantial theological certainty, yet frames it with empathy, respect, and mitigation. As a result, the firm message remains gentle and reassuring for the listener.

### **Hadith of the Prophet and 'Aisha's Dialogue Regarding the Sign of the Last Hour in the Form of the Loss of Trust**

**Ṣaḥīḥ al-Bukhārī, ḥadīth no. 59.**

عَنْ أَبِي هُرَيْرَةَ قَالَ، بَيْنَمَا النَّبِيُّ ﷺ فِي بَيْتِ عَائِشَةَ قَالَ: يَا عَائِشَةُ، مَتَى يَكُونُ ذَلِكَ؟ إِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ. قَالَتْ عَائِشَةُ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وَسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ

In this hadith, interpersonal meaning is constructed through the pattern of mood and speech roles between the Prophet and 'Aisha, reflecting the close relationship between husband and wife. The interaction begins with greeting "ing "يَا عَائِشَةُ" opening a space for gentle interpersonal communication. The Prophet then asks the question "مَتَى يَكُونُ ذَلِكَ؟" (When did that happen?). Structurally, it is in the interrogative function; functionally, it indirectly provides information (Murofi et al., 2023). In line with findings (Yu, 2017), the new function is to attract the audience's attention and enhance the discourse's impact. The Prophet did not actually request

information from 'Aisha, but used the question form to encourage action. The Prophet continued his speech in the declarative “إِذَا ضُيِّعَتِ الْأَمَانَةُ”، “ood, ” to convey information (Yu, 2017). The information is exclamatory, in line with the findings (Otay et al., 2025), that the declarative mood indicates a speech act in the form of an exclamation or invitation (Nurtaqwa Amin, 2017).

The modality in this hadith is an epistemic modality with high value, because the clauses “إِذَا ضُيِّعَتِ الْأَمَانَةُ” and “إِذَا وَبَّيَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ” use the conditional structure *إِذَا* which states the conditional certainty that if something happens, the consequences will definitely follow. This modality shows a high probability of a causal relationship: when trust is wasted, the apocalypse is an inevitable consequence. However, the delivery is still packaged politely, avoiding blame and instead describing social phenomena objectively (Yuliana & Imperian, 2017). Note that the word “when” objectifies information. The interpersonal relationship in this conversation demonstrates a hierarchical yet close tenor (Etaywe & Zappavigna, 2022). The use of the imperative indicates that the Prophet positions himself as the party with the more authoritative role (Yuliana & Imperiani, 2017). This is because the Prophet serves as an epistemic guide and possesses moral authority, while Aisha serves as a conversation partner to gain clarity.

Based on Leech's politeness, this hadith demonstrates the application of several maxims. First, the maxim of Approbation, evident in the greeting “يَا عَائِشَةُ” (approbation maxim), which honors the conversation partner before a serious topic is discussed. This maxim is to judge the politeness of speech act from the perspective of the hearer, which requires the speaker to reduce the expression harmful or derogatory to others (Wati et al., 2025). In accordance with the principle that maximizes respect and praise of others (Leech, G. N., 1983). This aligns with the findings (Valdellon & Cuarte, 2024), which show that politeness strategies are evident when the speaker maximizes respect for the interlocutor. Second, the maxim of Tact, the Prophet does not blame individuals directly, but minimizes harm to others and achieves maximum benefit with impersonal devices in the form of declarative clauses such as “إِذَا ضُيِّعَتِ الْأَمَانَةُ” and “إِلَى غَيْرِ أَهْلِهِ”, thereby reducing the threat to the listener (Cao, 2020). In line with the findings (Anwar et al., 2022), the indirect strategy is a politeness strategy used by the speaker to minimize pressure on the interlocutor, which is in line with the principle of the tact maxim (Leech, G. N., 1983).

Thus, SFL analysis and Leech's politeness analysis show that, although the Prophet conveyed

firm, high-modality teachings, the entire utterance still has a polite interpersonal nuance, starting with a greeting full of familiarity, the use of rhetorical interrogatives, an impersonal structure, and affirmative answers without personal reference or cornering. The result is educational communication that is ideologically powerful but interpersonally gentle.

### Interpersonal Analysis of the Meaning and Politeness Principles of Leech's Eschatological Hadith Based on the Prophet's Dialogue with Hudzaifah

*Sunan Abī Dāwūd, Kitāb al-Fitan, ḥadīth no. 4244.*

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ صَخْرِ بْنِ بَدْرِ الْعَجَلِيِّ، عَنْ سُبَيْعِ بْنِ خَالِدٍ، بِهَذَا الْحَدِيثِ عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَإِنْ لَمْ تَحِدْ يَوْمَئِذٍ خَلِيفَةً فَاهْرَبْ حَتَّى تَمُوتَ فَإِنْ تَمَتَّ وَأَنْتَ عَاظٌ " . وَقَالَ فِي آخِرِهِ قَالَ قُلْتُ فَمَا يَكُونُ بَعْدَ ذَلِكَ قَالَ " لَوْ أَنَّ رَجُلًا نَتَجَ فَرَسًا لَمْ تُنْتَجِ حَتَّى تَقُومَ السَّاعَةُ (أَخْرَجَهُ أَبُو دَاوُدَ فِي سَنَنِهِ، كِتَابُ الْفِتَنِ)

This hadith from Hudzaifah demonstrates the use of a strong interpersonal linguistic structure through a combination of declarative and imperative moods, reflecting both the Prophet's authority and caution when delivering eschatological warnings. The clause "فَإِنْ لَمْ تَحِدْ يَوْمَئِذٍ خَلِيفَةً" is a conditional adjunct of the declarative clause form, a structure that presupposes a specific future situation (Halliday & Matthiessen, 2013). This declarative mood serves to create both psychological and rhetorical distance, thus creating a speech act of exclamation. This is in line with the findings (Yuliana & Imperiani, 2017), .The declarative mood indicates a speech act in the form of an exclamation or invitation, not a threat or a direct command.

The clause "فَاهْرَبْ حَتَّى تَمُوتَ" appears to be in the imperative mood, but, although it is a command, in general, imperative clauses express orders or requests (Halliday & Matthiessen, 2013). However, this imperative is used in the context of moral and spiritual protection, not authoritarian pressure. In line with (ii.e.t al. (2025), the imperative clause expresses a request because it contains an obligation to avoid slander when there is no legitimate authority.

The Prophet is positioned as a giver of guidance, while Hudhayfah is the seeker, which strengthens the teacher-student communicative relationship as consultative, not dominant (Han. D., 2020). The final part of the hadith contains a dialogue between the companions and the Prophet, with a pattern of question-and-answer. Hudzaifah's question "فَمَا يَكُونُ بَعْدَ ذَلِكَ؟" using an interrogative mood that indicates a search for explanation(Halliday & Matthiessen, 2013), and the

Prophet answered with a metaphorical declarative form “لَوْ أَنَّ رَجُلًا نَتَجَ فَرَسًا لَمْ تُنْتَجِ حَتَّى تَقُومَ” السَّاعَةُ. This is a high-value epistemic modality because the Prophet stated the certainty of delay until the apocalypse. In line with the findings (Yu, 2017), the new function of interrogative is to attract the audience's concentration and enhance the impression of the discourse. However, the use of metaphor is an interpersonal mitigation strategy: a strong message is conveyed through a parable to avoid hurting the listener's face and facilitate understanding.

From Leech's politeness perspective, this hadith applies the maxim of Tact, because the strong command in the imperative mood “اهرب” is delivered to convince the interlocutor rather than as a direct criticism of the community's condition. In line with (Al-Khatib, 2023), the maxim of Tact is to maximize the expression of belief that implies benefit for others. The maxim of sympathy is also prominent, because the Prophet responded with the metaphorical declarative form “لَوْ أَنَّ رَجُلًا نَتَجَ فَرَسًا لَمْ تُنْتَجِ” demonstrating concern for the moral safety of his companions amidst a situation of slander described politely. In line with (Leech, G. N, 1983), the maxim of sympathy is between self and others. Thus, the integration of mood, modality, and speech role. In this hadith, the communication is firm and polite; the warning message is delivered concisely and powerfully, while still maintaining the dignity of the listener, following the principles of gentle and educational politeness.

#### Hadith of the Prophet with Hudzaifah regarding *Fitnah*

*Sunan Abī Dāwūd, Kitāb al-Fitan, ḥadīth no. 4242*

عَنْ حَدِيثِ حُذَيْفَةَ فَذَكَرَ الْحَدِيثَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ قَالَ " فِتْنَةٌ وَشَرٌّ ". قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ قَالَ " يَا حُذَيْفَةُ تَعَلَّمَ كِتَابَ اللَّهِ وَاتَّبَعَ مَا فِيهِ ". ثَلَاثَ مَرَّاتٍ . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ قَالَ " هُدًى عَلَى دَخْنٍ وَجَمَاعَةٌ عَلَى أَقْدَاءٍ فِيهَا أَوْ فِيهِمْ " (أَخْرَجَهُ أَبُو دَاوُدَ فِي سَنَنِهِ)

In terms of SFL, the dialogical hadith between the Prophet Muhammad and Hudzaifah shows a robust interpersonal structure through the use of interrogative moods by Hudzaifah and declarative-informative answers by the Prophet, forming a pattern of authority and education. The question “هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟” or “هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ؟” serves to open a space for dialogue

that is clarifying (Halliday & Matthiessen, 2013), indicating Hudzaifah's role as an information seeker. In 1, with the findings of (Niez. (2025), interrogative clauses ask questions for information. The Prophet is the giver of meaning. In terms of modality, the Prophet's answer is of high epistemic modality because the information provided is related to definite eschatological knowledge, for example, in the statements "هُدْنَةُ عَلَى دَخَنِ", "فِتْنَةُ وَشَرِّ", and the three repetitions of "تَعَلَّمَ كِتَابَ" imperative mood, which displays the intensity of meaning and authoritative emphasis (Contreras Castro et al., 2022).

According to Leech's (1983) Principles of Politeness, this hadith demonstrates the dominance of the tact maxim and the agreement maxim (Leech, G. N., 1983). When the Prophet answered Hudzaifah's questions, all answers were given without reprimand and always in a concise yet meaningful explanation format. This is in accordance with what (Leech (G., 1983) states, that the agreement maximizes the minimization of disputes between oneself and others. This view is also in line with the findings (Ibrahim & Bakir, 2021) that can help reduce conflicts between oneself and others. The three-fold repetition of "تَعَلَّمَ كِتَابَ اللَّهِ وَاتَّبَعَ مَا فِيهِ" is a form of advice that prioritizes goodness for the interlocutor, thus aligning with the tact maxim of maximizing benefits for the interlocutor (Leech, G. N, 1983). The presence of the element "يَا حُذَيْفَةُ" indicates the utilization of the maxim of Approbation, which involves paying attention and respecting the person of the interlocutor. This principle (Leech, 1983) maximizes respect and praise of others. This aligns with the findings (Arifianto et al., 2023), where the maxim of Approbation is based on the assumption that politeness can emerge from respecting others.

The integration of SFL's interpersonal structure and Leech's politeness principles shows that the communicative force of the hadith is built through interactive and empathetic language. The interrogative-declarative pattern reflects responsiveness to Hudhayfah's cognitive needs, while politeness strategies frame the Prophet's authority as guidance rather than dominance. Consequently, the hadith exemplifies how eschatological messages are conveyed clearly, politely, and through constructive interpersonal relations.



## CONCLUSION

An analysis of eschatological hadiths shows that interpersonal meaning is realized through the use of mood systems (declarative, interrogative, and imperative), modality (exceptionally high epistemic modality), and speech functions that are warning, directive, and clarifying within the SFL framework. Through these language structures, the Prophet Muhammad (peace be upon him) conveyed messages about the end times while maintaining the principles of linguistic politeness, such as the tact maxim, agreement maxim, and sympathy maxim, so that heavy messages were conveyed with gentleness, empathy, and solution-oriented guidance. The analysis also shows differences in the Prophet's speech style toward his wife and his companions. To his wife, the Prophet used more intimate, personal, and emotionally nuanced speech, with moderate modality and calming lexical choices. In contrast to his companions, the Prophet's speech was more instructive, formal, and highly authoritative, with strong modality, emphasizing his pedagogical role and public leadership. Nevertheless, both speech styles remain bound by prophetic politeness that consistently maintains the honor of the interlocutor, provides space for dialogue, and always includes solutions so that all eschatological hadiths not only convey futuristic information, but also reflect moral communication that is humanistic, educational, and adaptive to the social context of the interlocutor. In this regard, the researcher recommends further research on this eschatological hadith using a deeper SFL approach, particularly regarding ideational or textual meaning, to examine the validity of the findings in greater depth.

## REFERENCES

- Abualadas, O. A. (2020). Conversational Maxims in Fiction Translation: New Insights into Cooperation, Characterization, and Style. *Indonesian Journal of Applied Linguistics*, 9(3), 637–645. <https://doi.org/10.17509/Ijal.V9i3.23214>
- Al-Khatib, M. A. (2023). The Concept of Justice in Islam: A Socio-Pragmatic Analysis. *Journal of Ethnic and Cultural Studies*, 45–66. <https://doi.org/10.29333/Ejecs/1749>
- Alwasilah, Y. A. (2024). Politeness Strategy of Prophet Muhammad (SAW) in Riyadhhus Salihin Book. *Jepal (Journal of English Pedagogy and Applied Linguistics)*, 4(2), 111–123. <https://doi.org/10.32627/Jepal.V4i2.864>
- Anwar, Ikhwan M. Said, & Gusnawaty. (2022). Politeness Strategies in Students' Language at As'adiyah Ereng Islamic Boarding School, Bantaeng District. *International Journal of Social Science*, 2(2), 1417–1430. <https://doi.org/10.53625/Ijss.V2i2.3069>
- Arifianto, M. L., Kholisin, K., Izzudin, I. F., & Mujahidah, Z. A. (2023). Investigating Politeness in the Prayers of Prophets: A Quranic Discourse Perspective. *Journal of Ethnic and Cultural Studies*,

- 112–135. <https://doi.org/10.29333/Ejecs/1744>
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press.
- Cao, Y. (2020). Analysis of Pragmatic Functions of English Euphemism from the Perspective of Pragmatic Principles. *Theory and Practice in Language Studies*, 10(9), 1094. <https://doi.org/10.17507/Tpls.1009.12>
- Coffin, C. (2013). *Exploring English Grammar: From Formal to Functional*. Routledge.
- Contreras Castro, M., Arús Hita, J., & Pinuer Rodríguez, C. (2022). Significados Interpersonales de Coletillas Modales en Español Chileno. *Revista Signos*, 55(110), 709–731. <https://doi.org/10.4067/S0718-09342022000300709>
- Creswell, J. (2013). *Research Desain, Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Terjemahan Achmad Fawaid. Yogyakarta: Pustaka Pelajar.
- Culpeper, J., & Tantucci, V. (2021). The Principle of (Im)Politeness Reciprocity. *Journal of Pragmatics*, 175, 146–164. <https://doi.org/10.1016/J.Pragma.2021.01.008>
- Dou, X. (2019). Modal Operators and Personal Pronouns in Roosevelt's Inaugural Addresses. *Theory and Practice in Language Studies*, 9(8), 984. <https://doi.org/10.17507/Tpls.0908.14>
- Etaywe, A., & Zappavigna, M. (2022). Identity, Ideology and Threatening Communication: An Investigation of Patterns of Attitude in Terrorist Discourse. *Journal of Language Aggression and Conflict*, 10(2), 315–350. <https://doi.org/10.1075/Jlac.00058.Eta>
- Fatmawati, F., & Ningsih, R. (2024). Politeness in Expressive Speech Acts: A Cyber Pragmatics Approach. *Journal of Languages and Language Teaching*, 12(4), 1721. <https://doi.org/10.33394/Jollt.V12i4.12620>
- Halliday, M. A. K. (1994). *An Introduction to Functional Grammar*. London: Edward Arnold.
- Halliday, M. A. K., & Matthiessen, C. M. I. M. (2013). *Halliday's Introduction to Functional Grammar* (0th Ed.). Routledge. <https://doi.org/10.4324/9780203431269>
- Han, D. (2020). *A Contrastive Study of Chinese and American Diplomatic Speech Acts of Refusal From a Critical-Pragmatic Perspective*. Foreign Language Research.
- Harmaini, H., Jannah, P. M., Salmiyati, S., & Tahir, K. R. (2022). Belief and Character Development (Life Lessons from Prophet Ibrahim). *International Journal of Islamic Educational Psychology*, 3(1). <https://doi.org/10.18196/Ijiep.V3i1.13810>
- Hermawati, S. P., Santiana, S., & Silvani, D. (2023). Types of Grammatical Elements in an Indonesian ELT Textbook: An SFL Perspective. *Tlemc (Teaching and Learning English in Multicultural Contexts)*, 7(2), 83–94. <https://doi.org/10.37058/Tlemc.V7i2.9539>
- Ibrahim, I. M., & Bakir, S. N. (2021). Generosity Maxim in Leech's Theory in the Pshdar Area: Socio-Pragmatic Perspective. *Journal of the University of Raparin*, 8(2), 81–102. [https://doi.org/10.26750/Vol\(8\).No\(2\).Paper4](https://doi.org/10.26750/Vol(8).No(2).Paper4)
- Ida Rufaida. (2025). Politeness in Communication in the Tafsir of Surah Al-Hujurat: Review of the Story of Interaction with Rasulullah SAW. *Maqolat: Journal of Islamic Studies*, 3(3), 333–344. <https://doi.org/10.58355/Maqolat.V3i3.158>
- Ismail, S., & Awang Mat, M. (2016). Faith and Freedom: The Qur'anic Notion of Freedom of Religion Vs. The Act of Changing Religion, and Thoughts on the Implications for Malaysia. *Religions*,

- 7(7), 88. <https://doi.org/10.3390/Rel7070088>
- Jewad, H. G., Ghapanchi, Z., & Ghazanfari, M. (2020). Investigating Leech's Politeness Principle in Conversational Verses in Three Surahs from the Holy Quran. *Asian Social Science*, 16(3), 29. <https://doi.org/10.5539/Ass.V16n3p29>
- Khairuddin, K. N., & Ismail, M. Y. (2024). Hadith Transmission: The Prophet's Approaches in Eschatological Narratives Concerning Al-Fitan and the Signs of the Hour. *Journal of Hadith Studies*, 156–167. <https://doi.org/10.33102/Johs.V9i1.296>
- Leech, G. N. (1983). *Principles of Pragmatics*. Longman.
- Leyang, W., & Xiaoting, F. (2021). An Analysis of Speech Acts in the Teahouse from the Perspective of the Politeness Principle. *East African Scholars Journal of Education, Humanities and Literature*, 4(3), 142–147. <https://doi.org/10.36349/Easjehl.2021.V04i03.006>
- Mikani, M., & Rasoolzadeh Tabatabaei, S. (2021). Religious Fundamentalism and Quest as Predictors of Moral Foundations Among Iranian Muslims. *Journal for the Scientific Study of Religion*, 60(4), 811–829. <https://doi.org/10.1111/Jssr.12750>
- Munthe, B., Bangun, B., Niswa, K., Sihombing, P.S.R., Shaumiwaty, S., Aritonang, U.U.E., & Herman Hh (2024a). Investigating the Implementation of Politeness Strategies in Conveying God's Word from the Bible *Research Journal in Advanced Humanities*, 5(3). <https://doi.org/10.58256/3m1qah20>
- Murofi, U., Al Farisi, M. Z., & Tantowi, Y. A. (2023). Realisasi Tindak Tutur Istifhām dalam Surah Al-Mulk: Analisis Implikatur Teori Relevansi. *Nusa: Jurnal Ilmu Bahasa dan Sastra*, 18(1), 15–29. <https://doi.org/10.14710/Nusa.18.1.15-29>
- Nazir, M. (2014). *Metode Penelitian*. Bandung: Ghalia Indonesia.
- Niez, R. A., Tancinco, N. P., Sabonsolin, B. C., Solteo Jr., V. Q., Magno, J. M., Sabocohan, A. O., Ebio Jr., F. M., Cerera, J. P. N., & Superable, D. S. (2025). Exploring Interpersonal Meaning Through Linguistic Analysis: A Study of President Duterte's Political Speech. *Journal of Language Teaching And Research*, 16(1), 43–51. <https://doi.org/10.17507/Jltr.1601.05>
- Nurtaqwa Amin. (2017). Pragmatics Analysis: Arabic Directive Imperative Speech Acts Used in Al-Quran. *International Journal of Science and Research (IJSR)*, 6(1), 952–955. <https://doi.org/10.21275/Art20164093>
- Otay, A. A., Jabar, M. A. A., Hassan, A. R. B., & Ismail, M. Z. (2025). Exploring Quranic Narrative Styles Using Interpersonal Mood Analysis Based an a Passage from the Nuh Story. *Journal of Language Teaching and Research*, 16(4), 1290–1301. <https://doi.org/10.17507/Jltr.1604.23>
- Prayitno, H. J., Kusmanto, H., Nasucha, Y., Rahmawati, L. E., Jamaluddin, N., Samsuddin, S., & Ilma, A. A. (2019). The Politeness Comments on the Indonesian President Jokowi's Official Account Were Examined in Terms of Politico-Pragmatics and Character Education Orientation in the Disruption Era. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 52–71. <https://doi.org/10.23917/Ijolae.V1i2.8785>
- Sholahudin, S., & Sopian, A. (2025). Stylistic Analysis of the Eschatological Narrative in the Qur'an. *Aphorisme: Journal of Arabic Language, Literature, and Education*, 6(1), 218–234. <https://doi.org/10.37680/Aphorisme.V6i1.7389>
- Sinaga. (2023). *Buku Ajar Metodologi Penelitian (Penelitian Kualitatif)*. Uki Press.

- Usman, A. H., Sailin, R., & Abdul Mutalib, M. F. M. (2019). The Prophetic Arts of Communication: Some Reflections on Humanity. *Humanities & Social Sciences Reviews*, 7(4), 377–384. <https://doi.org/10.18510/Hssr.2019.7449>
- Valdellon, I. G. R., & Cuarte, R. R. (2024). A Pragmatic Analysis of Politeness Strategies Used in Online Classes. *International Journal for Multidisciplinary Research*.
- Wan Abdul Halim, W. F. S., Zainudin, I. S., & Mohd Nor, N. F. (2021). A Functional Analysis of the Theme and Thematic Progression of Private Hospital Websites. *3l The Southeast Asian Journal of English Language Studies*, 27(3), 73–97. <https://doi.org/10.17576/3l-2021-2703-05>
- Wati, O., Wahyuni, I., Hayati, A., Syaveny, N., & Johari, I. (2025). *Politeness Strategies in EFL Classroom Interaction: A Pragmatic Perspective on Pedagogical Implications*.
- Yanto, E. S., & Pravitasari, H. (2023). The Realization of Interpersonal Meaning in Spoken Texts in an EFL International Textbook: A Systemic-Functional Linguistics Perspective. *Wiralodra English Journal*, 7(1), 76–88. <https://doi.org/10.31943/Wej.V7i1.190>
- Yokossi, D. T. (2018). Exploring the Interpersonal Meaning in Two Extracts from Chimamanda Ngozi Adichie's *Purple Hibiscus* and Chinua Achebe's *Anthills of the Savannah*: A Comparative Systemic Functional Linguistic Perspective. *Journal of Educational and Social Research*, 8(1), 59–70. <https://doi.org/10.2478/Jesr-2018-0007>
- Yu, H. (2017). Interpersonal Meaning of Mood and Modality in English Public Service Advertising Texts. *Proceedings of the 7th International Conference on Education, Management, Information, And Mechanical Engineering (Emim 2017)*. 7th International Conference on Education, Management, Information and Mechanical Engineering (EMIM 2017), Shenyang, China. <https://doi.org/10.2991/Emim-17.2017.48>
- Yuliana, D., & Imperiani, E. D. A. (2017). The Realization of Interpersonal Meaning in Course Newsletters: A Systemic Functional Linguistic Perspective. *Indonesian Journal of Applied Linguistics*, 7(1), 181. <https://doi.org/10.17509/Ijal.V7i1.6873>