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QUR'ANIC LANGUAGE ETHICS FROM THE PERSPECTIVE OF *MAQĀṢIDĪ* EXEGESIS: Quranic Solutions in the Use of Language for Teenagers

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Abstract

Language constitutes a fundamental aspect of human life, essential for the clear reception and conveyance of information. Consequently, ethical linguistic conduct is imperative for effective human communication. The use of appropriate language fosters goodness, harmony, friendship (*ukhuwah*), and peace, whereas the use of offensive language can result in misunderstanding and engender hostility. This study aims to elucidate the ethics of language as presented in the Qur'an through the method of *tafsīr maqāṣidī* and its application in daily life. Employing a *maqāṣidī* exegetical approach combined with descriptive qualitative analysis within a sociolinguistic paradigm, this research involved a study of 64 dormitory students who practiced linguistic ethics. The findings indicate that the implementation of sound language ethics, both environmentally and individually, preserves four key principles of Maqāṣid al-Sharī'ah: *ḥifẓ al-dīn* (preservation of religion), *ḥifẓ al-'aql* (preservation of intellect), *ḥifẓ al-nafs* (preservation of life), and *ḥifẓ al-bi'ah* (preservation of the environment). Thus, the use of proper language is a core aspect of linguistic ethics, and its daily implementation positively impacts an individual's personality, thereby contributing to a harmonious, virtuous, and peaceful environment.

Keywords: *Tafsīr*, *Maqāṣidī*, Sharī'ah, Language Ethics

Abstrak

Bahasa merupakan aspek fundamental dalam kehidupan manusia, yang sangat penting untuk penerimaan dan penyampaian informasi yang jelas. Oleh karena itu, perilaku berbahasa yang etis sangat penting untuk komunikasi manusia yang efektif. Penggunaan bahasa yang tepat akan menumbuhkan kebaikan, keharmonisan, persahabatan (*ukhuwah*), dan perdamaian, sedangkan penggunaan bahasa yang tidak tepat dapat mengakibatkan kesalahpahaman dan menimbulkan permusuhan. Penelitian ini bertujuan untuk menjelaskan etika berbahasa sebagaimana yang disampaikan dalam Al-Qur'an melalui metode *tafsīr maqāṣidī* dan aplikasinya dalam kehidupan sehari-hari. Dengan menggunakan pendekatan *tafsīr maqāṣidī* yang dikombinasikan dengan analisis kualitatif deskriptif dalam paradigma sosiolinguistik, penelitian ini melibatkan studi terhadap 64 siswa asrama yang mempraktikkan etika berbahasa. Hasil penelitian menunjukkan bahwa penerapan etika berbahasa yang baik, baik secara lingkungan maupun individu, dapat menjaga empat prinsip utama Maqāṣid al-Sharī'ah, yaitu *ḥifẓ al-dīn* (menjaga agama), *ḥifẓ al-'aql* (menjaga akal), *ḥifẓ al-nafs* (menjaga kehidupan), dan *ḥifẓ al-bi'ah* (menjaga lingkungan). Dengan demikian, penggunaan bahasa yang tepat merupakan aspek inti dari etika berbahasa, dan penerapannya dalam keseharian akan berdampak positif pada kepribadian seseorang, sehingga berkontribusi pada lingkungan yang harmonis, berbudi luhur, dan damai..

Kata Kunci: *Tafsīr*, *Maqāṣidī*, Syariah, Etika Berbahasa

Introduction

Language is a constitutive element of culture; thus, the use of virtuous language cultivates a positive cultural environment. However, it is often observed, whether consciously or not, that many individuals neglect linguistic ethics. This is particularly prevalent among youth, who frequently employ harsh and vulgar lexicon in peer interactions. Terms derived from animal names, such as "*anjing*" (dog) and "*babi*" (pig), have become commonplace in daily discourse. Several factors contribute to this phenomenon, including the influence of social media,[1] and the social environment, wherein habitual use of coarse language normalizes such speech.[2] Furthermore, language is arbitrary; a term acceptable in one vernacular may be deemed pejorative when translated into another.

In recent years, the issues of polarization of society, verbal bullying, and the degradation of academic culture have emerged as interconnected challenges that threaten both individual well-being and the collective fabric of communities.[3] Polarization fosters division and hostility, often manifesting as verbal bullying; an expression of intolerance towards divergent viewpoints. Victims may experience diminished self-esteem, psychological distress, and impaired academic or social functioning.[4] At the communal level,

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[1] Rahmad Setyo Jadmiko and Rian Damariswara, 'Analisis Bahasa Kasar Yang Ditirukan Anak Remaja Dari Media Sosial Tiktok Di Desa Mojoarum Kecamatan Gondang Kabupaten Tulungagung', *Stilistika: Jurnal Pendidikan Bahasa Dan Sastra*, 15.2 (2022), 227 <https://doi.org/10.30651/st.v15i2.13162>.

[2] Albert A. Bagautdinov and others, 'Language as a Constructor of Social and Cultural Reality', *XLinguae*, 11.1XL (2018) <https://doi.org/10.18355/XL.2018.11.01XL.04>.

[3] Shuang Yu and Xiaojun Zhao, 'Social Sciences & Humanities Open The Negative Impact of Bullying Victimization on Academic Literacy and Social Integration : Evidence from 51 Countries in PISA ☆', *Social Sciences & Humanities Open*, 4.1 (2021), 100151 <https://doi.org/10.1016/j.ssaho.2021.100151>.

[4] Maili Pörhölä and others, 'Cultural Variation in Prevalence , Forms , and Gender', *Social Psychology of Education*, 23.1 (2020), 143–69 <https://doi.org/10.1007/s11218-019-09523-4>.

polarization erodes the foundations of dialogue and mutual respect, fragmenting social cohesion and reinforcing epistemic isolation.[5] The normalization of verbal aggression within academic spheres accelerates the erosion of academic culture, displacing values of intellectual growth and inclusivity with confrontation and exclusion.

There is a general consensus that the use of offensive and vulgar words, including the aforementioned animal-derived terms, is improper. Some attempt to mitigate their impact through alteration (e.g., "*anjing*" becomes "*anjay*"), yet these remain categorically vulgar and unethical. A study by Sapanti and Suswandi recorded that teenagers utter vulgar or inappropriate words nearly 108 times daily.[6] Among adolescents, such language is not merely verbal aggression but increasingly functions as a "flexing culture" a social performance aimed at projecting boldness or dominance within peer groups. This fosters a culture of arrogance, where rudeness is equated with strength, thereby undermining values of respect and empathy.[7]

Beyond peer communication, vulgar language is also used to express frustration or anger, functioning as expletives. This phenomenon is not confined to the general public but is also

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[5] Matthew A Turner and Paul E Smaldino, 'Paths to Polarization : How Extreme Views , Miscommunication , and Random Chance Drive Opinion Dynamics', *ArXiv : 1805 . 06057v2 [Physics . Soc-Ph]*, 2017, pp. 1–26 <https://arxiv.org/abs/1805.06057?utm_source=chatgpt.com>.

[6] Intan Rawit Sapanti and Irwan Suswandi, 'Perluasan Makna Dan Variasi Kata *Anjing* Pada Generasi Milenial', *Nusa: Jurnal Ilmu Bahasa Dan Sastra*, 17.2 (2022), 152–63 <https://ejournal.undip.ac.id/index.php/nusa/article/view/45816>.

[7] Layyinatus Sifa, Muhammad Syachrofi, and Winarto, 'FLEXING CULTURE FROM THE QUR ' ANIC PERSPECTIVE : Between Lifestyle And The Principle Of Tauhid', *TAJDID: Jurnal Ilmu Ushuluddin*, 22.2 (2023), 566–90 <https://arxiv.org/abs/1805.06057?utm_source=chatgpt.com>.

observed among educated individuals, including university students.[8]

The Qur'an explicitly prohibits offensive speech, as evidenced in *Sūrah al-Nisā'* (4:148).[9]

لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا

"Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing"

Shaykh Dr. Muhammad Sulaiman Al-Asyqar, in his *Zubdat al-Tafsīr min Fatḥ al-Qadīr*, notes that offensive speech includes insults and slander, even when directed at someone who has caused harm.[10].

This interpretation is corroborated by other exegetes, who assert that 'evil speech' encompasses not only vulgar terms but also expressions of grievance. The prohibition is further emphasized in a ḥadīth transmitted by Ahmad, Al-Bukhārī, and Al-Tirmidhī:

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا بِاللَّعَّانِ وَلَا الْفَاحِشِ الْبَذِيءِ

"The believer does not taunt, curse, or speak in an obscene or foul manner.

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[8] This kind of conversation is often encountered by the writer among general students at non-religious campuses located in the Cikarang area, Bekasi, West Java.

[9] Tafsirweb, 'Tafsir Surat An-Nisa Ayat 148', *Https://Tafsirweb.Com/1680-Surat-an-Nisa-Ayat-148.Html* <https://tafsirweb.com/1680-surat-an-nisa-ayat-148.html> [accessed 27 August 2024].

[10] Muhammad Sulaiman Abdullah al-Asyqar, *Zubdutul Tafsīr Min Fathil Qōdir* (Madinah, 2012).

In this research, language ethics is defined as the use of proper language, abstaining from offensive words, including animal-derived insults and other vulgar expressions. The Qur'an provides extensive guidance on speaking kindly. The *tafsīr maqāṣidī* approach is employed for analysis, as it is considered a contemporary exegetical method, particularly in Indonesia, capable of explicating legal, social, scientific, and theological verses.[11] This method facilitates a deeper understanding and internalization of Qur'anic meanings.[12]

While studies on Qur'anic language ethics are abundant, research utilizing the *tafsīr maqāṣidī* method remains scarce. Previous works, such as that by Fakhriyus Shofa Alawiyah on speaking ethics in the digital era, identified principles of kindness, honesty, effectiveness, dignity, simplicity, and gentleness.[13] Similarly, Wan Azura et al. highlighted the Qur'anic emphasis on replacing inappropriate language with polite expressions.[14] These studies descriptively address the challenges of polarization and verbal aggression but often lack deeper interpretive frameworks integrating the value systems underlying these behaviors.

The present study seeks to address this methodological gap by combining *maqāṣidī* interpretation which examines issues through the objectives (maqāṣid) of Islamic law with a sociolinguistic approach that analyzes the social functions and meanings of language. This interdisciplinary framework allows for

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[11] M. Riyan Hidayat and others, 'Tafsir Maqasidi of Sura Al-Furqan (25): 74 in Relation To the Emergence of the Kid Influencer', *Suhuf*, 16.1 (2023), 207–24 <https://doi.org/10.22548/shf.v16i1.818>.

[12] Umayyah, 'Tafsir Maqashidi: Metode Al-Ternatif Dalam Penafsiran Al-Qur'an', *Diya Al-Afkar*, 4.01 (2016), 36–58.

[13] Fakhriyatus Shofa Alawiyah, 'Etika Berbicara Perspektif Al- Qur ' an Dan Implementasinya Di Era Digital', *Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember*, 2022, 56.

[14] Wan Azura W.A. and others, 'Uslub Targhib (Motivasi) Dalam Muamalah Hasanah: Analisis Surah Ad-Dhuha Daripada Perspektif Psikologi Dan Retorik.', *Journal of Nusantara Studies (JONUS)*, 2.2 (2017), 198 <https://doi.org/10.24200/jonus.vol2iss2pp198-213>.

a richer understanding of offensive language among adolescents as not merely a linguistic act but a cultural performance linked to identity, status, and morality. Consequently, this article offers a novel perspective, contributing both theoretical depth and practical implications for educational and community interventions.

The scope of this research is limited to the ethics of avoiding offensive and harsh words, such as "*anjing*" (dog), "*anjay*", "*anjir*", and similar animal-related insults. The methodological distinction lies in the integration of *maqāṣidī* exegesis and sociolinguistics, employing a mixed-methods design to combine interpretive depth with empirical analysis of linguistic behavior. The steps of the *tafsīr maqāṣidī* approach, as proposed by Abdul Mustaqim[15] and suitable for addressing social issues, are as follows:

> "First, gathering verses from the Qur'an and supporting hadiths that are thematically aligned with the research. Second, conducting linguistic analysis. Third, exploring and analyzing the context of the Qur'anic verses to obtain the significance or maqāṣid of those verses. Fourth, uncovering the aspects of *tafsir maqāṣidī*, which include the maqāṣid of the Qur'an and maqāṣid al-sharī'ah. Fifth, constructing a logical and systematic maqāṣid concept. Sixth, concluding the research findings and presenting theoretical reflections as a contribution to the body of knowledge." [16]

To understand the application of language ethics, data were collected from 64 students of STIQ ZAD Cianjur residing in a dormitory (pesantren), assessing their use of kind words to cultivate a positive linguistic culture.

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[15] Ahmad Murtaza and Raisa Zuhra Salsabila Awaluddin, 'Larangan Homoseksual Studi Analisis Tafsir Maqashidi Pada QS. Al-A'raf [7]: 80-81', *Jurnal Al-Fanar*, 5.1 (2022) <https://doi.org/10.33511/alfanar.v5n1.17-28>.

[16] Hani Fazlin, 'Menimbang Kasus Pernikahan Anak Dalam Kacamata Tafsir Maqāṣidī', *Suhuf*, 16.1 (2023), 75–101 <https://doi.org/10.22548/shf.v16i1.865>.

Result and Discussion

Ethics in Linguistics (Definition, and its Manifestations: Politeness, Context, Cooperative Principle)

Ethical speech is a cornerstone of language ethics. From a linguistic perspective, language ethics refers to language use that conforms to prevailing societal norms and values, encompassing appropriateness, politeness, and sensitivity to social and cultural contexts. Key aspects include:

a. Politeness

In pragmatic linguistic theory, the politeness principle introduced by Brown and Levinson [17] serves as an important foundation for understanding language ethics. Politeness is the effort to maintain the 'face' of the interlocutor, which is differentiated into two aspects [18]. Positive face: The desire to be appreciated and accepted in social interactions. Negative face: The right of an individual to act freely without coercion. Speaking well means maintaining a balance between the two by avoiding insults, threats, or intimidation towards the 'face' of others.[19]

b. Context Relevance

Linguistics also emphasizes the importance of context in communication. This context includes who is speaking, to

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[17] Michael Yeomans, Alejandro Kantor, and Dustin Tingley, 'The Politeness Package: Detecting Politeness in Natural Language', *R Journal*, 10.2 (2019) <https://doi.org/10.32614/RJ-2018-079>.

[18] Putri Adrian Sapitri and others, 'Exploring Brown and Levinson's Politeness Strategies: An Explanation on the Nature of the Politeness Phenomenon', *REiLA: Journal of Research and Innovation in Language*, 1.3 (2020) <https://doi.org/10.31849/reila.v1i3.3801>.

[19] Majid Davoudi Nasr Hadi Mousavi, 'Linguistic Etiquette: A Review from a Pragmatic Perspective', *Technium Social Sciences Journal*, 6.December (2020), 101–5.

whom, where, when, and in what situation.[20] From this perspective, speaking well is the ability to understand and adjust language use according to the social context.[21] For example, talking with peers is different from speaking to a superior or an elder. Language ethics require us to use the appropriate register, tone, and vocabulary that suit the situation and the interlocutor. [22]

c. Cooperative Principle

The Theory of Cooperative Principles proposed by Grice (1975) is also important in language ethics.[23] This principle states that in conversation, speakers and listeners must work together to achieve effective communication. This principle consists of four maxims: Maxim of Quantity: provide just enough information, not too little or too much. Maxim of Quality: provide information that is true and reliable. Maxim of Relevance: provide information that is relevant to the topic of discussion. Maxim of Manner: communicate in a clear and easy-to-understand way. Speaking well from this perspective means speaking honestly, relevantly, and effectively according to these maxims. Linguistics also emphasizes the importance of

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[20] Julian Schulze and others, 'Mind the Context-The Relevance of Personality for Face-to-Face and Computermediated Communication', *PLoS ONE*, 17.8 August (2022) <https://doi.org/10.1371/journal.pone.0272938>.

[21] Boyd H. Davis, Meredith Troutman-Jordan, and Margaret Maclagan, 'Your Phrases Matter: Third Waves in Research Approaches and New Contexts for Formulaic Language', *International Journal of Language and Communication Disorders*, 59.1 (2024) <https://doi.org/10.1111/1460-6984.12915>.

[22] Francisco Noerjanto, 'Relevansi Psikologi Lintas Budaya Dalam Memahami Kearifan Lokal', *Jurnal Masalah Pastoral*, 4.2 (2016) <https://doi.org/10.60011/jumpa.v4i2.33>.

[23] Mohammad Muhyidin, 'A Socio-Pragmatics Study: Flouting of Conversational Maxims Found in "Bence" Traditional Market, Kediri', *EDULINK: EDUCATION AND LINGUISTICS KNOWLEDGE JOURNAL*, 2.1 (2020) <https://doi.org/10.32503/edulink.v2i1.990>.

context in communication.[24] This context includes who is speaking, to whom, where, when, and in what situation. In this perspective, speaking well is the ability to understand and adjust language use to fit the social context. For example, speaking with peers differs according to these maxims.[25]

d. Speech Art Theory

John Searle introduced the Theory of Speech Acts, which discusses how words are not only used to convey information but also to perform actions [26]. Speech acts can take the form of statements, questions, commands, promises, or requests. The ethics of speaking are closely related to how one uses these speech acts appropriately. For example, when giving criticism, one is expected to use speech acts that do not hurt or offend others.

e. Socio-Cultural Implications

In the sociolinguistic perspective, language is not just a tool for communication, but also a reflection of culture [27]. Every society has cultural norms that govern how one should speak, especially in formal situations or between

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[24] Siska Damayanti and Mhd. Johan, 'Types of Maxim in Moana Movie', *Humanitatis : Journal of Language and Literature*, 8.1 (2021) <https://doi.org/10.30812/humanitatis.v8i1.1310>.

[25] Deyana Nika Wildan, Sari Rejeki, and M Taufik, 'AN ANALYSIS ON THE VIOLATION OF COOPERATIVE PRINCIPLES IN THE FILM AVENGERS', *Journal Albion : Journal of English Literature, Language, and Culture*, 2.1 (2020) <https://doi.org/10.33751/albion.v2i1.1796>.

[26] Napoleon Jr Mahinay Mabaquiao, Napoleon M Mabaquiao, and Jr De, *Speech Act Theory: From Austin to Searle*, *Augustinian: A Journal for Humanities, Social Sciences, Business, and Education*, 2018.

[27] Darsita Suparno and others, 'Redefining Politeness: Power and Status in the Digital Age', *Cogent Arts and Humanities*, 2023 <https://doi.org/10.1080/23311983.2023.2218195>; Dylan Scott Low, Isaac McNeill, and Michael James Day, 'Endangered Languages: A Sociocognitive Approach to Language Death, Identity Loss, and Preservation in the Age of Artificial Intelligence', *Sustainable Multilingualism*, 21.1 (2022) <https://doi.org/10.2478/sm-2022-0011>.

generations. Speaking well reflects respect for local social and cultural norms. [28]

These five aspects underscore that language ethics necessitates the use of good words, eschewing foul language, including inappropriate animal-derived terms, which often fall outside acceptable conversational contexts.

Verses Encouraging Good Speech in the Qur'an as Part of Language Ethics

The Qur'an emphatically advocates for kind, polite speech and prohibits harsh or hurtful words. Relevant verses include:

a. *Sūrah al-Baqarah* (2:83)

وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

b. *Sūrah al-Aḥzāb* (33:70)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا

O you who have believed, fear Allah and speak words of appropriate justice

c. *Sūrah al-Isrā'* (17:53)

وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

d. *Sūrah Ṭāhā* (20:44)

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].

e. *Sūrah al-Furqān* (25:63)

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.

Tafsīr Maqāṣidī of Verses Encouraging Good Speech

As indicated, the application of Abdul Mustaqim's *maqāṣidī* exegesis is apt for exploring social issues. This method focuses on

extracting Qur'anic meanings to realize benefit (*maṣlaḥah*) and prevent harm (*mafsadah*) for humanity.[29]

A hallmark of *maqāṣidī tafsīr* is its focus on preserving the five essential values of sharī'ah (*al-kulliyyāt al-khams*)[30], which are: *hifẓ al-dīn* (preservation of religion), *hifẓ al-nafs* (preservation of life), *hifẓ al-'aql* (preservation of intellect), *hifẓ an-nasl* (preservation of lineage), and *hifẓ al-māl*, or in translated terms, preservation of wealth.[31] Abdul Mustaqim expanded this to include *ḥifẓ al-dawlah* (Preservation of the State) and *ḥifẓ al-bi'ah* (Preservation of the Environment).[32]

The analyzed verses center on derivatives of qawl (speech), modified by terms like ḥusnan (good), sadīdan (right, firm, appropriate), layyinan (gentle), and salāman (peaceful). These imperatives command believers to employ kind speech in all situations, indirectly emphasizing the upholding of religious values (*ḥifẓ al-dīn*).[33] The term sadīd conveys meanings of correctness, relevance, and harmony, integral to linguistic ethics.[34]

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[29] Aji Muhammad Ibrahim and Farah Aisya Bela, 'TAFSIR MAQASHIDI PRESPEKTIF ABDUL MUSTAQIM', *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2.2 (2023) <https://doi.org/10.36769/jiqta.v2i2.438>.

[30] Faisal Haitomi and others, 'RELEVANSI BATAS AURAT LAKI-LAKI DI ERA KONTEMPORER: Studi Maqashidi Atas Hadis Sunan Darul Qutni No. 771', *TAJDID: Jurnal Ilmu Ushuluddin*, 23.2 (2024), 390–413.

[31] Buya Hamka, *Tafsir Al-Azhar*, 1st edn (Singapura: Pustaka Nasional PTE LTD, 1982).

[32] Iqbal Kholidi, 'Tafsir Maqasidi Muhammad Talbi Dan Abdul Mustaqim Sebagai Pendekatan Alternatif Dalam Menafsirkan Al-Qur'an', *Al-Qadim: Journal Tafsir Dan Ilmu Tafsir*, 1.1 (2024), 1–10.

[33] In *Tafsir al-Muyasar*, it is mentioned that the Children of Israel were commanded to worship Allah alone, without any partners, and then they were also commanded to treat their parents well, along with their relatives, and to give charity to children whose fathers passed away before they reached adulthood, and to those in need who do not have enough to meet their needs. The verse also clearly commands the Children of Israel to speak to people with the best speech, accompanied by performing prayer and paying *zakat*.

[34] al-maā'ny, 'Makna Sadida', *Https://Www.Almaany.Com*, 2024 <https://www.almaany.com> [accessed 2 October 2024].

Sūrah al-Isrā' (17:53) instructs saying what is best, warning that foul speech sows discord—a tactic of Satan. This encouragement extends to interactions with malevolent individuals, as exemplified in Sūrah Ṭāhā (20:44), where Moses and Aaron are commanded to speak gently to Pharaoh. Advising with harshness is counterproductive. Sūrah al-Furqān (25:63) exemplifies a high degree of ethical speech, urging responses to ignorance with words of peace. These verses collectively depict the character of believers who guard their tongues and choose words that promote peace. A *maqāṣidī* analysis of these verses reveals the preservation of four core objectives: *ḥifẓ al-dīn*, *ḥifẓ al-'aql, ḥifẓ al-nafs*, and *ḥifẓ al-bī'ah*, which will be elaborated in the final section.[35]

The Implementation of Language Ethics in Daily Life to Create a Positive Linguistic Culture and Environment

The implementation of language ethics in daily life plays a crucial role in creating a good language culture and a harmonious environment. Therefore, to understand how to use language well in a particular environment, the researcher conducted a questionnaire with 64 students from STIQ ZAD Cianjur who live in a pesantren (Islamic boarding school). The questionnaire began with questions about whether they have ever used harsh language during communication within the pesantren. The results of this questionnaire indicate the following data:

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[35] Edi Kurniawan and Ahmad Mustaniruddin, 'THE UNITY OF QUR'ANIC THEMES: Historical Discourse and Contemporary Implications for Tafsīr Al-Mawḍū'ī Methodology', *TAJDID: Jurnal Ilmu Ushuluddin*, 23.2 (2024), 674–98.

Tabel 1

No.	Student Name	Has Used Profane Language
1	GA	Never
2	MAS	Never
3	RRH	Sometimes
4	KHF	Sometimes
5	NAE	Sometimes
6	MUH	Never
7	HNT	Never
8	ZA	Sometimes
9	ASK	Never
10	SAI	Often
64	IBM	Never

The data indicated that one student frequently used harsh language (20-30 times daily), 21 students used it sometimes (5-20 times daily), and 42 students never used it.

Next, the following questionnaire asked which profane/harsh words were often or occasionally used by the students. After distributing the questionnaire, the results are as follows:
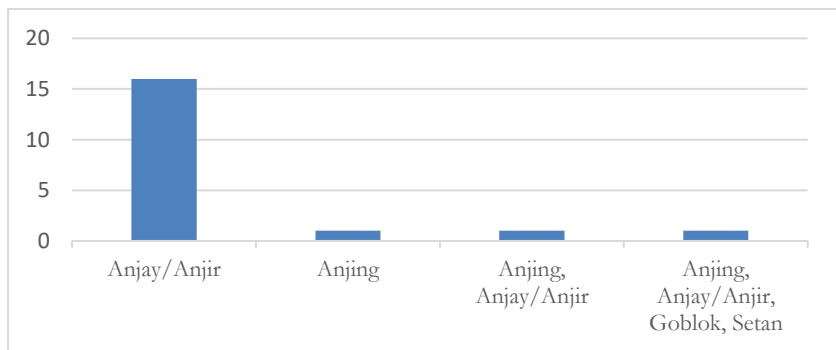

Figure 1. Chart of Harsh Sentences Often Used

Figure 1. illustrated that the most frequently used harsh terms were "*anjay*" or "*anjir*" (variants of "*anjing*"/dog), used by 16 students. Words like "*anjing*," "*Goblok*" (stupid), and "*Setan*" (Satan) were used less frequently. Nineteen students admitted to using such language, often triggered by anger, sadness, or neutral

states. Ten expressed regret, while nine were indifferent, indicating a degree of normalization.

The next question pertains to the use of good language. After distributing the questionnaire, the results of the students' responses are as follows:

Tabel 2

No.	Student Name	Has Used Profane Language
1	GA	Always used good language
2	MAS	Always used good language
3	RRH	Always used good language
4	KHF	Always used good language
5	NAE	Always used good language
6	MUH	Always used good language
7	HNT	Always used good language
8	ZA	Always used good language
9	DFA	Never
10	SAI	Sometimes
64	IBM	Always used good language

Table 2 shows that 53 students consistently used good language, 10 did so sometimes, and only one never did. Among the 53, 23 uttered over 30 kind words daily, and 30 used 11-20 kind words daily. The 10 occasional users employed kind words about 21 times daily. This data can be seen in the chart below:
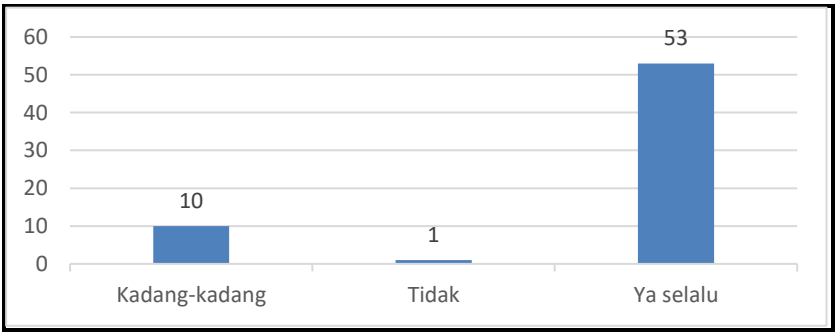

Figure 2. Chart of the Implementation of Language Ethics in the Pesantren Environment

The words that are often spoken include phrases such as *Alhamdulillāh, Subhānalloh, MāsyaAllah, Astagfirullah*. These phrases are commonly used in various situations, such as when feeling happy, angry, or neutral. They even say "*afwan*" or "sorry" if they have made a mistake. These data can be seen in the chart below:
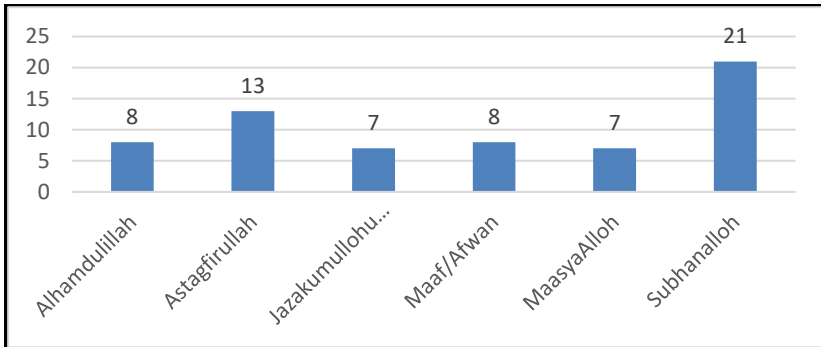

Figure 3. Chart of Good Sentences Often Used

To examine the impact of using language ethics in creating a harmonious, peaceful, and communal atmosphere in the dormitory, the next question pertains to their feelings after using kind words. Some of them responded that after saying kind words, they felt a sense of calm in their hearts, happiness, and peace, and they always thought positively when facing their daily challenges. From these feelings, good friendships emerged among them, leading to the creation of a peaceful and positive environment. This data can be seen in the chart below:

Figure 4. Chart of the Influence of Good Speech on Attitudes and Behavior

The Aspects of *Maqāṣid* Exegesis in Verses Encouraging Ethical Speech

As elucidated in the preceding subsection, an analysis of the Qur'anic verses exhorting ethical communication conducted through the lens of *tafsīr maqāṣidī* and an examination of their practical application in daily life reveal the realization of four fundamental objectives (*maqāṣid*) inherent to these injunctions:

a. *Ḥifẓ al-Dīn* (Preservation of Religion)

The meaning of *al-qoulu* in Surahs *al-Bāqarah* (2:83), *al-Ahzāb* (33:70), *al-Isrā* (17:53), *Thahā* (20:44), and *al-Furqān* (25:63) refers to speech or words. The imperative directives found in the verses employing speech that is *ḥusnan* (good), *sadīdan* (righteous), *layyinan* (gentle), and *salāman* (peaceful) are understood as divine commands. Adherence to these linguistic ethics is thus not merely a social courtesy but an act of worship that upholds and reinforces the normative values and teachings of the religion.

b. *Ḥifẓ al-'Aql* (Preservation of Intellect)

A sound intellect is characterized by the ability to contextualize matters appropriately. This principle extends to language use, whereby the consistent employment of foul or impolite lexicon is deemed irrational and contrary to intellectual dignity. Maintaining ethical speech, therefore, serves to preserve and reflect an individual's sanity and capacity for sound reasoning.

c. *Ḥifẓ al-Nafs* (Preservation of Life)

The empirical data from this study indicate a positive correlation between the use of ethical language and the experience of inner peace, emotional well-being, and psychological safety. The propensity to offer apologies (e.g., "*afwan*") fosters forgiveness and reduces interpersonal conflict, thereby contributing directly to the

preservation of the soul from psychological harm and emotional distress.

d. *Ḥifẓ al-Bī'ah* (Preservation of the Environment)
Islam emphasizes the cultivation of a wholesome and orderly social environment. The findings demonstrate that the collective practice of ethical language fosters inner peace, which in turn positively influences individual character. When individuals consistently exhibit virtuous conduct through their speech, it collectively generates a harmonious, safe, and positive social atmosphere, thereby preserving the health and quality of the communal environment.

The Impact of Qur'anic Language Ethics on Emotional Well-being and Community Harmony

The present study provides significant insights into the relationship between Qur'anic ethics of language, the practices of pesantren students, and the resulting implications for emotional well-being and community harmony. By integrating the *maqāṣidī* interpretive framework with a sociolinguistic approach, and employing a mixed-methods design, this research extends previous studies that have largely remained descriptive in scope (cf. Alawiyah; Wan Azura). The findings may be discussed across three interrelated dimensions.

Qur'anic Emphasis on Language Ethics

The textual analysis of Qur'anic verses confirms that the ethics of language (*adab al-lughah*) is deeply embedded within Islamic moral and legal teachings. The Qur'an repeatedly urges believers to speak with respect, kindness, and truthfulness. Verses such as *wa qūlū lil-nāsi ḥusnan* ("and speak kindly to people," Q. 2:83) and *qūlū qawlan sadīdan* ("speak words of appropriate justice," Q. 33:70) highlight the ethical responsibility associated with

speech. Within the framework of *maqāṣid al-sharī'ah*, these directives align with the objectives of protecting intellect (*ḥifẓ al-'aql*), dignity (*ḥifẓ al-'ird*), and social harmony (*ḥifẓ al-nafs*).

This finding resonates with the works of Islamic ethicists who argue that speech is not a neutral act but a moral action with consequences for both individual and community life. As Alawiyah has shown, verbal aggression often undermines dignity and disrupts educational environments. Similarly, Wan Azura's study on adolescent verbal abuse underlines how language functions as a marker of identity, which, if misused, leads to exclusion and division. This study builds on their observations by situating Qur'anic directives as not only prohibitions against harmful speech but also as proactive guidance for cultivating inclusive and harmonious communities.

Application of Language Ethics Among Pesantren Students

The survey and interview results reveal that the majority of pesantren students have internalized and applied these Qur'anic principles in practice. Students reported a conscious effort to avoid foul language, sarcasm, or verbal bullying, instead preferring expressions of politeness and encouragement. This finding is significant because it challenges the broader societal trend where adolescents increasingly normalize harsh or offensive language as a form of social prestige or "show-off culture."

In the pesantren context, however, ethical language use is reinforced through a combination of religious instruction, community norms, and teacher supervision. This suggests that educational institutions grounded in spiritual and moral values can serve as effective sites for cultivating linguistic ethics. Moreover, the consistency between textual directives (Qur'anic verses) and lived practices (student behavior) indicates that the integration of *maqāṣidī* ethics into daily language use is not only possible but already observable within certain environments.

Correlation with Emotional Well-being and Community Harmony

The quantitative analysis provides empirical evidence that ethical language practices correlate positively with students' emotional well-being and the broader sense of harmony within the pesantren community. Students who engaged more consistently in respectful communication reported higher levels of belonging, reduced interpersonal conflict, and greater mutual trust. In contrast, environments where offensive speech was more prevalent exhibited signs of tension, division, and emotional distress.

These results align with Johnson and Onwuegbuzie's (2004) argument that mixed-methods research can uncover both the depth of individual experience and the breadth of measurable social patterns. The qualitative strand of this study highlighted the moral and spiritual motivations for ethical language use, while the quantitative strand confirmed its tangible outcomes in shaping community dynamics. Together, they demonstrate that language ethics is not merely a private virtue but a social practice with measurable consequences for harmony.

Contribution and Implications

The main contribution of this study lies in addressing a methodological gap by merging *maqāṣidī* interpretation with sociolinguistic analysis through a mixed-methods design. The implications are twofold: theoretically, it affirms Qur'anic speech ethics as living principles with measurable social outcomes; practically, it suggests that strengthening ethical communication in educational settings can counter verbal bullying, reduce polarization, and preserve academic culture.

Limitations and Future Research

Despite these contributions, some limitations must be acknowledged. The study focused on pesantren students within a specific cultural and institutional context, which may not be generalizable to all adolescent populations. Additionally, while correlations were observed, causal mechanisms between ethical language and harmony require further exploration. Future research could expand the sample to include diverse educational settings, employ longitudinal designs, or compare different cultural contexts to test the robustness of these findings.

Conclusion

This study has successfully demonstrated both empirically and theoretically that the ethical principles derived from the language of the Qur'an serve as an effective socio-spiritual framework for fostering individual emotional well-being and communal harmony. The primary strength of this research lies in its innovative methodological integration of *maqāṣidī* exegesis and sociolinguistic analysis, thereby bridging the gap between classical textual studies and contemporary social realities.

Notably, this research introduces a novel approach by combining an expanded maqāṣid al-sharī'ah framework with pragmatic linguistic theories. This synthesis allows Qur'anic verses to be interpreted not merely as moral directives, but as operationalizable and measurable principles. Empirical findings from pesantren (Islamic boarding school) environments provide robust evidence that the internalization of Qur'anic linguistic values correlates positively with enhanced emotional tranquility, happiness, and a reduction in social conflicts. Furthermore, the study effectively contextualizes modern linguistic challenges to pressing societal issues including polarization and bullying. Consequently, Qur'anic language ethics are proposed as a cultural strategy to counter radicalized discourse and revitalize inclusive dialogic spaces. The pesantren, as examined in this study,

functioned as an effective living laboratory for instilling language ethics through the integration of religious values, community norms, and educational supervision.

In conclusion, this research not only contributes significantly to the advancement of Qur'anic exegesis and sociolinguistics, but also offers practical insights relevant to contemporary communication challenges. The findings underscore the proposition that nurturing language ethics rooted in divine values constitutes a foundational investment in individual mental health and communal social resilience, particularly in an era increasingly marked by polarizing rhetoric and divisive discourse.

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