LEADERSHIP LANGUAGE PRACTICES OF THE PROPHET MOHAMAD (PBUH) TO SUSTAIN MARRIAGE RELATIONSHIP THROUGH AISYA'S NARRATION

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Abstract: A family unit needs a good leader to produce quality human resources and better experiences in relationships. A critical analysis in the discourse of the Prophet should be undertaken to discover his showmanship of a great leader in the family. The analysis of hadith discourse in the critical perspective of the language of the Prophet Muhammad's (PBUH) marriage life is still less given attention rather than general analysis of the prophet's leadership. The purpose of the study is to identify leadership language practices through textual narration and thus, interpret hadith discourse through discursive study to explain the practices. Eleven hadith related by Aisya R.A was selected to show the leadership language during their marriage. Analysis is conducted using Fairclough's three-dimensional model in critical discourse analysis. The method links between linguistics characters and social practice through discourse practices. Findings discover seven forms of languages being practiced by the Prophet to sustain the marriage and bring happiness to all his wives. The Prophet Mohammad (PBUH) was found to use different practices of language according to context of situation. Seven practices identified are negational language, assertive language, request language, nonverbal language, figurative language, expressive

language and negation and declarative language. This study is an effective example to the community to build a stronger domestic institution.

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Introduction

Modern life of 21st century leaves married couples facing more challenges to sustain their marriage. Marriage as an institution is regarded as risky endeavor and becoming more personal self-fulfilment (Mintz, 2016) Misguided and unguided marital relationship always ends with breakup and divorce. Rising divorce statistics clearly showed the tense in the institution not just in Malaysia, but others as well. Mariam & Mohammad Syafirul (2017) discovered among the factors identified are communication problems between couples, involving the use of coarse language and cannot share opinions and feelings. Leadership language plays an important role to bring stability in family in whatever occasion or conflicts faced by married couples. A leader guides, directs, motivates or inspires others with leadership language (Luntz,2007) (Fairhurst & Sarr, 2011). Leadership as a social practice is exercised in all walks of life. A family is a critical unit in a society, as from a family unit, individuals with characters are produced to be a prosperous, virtuos citizen or otherwise immortalize, low quality people. The husband who is the leader of a family plays an important role to guide his family members to achieve this. The Prophet Mohammad (PBUH) has given a role example through his leadership language in his family. His leadership qualities have been narrated by his wives indirectly through their narrations and spreaded as biographies and family stories. These qualities need to be extracted through critical discourse analysis. Identification of these qualities through the study of critical discourse analysis are being summarized to bring forward the practices which are grounded in sociocultural contexts of the narration. In discovering these qualities to be adopted, the objective of the study is to identify language practices through textual narration and thus, interpret hadith discourse through discursive study and explain the practices.

Literature Review

Leadership

Leadership language plays an important role in establishing harmonious relationship among members of society and uniting community towards common goals (Barret, 2010). The study of the leadership has grown tremendously in the west searching for effective leadership and redefining the concept as well as discussing characteristics of leaders (Foster & Lepard, 2004). Kamal et.al (2018) and George (2000) stressed on the importance of emotional intelligence to gain control and others discussed on real leadership (Fairholm, 2011) based on spiritual values and shared leadership. Meanwhile studies of leadership in Islamic perspectives are still neglected with focus on meeting the leadership standards of the west (Zandi et.al. 2017). Case, Turnbull & Khakwani (2012) believed that leadership wisdom lies hidden in under-researched societies and cultures more than western leadership theories and needed to be uncovered to bring worldly leadership. The power of Prophet Mohammad (PBUH) leadership was highlighted before by Masnur (2010) and Amrozi (2014), connecting Quranic principles in his leadership character. Concerning leadership language, Munif (2008) had pioneered in analyzing the Prophet's sermons during the battles (ghazawat) using Fairclough's methods of critical analysis of discourse. While Hurin'in (2014) compared the power of the prophet's leadership language to French and Raven's bases of power.
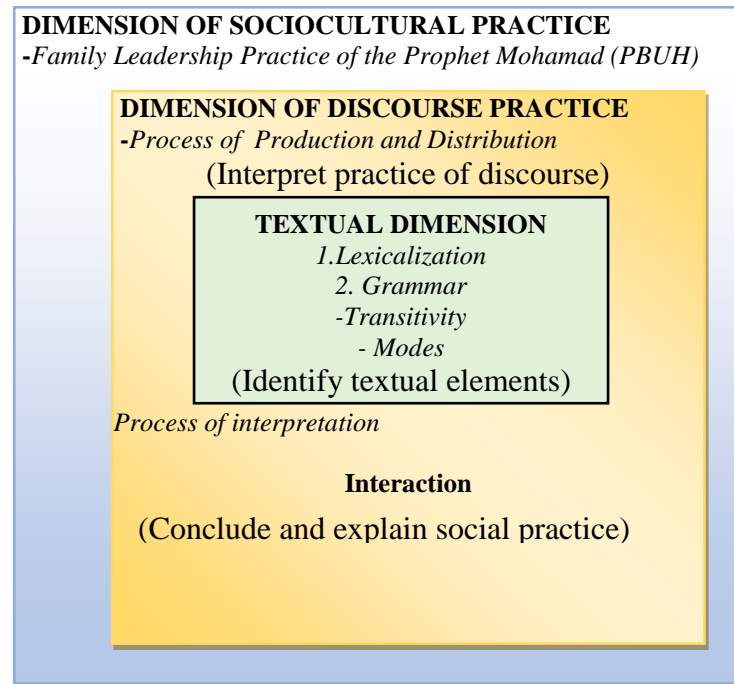
Linguistics

Hadith as the second reference for the moslems had since the past been researched and turned to various knowledge of autobiography, Islamic jurisprudence, ethics, rhetoric, etc. In linguistics, the prophet's leadership language through his short expressions known as *"jawami' al-kalim"* got the attention of many profound language scholars such as al-Ja>hiz} (776-868M), al-Ra>fi'i> (2001) and more by contemporary scholars. The communication strategies of the Prophet through interaction were studied in the form of language structures or dialogues discussed by many rhetoric scholars for the course of appreciation of language. Khali>l (2012) proves that the prophet is competent to adjust the speech to the conditions and roles played by him. In that role, Syuhudi (2009) finds every saying and act of the Prophet SAW contains universal, temporal and local teachings. Earlier, Abu 'Awdah (1991) in his study found that had used local grammar. This local grammar is used to illuminate the nature of human life naturally. Hurin'in (2014) then proved through her study that hadith understanding should be placed in textual and contextual contexts in a number of universal and local situations, at all times and places.

Similarly, a critical study of language, in form and structure is needed because language is part of social process that can represent leadership. Leadership language is not just textual study but should be linked with the discourse practice to give a true picture of the essence of sociocultural society being raised in the right way by a true leader. Systematic analysis of the practical language of the Prophet especially in his family is necessary to contemporary societies that are heavily influenced by Western social culture through technology exposure and globalization. This practice is still embedded in the form of discourse, especially in the narration of his wives and companions and need to be reproduced through a critical approach (Munif, 2016). In this regard, studies on domestic leadership need to see the real social process and practice through discourse analysis. Analysis of critical discourse in of family leadership based on primary religious texts, the Quran and the Hadith is indispensable because it has its own distinctive features that can accommodate the teaching and absorption of meaning in it to build a harmonious family base.

Methodology

Discourse study needs qualitative approach to deeply understand the human experience as it is in the real situation. Through this approach, the researcher needs to elaborate and clarify through the explanation and report on the relevant data by explaining the occasion and the reasons for something to be investigated. The Critical Discourse Analysis as introduced by Fairclough through the Three-Dimensional Model (1995) provided a systematic and integrated method for studying social sciences through analysis of examples of real social interactions by taking linguistic forms (Idris, 2010) This approach is used as theoretical base of the study because of its flexibility. It gives the researcher freedom to accustom the three-dimensional frameworks with the purpose and emphasis on the social practice studied (Fairclough, 1992). The model also does not define specific analytical method in analyzing the data. This framework has been made a little adaptation to adapt it to Arabic language methods and functions, given that the hadith is in Arabic discourse. Adaptation utilizes the implementation of the Arabic grammar system as applied by Nahlah (2008). While religious principles are linked to the practice of Islamic background. Thus, this study also provides a new dimension in understanding the practice of leadership (*qiwamah*) as mentioned in al-Nisa: 43, which needs to be explained by the evidence of the prophet's social practice, clarified through the function of the language through linguistic point of view.

The first dimension, which is the textual dimension is to identify textual elements of leadership language from Aisya's narrative. The textual analysis covers lexical analysis and grammar of discourse through transitivity elements and modes of discourse. Next the second dimension is, by analyzing the practice of discourse in Aisya's narration in the production and distribution of the language of the Prophet's leadership which includes interpretation of intertextuality and interdiscursivity of the text.

DIMENSION OF SOCIOCULTURAL PRACTICE
-Family Leadership Practice of the Prophet Mohamad (PBUH)

DIMENSION OF DISCOURSE PRACTICE
-Process of Production and Distribution
(Interpret practice of discourse)

TEXTUAL DIMENSION
1.Lexicalization
2. Grammar
-Transitivity
- Modes
(Identify textual elements)

Process of interpretation

Interaction

(Conclude and explain social practice)

Graph 1: Theoretical Framework of the Study
Source: Adapted from Fairclough (1995).

Finally, in the third stage of sociocultural practice, summaries from the interpretation of textual dimensions and discourse practices are concluded and explained, to produce representation of social practice of the leadership language of the Prophet. Data analysis is done from bottom up (down top) to reveal social practices as the objective of study as shown in Graph 1. Data of hadith is chosen from Aisya's narration from *Sahih al-Bukhari* compiled by Imam Al-Bukhari (194-256H) who had carefully selected authentic Hadith according to strict standards as the second reference source (Rosmawati, 2010). Aisya's narration are chosen as she was the closest to the Prophet and have many narrations as she lived long after his demise. The collected data covers many topics, but only narrations during the last ten years of marriage from 53 years of age to his death, were carefully chosen from important events that occurred throughout their marriage. These events were expected to contain the desired social processes in this study. After the screening, eleven hadiths are selected and coded 2661, 334, 5189, 2581, 5268, 4796, 2105, 5666, 949, 4786, 4789, as the same in *Sahih al-Bukhari*.

Findings and Discussions
Findings from the analysis through Fairclough Three-Dimensional Model (1995) concluded seven practices of the Prophet's leadership language summarized as negotional language, assertive language, request language, nonverbal language, figurative language, expressive

language and negation and declarative language. The findings are based on the three-dimensional analysis. In the first dimension, the lexicalization analysis shows the existence of the language of leadership in the family in the discourse studied. The call of "O Messenger of Allah" and "O Prophet" by all his wives in all narration studied, clearly states the leadership situation of the Prophet and indicates his action as a leader to be exampled by husbands. By honoring husbands, can remind him that he is not only a family leader but also a community leader. While metaphoric lexicals are found in the main events of the hadith. It is found in single form and collocation. The study found metaphorical meaning has symbolic meaning behind the event. The single lexical form of metaphorical meaning such as the word *iqdun* means necklace in the hadith of 2661 and 334. The necklace which was lost twice during the journey is synonymous to women because of their habits of wearing jewelry. In addition, there are also lexical processes that have metaphorical meanings.

The lexical analysis of metaphors is directly related to the grammatical transitivity of being in the form of verbs or conduct. The use of behavioral metaphors has a cognitive function to describe abstract meanings in family leadership. Based on the analysis of grammatical discourse of transitivity of the type of process, the researcher found that lexical metaphorical processes that manifest the meaning of leadership language have been found in the type of cognitive process such as in the hadith 2661 and 2581. Analysis shows that there are metaphorical usage in the act. Cognitive process has been applied by the Prophet as a consultative language such as greeting, negotiating, speaking, asking, calling witnesses, saying creed *(syahadah)* and calming others. Negotiations through practical language are needed to find solutions in the case of domestic conflicts. In addition, the cognitive process which is found through other traditions such as "said, did not say, ordered, begged, beg, forgive, ask for permission" also show language practices in the family leadership in different situations such as assertive language, request language, non-verbal language, figurative language, expressive language and negation and declarative language.

Similarly, the transitivity analysis reveals the leadership process *(qiwamah)* contained in the hadith narrative. Understanding non-verbal process of action also supplies the language of the Prophet Muhammad SAW as acknowledged by Maxwell (2011) that movement and action also communicate the message clearly in interaction as the movement conveys a clear message when one interacts. Processes such as laughing, being silent, loving, seeing, silencing, knowing, permitting, liking, completing, holding, knowing, intending, wanting, liking and pointing are indications of leadership language practice of the Prophet (PBUH). Thus, transitivity analysis reveals the process of *qiwamah* through the narration of Aisya r.a. Mode analysis found that the functionality of the sentence is highly dependent on the context of the language. Multiple functions produce different language practice. Analysis found several forms of statements or performatives. The performative mode has more functions and varies according to the context, such as issuing orders, prohibiting, calling, asking and solemnly declaring the truth through oath and affirmation. These different functions such as expressive modes, imperative, negation, assertive, question modes produce different practice of languages. While descriptive mode explains more clearly about the context of discourse such as his politeness by asking for permission when taking a wife's turn such as in 4789. While in 5189, this mode illustrates the nature of affection figuratively. Thus, mode analysis formulates textual discourse to identify the practice of leadership language in the Prophet Muhammad's family.

The second dimension, the analysis of discourse found that the narrator utilized metadiscourse and representation techniques of intertextuality to manifest several leadership

language functions through the report. When narrating about the Prophet or word of Allah, the narrator clearly spaced out from her own word which showed personal integrity and transparency of Aisya r.a. as narrator. Through this direct source collection, the language of the Prophet Muhammad SAW can be lived in a transparent way ever since. There are 23 significant assertions based on the words of the Prophet. This finding has been analyzed to embody its function based on the mode analysis. Through these citations shows the high-level language of the Messenger of Allah (saw) keeping the heart, feelings and self-esteem of the women who are his wives. He did not discriminate, ridicule or degrade them for the purpose of offending, through the use of figurative language.

The narrator Aisya r.a. also reported the language practice of the Prophet through the intertextuality of representation by using techniques based on experience such as sign language, observation reports, speech reactions and body reactions. This is because the Prophet only issued words when needed and if nothing was said, he left only the reactions of the body and the signal that could be obtained through observation. These observation reports are detected through cognitive and action processes as the situation of the Prophet (peace be upon him) permitted his wife Aisya r.a. to go back to his parents' home, salute, call witnesses and consultations that represent the direct representation, or the form of metaphorical evidence transmitted through process of transitivity. The representation report technique highlights the practice of leadership language in the Prophet's family. This reporting strategy demonstrates the interdiscursivity of narrative, descriptive and expressive elements as well as interaction discourse during the production and distribution of discourse.

The third dimension interprets all these language practices according to the contexts found through the analysis of data. The relationship between these three dimensions can explain the action, representation and leadership style of the Prophet as the head of the family. Four contexts found are: religious practice, practice of relationship, internal crisis and external conflict through discourse production, distribution and consumption. Leadership language practices discovered through this model of critical analysis forms seven practices; negational language, assertive language, request language, nonverbal language, figurative language, expressive language and negation and declarative language. This finding forms a model of leadership (*qiwamah)* application in a family based on the general themes.

Conclusion

These seven leadership languages become part of sociocultural of the prophet in his family which were practised according to context. Through the method of Critical Discourse Analysis, specifically using Fairclough's three-dimensional model, it describes, interprets and explains issues in society by combining social analysis in linguistic dimensions. Therefore, this study has produced a practical model to be applied in contemporary societies. Leaders who use different practices of leadership language suited by context situation can influence their followers and make an impact on them as being practiced by the prophet.

Originality

Findings of this study have implications for the role of domestic leaders to adopt the Prophet as role-example for a positive climate in household and avoiding conflicts based on each unique creation. Based on the findings, this study also provides recommendations for improvement of practices in marriage. This study produces a Model of Leadership Language Practices of the Prophet's Family (IJAZ PBKRR SAW) which provides structure for seven practices in four different contexts (Ariza et.al, 2019). This complements the study of the

leadership of the prophet Mohammad in other aspects. The leadership language of the Prophet has yet to receive full analysis from every angle and role in the future.

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