Sexual Euphemistic Expressions of The Holy Quran: A Sociolinguistic Approach

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Abstract

Language reflects the environment and culture, and it also represents a dialectic expression between the author and the social condition. The language of the Quran undergoes a dialectic process along with various factors around, by socio-historical (*asbāb al-nuzūl*) and situational (*asbāb al-dhurūf*) context. This study aimed to discover the contextual and situational background, referring to the diction, language style, or euphemism of the Quran regarding the relationship of husband and wife. It employed sociolinguistic approach as language was a prominent medium for cultural heritage discovery and apprehension. It found that the Quran exercised the use of adjective, verb, and verb phrase to demonstrate expressive and referential function, and to avoid taboo words. It also pointed out that Arabic society in the pre-Islamic era geographically and culturally lived within an unconducive environment. They enjoyed nomadic lifestyle, unwilling to be bounded by rules. Therefore, the Quran used subtle dictions when it came to the topic of spouse relationship. the Quran employed 18 types of diction in 8 surahs, mainly discussing about: 1) disobeying commands, 2) telling the story of the Muslims' habits in the past, 3) giving suggestion after enforcing prohibition, and 4) providing explanation about women in nature. The subtle diction was intended to avoid any filthy imagination and lust among the Arabs back then.

Keywords: Euphemism, Marital Relationship, The Quran, Language, Spouses

Introduction

The discussion about the language style of the Quran is inseparable with its inimitability concept, which has successfully proved the truth of the prophecy of Muhammad. It is a textual linguistic and literary miracle (Khuli et al., 2004). The language style of the Quran is distinctively beautiful and unique. Besides, the formulation and narration are highly accurate with strongly connected elements of words, sentences, and verses. It embraces rich artistic variations within the structure

of the sentences as certain meanings are conveyed through different choices of words and structure (Al-Zarqani, 2004).

A relatively popular Arabic word in regard with sexual expression is *jimā`*. The word *jimā`* has never been mentioned in the Quran since the diction is assumed to be taboo. It is derived from the word *jama`a,* which means 'to gather', which is then morphologically processed into *jimā`,* which refers to sexual intercourse. It is considered vulgar or less polite to use that it is rarely used in a formal language (Ahdhari, n.d.; Fahur, 2014), except in the books of Fiqh. The Quran frequently uses *kināyah* or euphemism to provide a polite impression.

In general, the choice of language in the Quran is related to the situational context. This language is deliberately chosen by the Quran after considering the characters and personalities of the *Jahili* (ignorant people) in the past who lived around the desert, which caused them to have filthy imaginations triggering *al-syahwah al-hayawānīyah* or animal lust (Hasan, 1990). Considering the character, euphemism is used to elucidate the sexual intercourse between husband and wife.

The current study responds the previous researches on the use of euphemism in relation to *jima'* through the social context that drives the related diction in the Quran. Therefore, two questions are formulated: the diction of euphemism used in the Quran to illustrate *jima'* and the basis for the selection. The study is conducted under the arguments that: (a) the diction regarding *jima'* does not lexically mean sexual intercourse, (b) every text must embrace the respective context. Therefore, the revelation of the Quran verses must involve certain contexts known as *asbāb al-nuzūl* or *siyāq al-jumlah* (sentence structure).

LITERATURE REVIEW
Euphemism Vs *Kinayah*

The term language style commonly refers to the object of a stylistic review. It is one's way of utilizing language in certain contexts for certain purposes, which discusses whether the use of particular words is appropriate for a certain situation. Diction does not only focus on the choice of words to express an idea, but it also encompasses phraseology, language style, and expression. According to Keraf (2004), diction comprises at least three ideas: 1) it covers an understanding of which words used to convey an argument, how one can form the proper words or proper expressions, and which style can be best used within a particular situation; 2) it is the ability to properly differentiate the sense of the meaning of the arguments to deliver and the ability to find the proper form for a specific situation; 3) the proper and suitable diction could possibly be created through related vocabulary mastery.

The term euphemism is originated from the Greek language, *euphemizein,* which means using words or phrases wisely for a specific purpose (Haryati, 2020; Sulistyono, 2016). As a language style, it is a reference of subtle expressions to hurt none's feelings or to replace any references which might be considered insulting, hurting, or suggesting displeasure (Agni, 2009; Jamet et al., 2012; Keraf, 2004; Zhen-qiang & Fan, 2006). It is a process mitigating unmannered ideas with another tone which is quite safe to use in a certain topic to avoid any social convention violation (Hughes, 2006; Jamet et al., 2012). Tarigan (1986) wrote that it is the derivation of *eu* (good) and *phanai* (talking), which means a way of a good speaking. Thus, it refers to the subtle expressions to replace those considered rough, harmful, or irritating (Albarakati, 2014; Gross, 2012; Taghian, 2021). According to Chaer (1994), it is a symptom of presenting words or forms perceived to generate more refined or politer meaning than those to replace. For example, the word *penjara* or *bui* (jail) is replaced with an expression perceived to have a more refined meaning,

which is social institution. The word "corruption" could be altered with the phrase "power abuse", and others.

Euphemism belongs to the alteration of meaning. The alteration of meaning may occur due to several factors; some of which are the science and technology development, sociocultural development, diversity in the workplace, exchanges of sense responses, different responses, grammatical process, and term development (Chaer, 1994). Similarly, Djajasudarma (1999) stated that euphemism may refer to the meaning shift. Generally, the shift happens to words assumed to contain meanings which hurt a particular person with related experience. For example, the word "fired", which appears to be too harsh, is replaceable with "honorably discharged" or "retired".

Yandianto (2004) affirms that euphemism is a part of metaphor. It refines words to sound politer under the language sense. For instance, hunger is expressed using the word "eating less", crazy is replaced with "lack of sense", and other related term. Euphemism is an alternative form for relatively bad expression, used to avoid embarrassment. Those expression includes taboo, fear, disliked, or other reasons which may provide negative meaning, and are not good to be chosen/used for any communication purpose in particular situations. As a language style, euphemism is a kind of reference in the form of subtle expressions to replace references that might insult, hurt, or suggest something unpleasurable (Keraf, 2004).

In an Arabic literature, the term euphemism is similar to *kināyah* as mentioned by al-Mubarrad (w. 258 H.) who conducted a systemization concerning the concept of *kināyah*. In his works, "al-Kāmil", he elucidates three models of *kināyah* and their functions; *first,* to make something more general; *second,* to beautify an expression; and *third,* to express compliments. However, he does not much explicate the first and the third models, but focus more on the second one, which is to bring beautiful impression, especially the words derived from the verses in the Quran (Lasyin, 1985).

Sociolinguistics

The term Sociolinguistics is often identical to Sociology of Linguistics. Some people perceive them to be the same, but some others consider them to be different. Fishman (2012) opines that society is broader than a language; thus, they present a context, in which every single language behavior is analyzed. The field associated with this approach is sociology of language, not sociolinguistics. Therefore, sociology of language comprises social factors on a big scale which is mutually related to language and dialects. Unlike sociolinguistics, it focuses more on the actual use, or the so-called "the ethnography of speaking". Dialect is a type of language connected to a group of speakers who have a mutual understanding concerning other various forms(Ronald, 1997). It means, language comprises numerous dialects, and they are divided based on regional, time, and social factors. The society with certain cultures has a relatively strong connection with dialect. Therefore, linguists functionally see dialects more important than the language itself.

Hudson (1980) confirms that sociolinguistics, as the analysis of language among society, is a part of linguistics. It investigates every aspect of language use, related to social and cultural functions. According to Suwito (1983), it learns about language in the sociocultural context and situation among the users. In an interactional process, both speaker and listener always consider to whom, where, when, what problem, and in what situation he/she speaks (Fishman, 2012).

As an inseparable part of a culture, language reflects the values believed by the society that possesses culture in general. Language intrinsically does not contain good or bad meaning, yet it is only a reflection of value believed by an individual or community. Language reflects one's or society's attitudes, cultures, and views on an issue. Anything around society can be clearly reflected

in a language. People can learn about the cultural patterns of thinking and behaving within society only through language. Learning about culture is a socialization process, and is mainly conducted through language (Alwasilah, 1993). Sumarsono & Partana (2004), referring to Bernstein's theory, views that there is a strong connection between linguistic codes and the social structure of the utterers. He meticulously analyzes different language codes reflected in dissimilar social classes. The social success of the society members' utterances and the ease to obtain social distinction/privilege depend on the degree of the linguistic messages. The basic natures and certain language structures are the reflections of culture in which it is used (Sapir, 1921). Society's view depends on the language structure since language is generally a cultural phenomenon (Tarigan, 1986). Thereby, the situational context determines the selection of forms and meanings. Linguistic events greatly depend on cultural and situational contexts because language is the expression of social values and norms of a society.

Two concepts must be the focus of a language analysis: *first,* language as a text. As a text, language always brings social functions originated from a social process within society. In this situation, the text always contains cultural values and norms. Language as a text is always surrounded by the environment, both physical and non-physical. A text is always written within a context. *Second,* language as function. Essentially, language has a social function, called metafunction (Halliday & Hasan, 1989). Halliday introduces a concept called register. Register is simply a language variation on its use, which is different from the dialect that depends on its user. The language choice variation on register depends on the situational context encompassing: 1) the field that refers to the things happening and the action of participants by using language as the media; 2) tenor (participants), which refers to anyone who takes roles in any social event; 3) mode (facilities) means a part expected by the participants by using a language in certain situations.

METHOD

This research is a textual analysis on the verses of the Quran in relation to euphemism in the context of marital intercourse of husband and wife. Hence, the data collection technique is documentation. The verses are firstly read to investigate the euphemism language style about the marital relationship. Then, the number of the euphemism language style is identified. Finally, further study on the background of the selected verses is performed. It employs Tafsir al-Qur`an al-`Adzim by Katsir (1992), Shafwah al-Tafasir by Al-Shabuni (1980), and Tafsir Thabari by Al-Thabari (1995) as the primary references.

After the whole data are collected and grouped, analysis is performed by using sociolinguistics. This approach is selected because language is a part of certain society and culture as social and communication systems (Alwasilah, 1993; Boves & Gerritsen, 1995). When the conversation happens, two things act as the determining factors, which are situational and social. Situational factor affects the choice of words while the social factor determines the language use (Pateda', 1994). The speaker needs to be skillful in choosing and using a language in particular situations (Deckert & Vickers, 2011) because language skill is highly affected by external factors as the reflection of culture (Sapir, 1921). Language is a symbol to convey ideas, arguments, and thought to others. Specified language structures are the reflection and manifestation to depict the cultural phenomena (Tarigan, 1986). Through sociolinguistic analysis, the word choice on the relationship of husband and wife or marital intercourse in the Quran depicts the culture, tradition, and sociohistorical context of the Arabic society during the revelation of the Quran.

FINDINGS AND DISCUSSION
Diction Types in Euphemism Language Style

Marital intercourse, known as *jimā`,* is an act considered a part of worship in Islamic teaching. Worship appears to show deep obedience, submission, love, and affection as the act of fulfilling the obligation and rights between husband and wife. In the Quran, the term *jimā* is not used, yet substituted by a more refined and politer language named *kināyah*. The dictions used to substitute the word *jimā* are found 29 times in the Quran, and there are 18 types of words in 8 surahs. They are QS al-Baqarah, (2): 187, 197, 222, 223, 226, 230, 236 & 237; QS, Ali Imran, (3): 47; QS, al-Nisa`, (4): 19, 21, 23, 24, 34 & 43; QS, al-Ma`idah, (5): 6; QS, al-A`raf, (7): 189; QS, Maryam, (19): 20; QS, al-Rahman, (55): 55 & 74; and QS, Mujadilah, (58): 3 & 4. The following table lists down them in detail.

Table. The types of sexual euphemistic expression in the Quran

NO.	DICTION	SURAH AND VERSES
1.	*Mubāsyarah* (joyful)	al-Baqarah (2): 187
2.	*Rafath* (dirty)	al-Baqarah (2): 187 & 197
3.	*Ityān* (bring)	al-Baqarah (2): 222 & 223
4.	*I`tizāl* (avoid)	al-Baqarah (2): 222
5.	*Qurbānan* (approach)	al-Baqarah (2): 222
6.	*Fai`u* (get back)	al-Baqarah (2): 226
7.	*Nikāh* (gather)	al-Baqarah (2): 230
8.	*Massan* (complete)	al-Baqarah (2): 236 & 237 Ali Imran (3): 47 Maryam (19): 20 Mujadilah (58): 3 & 4
9.	*Mu`āsyarah* (interact)	al-Nisa` (4): 19
10.	*Faḍā`* (approach)	al-Nisa` (4): 21
11.	*Dukhūl* (get in)	al-Nisa` (4): 23
12.	*Istimtā`* (having pleasure)	al-Nisa` (4): 24
13.	*Hajr* (evade)	al-Nisa` (4): 34
14.	*Mulāmasah* (touch)	al-Nisa` (4): 43   al-Ma`idah (5): 6
15.	*Faḥshā`* (demonic)	al-Nisa` (4): 15, 19 & 25
16.	*Nushūz* (neglecting the obligation as a husband and wife)	al-Nisa` (4): 128
17.	*Taghassan* (interfere)	al-A`raf (7): 189
18.	*Ṭamthu* (touch)	al-Rahman (55): 55 & 74

Adjective Euphemism
There found three adjectives within the data. The first adjective is *mubāsyarah* (joyful) in data 1, which means showing happiness. The word 'joyful' indicates an expressive function since it expresses feelings and emotions (Saville-Troike, 2003). The second one is *rafath,* which means 'dirty'. This euphemism functions as referential (the truth of a condition). The third adjective is *faḥshā`,* which means 'demonic'. Allan & Burridge (1991) categorize this euphemism as a bad or scary expression.

Verb Euphemism

Thirteen different verbs showing euphemisms in the data. The first is *ityān* which means 'to bring'. The word 'to bring' means 'to carry something on one's hand'. The other verb is *i`tizāl* which means 'to avoid' or 'to keep away from someone or something'. Then, *qurbānan* and *faḍā`* with the same meaning, 'to approach'or 'to reach someone or something, and *fai`u* which means 'to get back'. The next verb euphemism is *nikāh* which means 'to gather'. The other word is is *massan* in datum 8, which means 'to complete'.

The other verb is *mu`āsyarah* in datum 9. It means 'to interact' or 'to socialize with others. The word *dukhūl* in datum 11 means 'to get in the room'. Then, datum 13 is *hajr* which means 'to evade'. The other word is *mulāmasah* in datum 14 and *tamthu* in datum 20 which both mean 'to touch'. The other word is *taghassan* which means 'to interfere'. It refers to the action of 'stepping in one's business without being invited'. The function of the whole verb euphemisms is to avoid or to soften words perceived to be taboo regarding sexual expression (Allan & Burridge, 1991).

Verb Phrase Euphemism
The Quran employs two verb phrases to explain sexual intercourse. The first is *istimta'* which means 'to have pleasure'. It is formulated with a derivative word 'to have (to + have)' and main word 'pleasure'. The word 'to have' is a verb and 'pleasure' is a noun. The verb phrase 'to have pleasure' in this context refers to the 'sexual activity of husband and wife'. The second verb phrase is listed in datum 16, *nushūz,* which means 'to neglect the obligation as a husband and wife'. The phrase is composed by 'to neglect (V) + the (Det.) + obligation (N) + as (Conj.) + a (Det.) + husband (N) + and (Conj.) + wife (N). The head of the phrase is the derivetive word 'to neglect (to + neglect)', and the modifiers of the phrase are the words 'the', 'obligation', 'as', 'a', 'husband', 'and', and 'wife'. The word 'obligation' in this context refers to the inner connection, including sexual fulfillment, that the husband should meet as a spouse. Both verb phrases function to soften the explanation of sexual expression (Allan & Burridge, 1991).

Of all the euphemism dictions above, none contains a direct meaning about marital intercourse (*jimā*). The diction indicates that the Quran encompasses moral values in a broader meaning besides aqeedah and SharÊ'ah or Islamic teachings. The Quran commands Muslims to have a good and effective communication such as using a good language (*qaulan ma`rūf*) (QS. 2: 235), using proper language (*qaulan sadīd*) (QS. 33: 70), using a refined language (*qaulan layyinā*) (QS. 20: 44), using polite language (*qaulan maisūrā*) (QS, 17: 28), using a language that leaves good impression on the soul (*qaulan balīgha*) (QS. 4: 63), using a noble language (*qaulan karīma*) (QS. 17: 23), using a meaningful language (*qaulan thaqīlā*) QS. 73: 5), and using a language that is highly sinful (*qaulan `aẓīmā*) (QS. 17: 40). Communication is an important topic in Islam since language indirectly describes one's personality, character, and morality. Besides, Islamic preaching can be easily delivered and accepted in any situation through a good communication, which is harmless and not hurting anyone's feelings.

Diction Basis for Euphemism Language Style
At least two bases pose a significant influence regarding the euphemism language style about marital intercourse in the Quran. The first is geographical basis. Initially, the Arabic people were divided into two groups, Badui tribe who lived along the desert and citizen who lived in the fertile area. The two different geographical conditions cause dualism within the Arabians' character (Al-Sharqawi, 1986). Nomadic life was their habit which could easily open a hostility and war among tribes. The hostility led to evil natures, such as discrimination against females because they were vulnerable and could not possibly join in wars. They highly expected to have male children for the

regeneration because to maintain the honor of the tribe. Because of the unfriendly weather and barren environmental factors, their expectation to have male offspring was contaminated by filthy imagination that led to animal lust (*al-syahwah al-hayawaniyah*).

The second is cultural basis. Nomadic life also triggers a hope for freedom in life, without any rules, such as marriage on male and female relationship. Imam Bukhari narrated a hadith about Aisyah regarding the types of promiscuity between males and females during *jahiliyah* or pre-Islamic period: 1) *al-istibḍa`*, which is adultery to improve the quality of the descendants, 2) *al-rahṭu,* which is a promiscuity, and 3) *dzawatu al-rayah*, known as prostitution. Moreover, in the pre-Islamic period, they held a marriage model in which ten males were paired with one woman (As-Syaukani, 1900). The word *rafath* in QS. al-Baqarah (2): 187 & 197 is used when someone committed something during the forbidden time (Katsir, 1992). Meanwhile, the root word *mubāsyarah* (joyful) in verse 187, is a series in a sentence, in which the action was initially prohibited. However, the word *ityān* (bring in) in QS. al-Baqarah (2): 222 & 223 tells about the habits of Jewish who disrespect their wives during menstruation, including the words *i`tizāl* and *qurbānan* in the phrase *fa`tazilū* and *lā taqrabūhunna* (staying away and not approaching) in QS. al-Baqarah 222 (Katsir, 1992). While the word *fai`u* in al-Baqarah (2): 226 is used to describe a marital intercourse after the husband swear not to interfere with the wife's business for quite some time (Thabari, 1995: 36). The root word *massan* in al-Baqarah (2): 236 & 237; Ali Imran (3): 47; Maryam (19): 20; and Mujadilah (58): 3 & 4, explains about marital intercourse between a husband and his wife (Al-Shabuni, 1980; Katsir, 1992). Accordingly, the word *massan* is chosen as a part of euphemism for a woman who has not had marital intercourse. Also, the root word *ṭamthu* in al-Rahman (55): 55 & 74 refers to pure women.

One of the meanings of the phrase *`āsyirūhunna* (and live with them in kindness) in QS, al-Nisa` (4): 19 is a marital intercourse (Al-Thabari, 1995). The word *mu`āsyarah* in that verse is related to a widower whose right is held by her guardian (Katsir, 1992). On the same surah, verse 21, the diction *faḍā`* and *dukhūl* in verse 23, according to the *mufassir* (the writers of the commentary on the Quran), such as al-Baghawi, al-Razi, al-Khazin, and al-Thabari means marital intercourse (Al-Alusi, 1994). The phrase reveals if there is still *nasab* (family ties based on blood relation) in the relationship between males and females. Meanwhile, the meaning of the phrase *istamta`tum* (enjoy it) in QS. al-Nisa` (4): 24 is also marital intercourse. Some Holy Quran interpreters, such as al-Razi and al-Khazin also have the same opinion (Al-Thabari, 1995). This diction is presented if the wife is truly someone who is lawful according to Islamic rule. The word *al-hajr* in the clause *wahjurūhunna fī al-madhāji`i* (to forsake them in bed) in al-Nisa` (4): 34, as said by al-Shabuni (1976: 276) is associated with marital intercourse. The term *al-hajr* explicates about things when the husband ignores his right and obligation to the wife. Meanwhile, the word *mulāmasah* in the phrase *lāmastum* (you have contacted), according to Katsir (1992) in al-Nisa` (4): 43, refers to marital intercourse in the purification of legal ruling context in Islam. The word *nusyūz*, in al-Nisa` (4): 128 also means ignoring the obligation in the relationship of husband and wife (*tarku mudhāja`atihā*) (al-Baghawī, t.t.: 294). Besides, the word *taghassā* (interfere) in al-A`raf (7): 189 is used in the husband-and-wife context as creatures who are destined to live as couples (Al-Shabuni, 1980).

Sociolinguistic View of Sexual Euphemistic Expressions
Language interpersonally functions as the media to conduct, act, express, and behave to others who live within one scope of culture. It is formulated as a means of communication, interaction, and cooperation. Without language, other cultural components cannot be performed effectively.

Obviously, we cannot even do anything without a language as it encompasses all aspects of life. Culture without a language is perceived uncivilized. The Arabic during the pre-Islamic period believed in polyandry as a culture, as narrated by Aisyah RA that a woman could marry and have a relationship with ten men (As-Syaukani, 1900). Furthermore, adultery was not something taboo since it was believed to be allowed. To understand the Arabic society in the pre-Islamic period, one can at least analyze the verses and the *asbāb al-nuzūl* (historical context) of the Quran because language and culture are closely related.

Language is considered to determine the effective communication. The Diction, known as a euphemism language style, regarding the relationship between husband and wife is also inseparable from the historical context. The word *rafath* (dirty), for example, is used for a forbidden action context while *ityān* (to bring in) is used for a context where a husband disrespects his wife. The Quran selects the word *massan* (to touch) to refer to a married woman who did not have a marital intercourse. It is different from *ṭamthu* (to touch), which is specially used for a pure or single woman. *Faḍā`* (to approach) and *dukhūl* (to penetrate) are mentioned in the Quran when a sexual intercourse before marriage. It is different from *mubāsyarah* (joyful) and *Istimtā* (to have pleasure), chosen as a euphemism in any permitted situation of husband and wife (*taghassā*).

In the Arabic literature study, the term euphemism language is similar to the term *kināyah*, an utterance containing a connotative meaning (Al-alawi, 2006). The language used in the Quran employs *kināyah* language whenever the topic is assumed to be taboo. Meanwhile, according to the study of Islamic law, euphemism language style (*kināyah*) often triggers diverse opinion such as the word *mulāmasah* (to touch) to describe a man who touches his wife will not taint his *wudlu'* (ablution), but some say that touching a wife will break an ablution because this word (*mulāmasah*) refers to marital intercourse. This understanding can merely lead to the statement that the Quran causes polemics among Muslims. The crucial factor is the context where the sentence is delivered (Abdillah, 2016). Islam sees diversity as the blessing (the love given by Allah Almighty). If one's opinion is right, he/she will receive two merits, and he/she will only get one merit if the opinion is wrong. Responding to this, there are two *madhhab*s (Islamic schools of thought) mentioned in the Arabic linguistics and literature concerning the synonym. A school states that it refers to two words in the Quran with similar meaning, and the other school refers to two words with different characters although they have the same meaning (Umar, 1982). It is then imprinted as the distinct character of the Arabic language, particularly the language of the Quran which cannot be found in other languages (Muhammad, 2005).

Hence, the cultural dimensions of the Quranic texts which uses a specific language should also be a part of the consideration so that the dialectic between text and Arabic culture could possibly appear. The Quran which is descended or revealed in Arabic language is certainly a form of a dialectic between prophecy and history (Hidayat & Baiquni, 1996). It similar to the euphemistic dictions of the Quran which considers the situational and sociohistorical contexts. The euphemism of the Quran is based on several contexts. The first is disobeying command, like in al-Baqarah (2): 187 & 197, the second is telling a story about the habits of the humans in the past, like in al-Baqarah (2): 222 & 223, the third is giving a prohibition, like in al-Nisa` (4): 24 and al-Baqarah (2): 187, and the fourth is informing about a purified woman, like in Maryam (19): 20 and al-Rahman (55): 55 & 74. The Quran warned the Arabic in the past who tended to treat their wives or other women disgracefully by using refined dictions. Islam came peacefully and adjusted itself to the environment without hastily eradicating the existing traditions. The Quran picked the correct and proper language based on the custom of the society who were the object of the Quran revelation. Therefore, the Islamic teaching brought by Prophet Hazrat Muhammad Rasullah

Khatam un Nabiyyen Sallalahu Alihi Wa Aleihi Wa Sallam could be adjusted to the Arabic society's culture and tradition.

Within this interaction, there are at least three models developed in the Islamic teaching. The first model is taḥmīl, which means that Islam completes the existing tradition and culture, which have been passed down to generations as long as they are not in contrast to *tawheed* (oneness of Allah Almighty). The second is *taghyīr,* which means reconstructing the tradition and culture that have been carried out properly based on Islamic rules. The third is *taḥrīm,* going against and prohibiting any tradition which violates Islamic values (Ummatin, 2014). Suggestion and hope are the prophet's priority during Islamic socialization. Surah al-Nisa` 4:57 translates *"But those who believe and do righteous deeds – We will admit them to gardens beneath which rivers flow… For them, therein are purified spouses, and We will admit them to deepening shade."* It is also mentioned in al-Baqarah 2:25, *"… to those who believe and do righteous deeds that they will have gardens [in paradise] … they are provided with a provision of fruit… And they will have therein purified spouses…".* The staple food, wives, and shelters were the Arabic people's primary necessity in the past (pre-Islamic period), and it had been the cause of wars among the tribes. A truly touching Islamic preach could soften the tough and arrogant Arabic people.

CONCLUSION

The Quran uses 18 euphemistic dictions to substitute the word *jimā`* (marital intercourse). They are used 29 times in 8 surah: al-Baqarah, Ali Imran, Maryam, al-Mujadalah, al-Nisa', al-Ma'idah, al-A'raf, al-Rahman. They have diverse meanings with one major inference, which is the sexual relationship of husband and wife. They are in the form of adjectives, verbs, and verb phrases, to demonstrate expressive and referential function, and to avoid taboo words. In term of sociolinguistic analysis, the current study reveals that the Arabic society in the pre-Islamic era lived unconducively. They were unwilling to be tied with rules with nomadic way of life. Therefore, the Quran always employed a subtle diction when it came to the relationship between spouses or marital intercourse. The euphemistic words were applied in the Quran in the contexts of disobeying the command, telling a story of the Muslims' habits in the past, providing suggestions after enforcing prohibition, and giving information about the purified woman. Psychologically, it could have been due to worrisome that it would trigger filthy lust (*al-syahwah al-hayawānīyah*) if the information was presented blatantly in its original language.

Understanding euphemism in the Quran requires further studies from other scientific perspectives, such as semantics, semiotics, and pragmatics to enrich the findings. The different approaches may provide more comprehensive and holistic result. Therefore, the dialogue with the Quran will establish a new understanding and imagination which suit the readers' horizon.

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