

**Sociolinguistic Analysis of The Dialogue Between Prophet Ibrahim and His Father: Speech Acts and Speaker Variation in The Qur'an****Fakhrurrozi<sup>1</sup>, Nasrulloh<sup>2</sup>, Syuhadak<sup>3</sup>, Azizatul Munawaroh<sup>4</sup>**

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**Abstract**

The dialogue of Prophet Ibrahim to his father in QS Maryam: 42-45 not only contains the message of da'wah tawhid, but also reflects a very subtle and contextual communication strategy. This phenomenon is interesting to study academically because it shows that the Qur'an forms a rich pattern of social communication. This study aims to examine the form of language variation and speech acts in the dialog with a sociolinguistic approach. This qualitative research uses the method of literature study and thematic analysis of relevant verses, supported by the theory of language variation (idiolect, dialect, chronolect, sociolect) and the theory of speech acts of Austin and Searle. The results show that Prophet Ibrahim's language style reflects the depth of wisdom and subtlety of character in preaching to the closest people. The speech acts used are persuasive and contemplative, which linguistically indicates an attempt to encourage critical thinking and self-awareness in the interlocutor. In addition, significant differences were found between classical Arabic used in the Qur'an and modern Arabic, especially in aspects of morphology and sentence structure, reflecting chronolectal variation. This study recommends expanding the linguistic approach in Qur'anic studies to understand the dynamics of da'wah communication more contextually and deeply. The significant contribution of this study lies in its ability to bridge the linguistic approach with exegetical analysis, providing a holistic understanding of da'wah communication strategies in a rich Qur'anic context.

**Keywords:** Prophet Ibrahim's Dialog, Sociolinguistics, Language Variation , Speech Acts**Citation:**

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## INTRODUCTION

The dialogue of Prophet Ibrahim to his father in QS Maryam: 42-45 is a rich communication phenomenon, not only conveying the message of preaching tawhid, but also reflecting a subtle and contextual communication strategy. In sociolinguistic studies, language is understood as a communication system tied to social phenomena, where speaker variations and speech acts can reveal character and communication strategies (Chaer & Agustina, 2014, p. 12; Nur, Zulffi Abdul, Lukman, & Nugraha, 2022, p. 17). This study examines how language variation in Prophet Ibrahim's dialog reflects his character as a messenger of God as well as the son of an idolatrous father (Muttaqin, 2017, p. 204) Apart from the different views on Azar's status as a biological or adoptive father, this study focuses on the patterns of speaker variation and speech acts in Prophet Ibrahim's language when dialoguing with Azar (his adoptive father) from a sociolinguistic perspective.

In sociolinguistics, speaker variation reflects a person's social, cultural, and psychological differences in language. This variation includes aspects of chronolect (variation based on time), dialect (geographical variation), sociolect (variation based on social status), and idiolect (individual language style) (Holmes, 2013). Speech acts, as explained by Austin (1962) and developed by Searle (1969), refer to three main aspects of communication, namely locution (literal speech), illocution (purpose of speech), and perlocution (impact produced). The analysis of QS. Maryam [19]: 42-45 can provide an overview of how Prophet Ibrahim used a subtle communication strategy and full of wisdom in inviting his father to monotheism.

The verses in QS. Maryam [19]: 42-45 show how Prophet Ibrahim gently and respectfully dialogued with his father. The verse will be analyzed in the perspective of thematic interpretation from three sources, namely Tafsir Fi Zhilalil Qur'an which discusses the depth of meaning and message from the angle of Sayyid Quthb (1992 AD), Tafsir Jalalain examines the meaning of words in every expression of Prophet Ibrahim, and Tafsir Al-Qurthubi is used to complete the explanation of the meaning of the sentence and the position of vocabulary. The three commentaries will examine the meaning textually and contextually so that every expression of Prophet Ibrahim can be understood properly and structured.

From a sociolinguistic perspective, the language variation used in this verse reflects the sociolect of Prophet Ibrahim as a child speaking to his elders in a patriarchal culture. In the context of speech acts, the statement “لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ” Why do you worship something that does not hear and cannot see? (Kemenag RI, 2019, p. 433) The content of the verse is an illocutionary speech act that functions as a subtle criticism but still tries to invite critical thinking (Searle, 1969). The expected perlocution of this speech is his father's realization that idol worship has no rational and logical basis.

Research conducted by (Irwandi, Mukhaiyar, & Jufrizal, 2022) in their article “Integrating the Qur'anic Moral Values and Sociolinguistics Learning Materials” highlights the importance of integrating Qur'anic moral values into sociolinguistic learning. They present two integrative models: philosophical integration which combines the basis of Qur'anic values with social linguistic theory, and mutual integration which makes language a bridge of values. This research is very useful for curriculum development, but has not deeply explored linguistic analysis in certain Qur'anic texts.

In the other hand, (Sunaryo et al., 2023) in the article "Analysis of Language Acquisition in the Qur'an: Psycholinguistic Perspectives" focuses more on how the Qur'an represents the process of language acquisition and human cognitive development. The focus lies on the psycholinguistic dimension and not on inter-speaker language variation or da'wah strategies through communication. Research (Irwandi et al., 2022) entitled "The Qur'anic Concept on Human Language: A Preliminary Study on Science-Religion Integration" offers a philosophical view that language in the Qur'an has a central position as a divine gift that reflects human epistemic, social, and spiritual functions. He outlines how language is not only a means of expression, but also a means of shaping values and reality. However, this study is still general and conceptual, not yet touching the practice of communication between individuals in the form of prophetic dialog.

Different from the previous research above, this study takes one specific interpersonal dialog unit, namely QS Maryam: 42-45. This study presents an in-depth analysis of the language variations used by Prophet Ibrahim when dialoguing with his father who still worships idols. Using the sociolinguistic approach and the speech act theory of Austin and Searle, this study identifies the idiolect, sociolect, and chronolect elements in Prophet Ibrahim's speech, as well as the classification of illocutionary and perlocutionary functions of each expression of his da'wah. The strength of this study

lies in the depth of analysis that not only considers the linguistic structure, but also the socio-cultural context of da'wah, the relationship between son and father in a patriarchal society, and the content of adab in communication.

The original contribution of this research lies in its ability to bridge the linguistic approach with tafsir analysis, involving three main references (Fi Zhilalil Qur'an, Tafsir Jalalain, and Tafsir Al-Qurthubi). The thematic-textual approach allows for a holistic exploration of meaning because some verses contain complex meanings due to the richness of the language and the height of its literary or balaghah structure (Awadin, Zuhdi, Ni, Sutardi, & Komarudin, 2025). The Qur'an was revealed in the form of classical fusha Arabic with a rhetorical and artistic style that is not always easy to understand in a literal way (Wassalwa, Khoiroh, Fu'adah, & Mukminin, 2025), resulting in a contextual understanding of Prophet Ibrahim's communication strategy which is gentle but critical, full of wisdom and politeness in dealing with deviations of faith committed by those closest to him.

The research focuses on the formulation of the problem: How language variations reflected in the form of idiolect, dialect, chronolect, sociolect, and register affect the interpretation of Prophet Ibrahim's dialog with his father as stated in QS. Maryam [19]: 42-45? As such, this study will make a significant contribution to understanding language variation and communication strategies in the Qur'an, especially in the context of Prophet Ibrahim's da'wah to his father. This study also confirms that the Qur'an is not only a holy book, but also a linguistic document rich in language variations and communication strategies that are relevant throughout the ages.

## RESEARCH METHOD

This research uses a descriptive qualitative approach with the type of library research (literature study), which utilizes various written sources such as manuscripts, books, journals, magazines, and other relevant documents (Abu Bakar, 2021, p. 18). These sources can provide the data needed to explore information related to the topic under study through a literature review (Fakhrurrozi, 2024). This research approach is also thematic in nature which focuses on the study of collecting and analyzing information on relevant themes, based on the Qur'an and hadith as well as the opinions of mufasssirs from books that have verified the truth, this activity includes determining themes, collecting related verses, and integrating interpretations (Al-Farmawy, 2010, p. 32).

1. Theme Determination: Determine the main theme of Prophet Ibrahim's dialog and its relevance to sociolinguistics.
2. Collecting Relevant Verses: Identifying and collecting relevant verses, especially QS. Maryam [19]: 42-45.
3. Tafsir Integration: Combining and analyzing the interpretations of the three main tafsir sources; Tafsir Fi Zhilalil Qur'an, Tafsir Jalalain, and Tafsir Al-Qurthubi to understand the textual and contextual meaning of each expression of Prophet Ibrahim.

In the deductive study of speaker variations and speech acts, this research uses the sociolinguistic perspective developed by Chaer and Agustina. For data analysis, the content analysis technique is applied to the dialog of Prophet Ibrahim in QS. Maryam [19]: 42-45. The data analysis procedure involves the following stages: Identification of Language Variations: Identify forms of idiolect, dialect, chronolect, and sociolect based on vocabulary choices, sentence patterns, use of forms of address, and differences in morphology and syntax of classical and modern Arabic.

Speech Act Analysis (Locution, Illocution, Perlocution): Analyzing each of Prophet Ibrahim's utterances using the framework of Austin (1962) and Searle (1969). This includes:

1. Locution: Identifying the literal meaning of the utterance.
2. Illocution: Classifying the intent or purpose of the utterance (e.g. assertive to convey judgment, directive to encourage action, expressive to express feelings). For example, rhetorical questions that aim to invite critical thinking would be classified as assertive and directive.
3. Perlocution: Identifies the expected impact or effect on the listener, such as critical thinking or encouragement to change.

Categorization and Interpretation: The results of the analysis of language variation and speech acts are described and interpreted qualitatively, explaining the contribution of linguistic elements to Prophet Ibrahim's communication strategies. The analysis is presented narratively for each verse and utterance, without the use of formal categorization tables. This approach allows an in-depth analysis of

Prophet Ibrahim's communication variations and language choices to reveal the values of da'wah and social etiquette.

## RESULTS AND DISCUSSION

### Characteristics of Prophet Ibrahim in the Qur'an

Prophet Ibrahim is a figure who has extraordinary characteristics in conveying the truth and communicating with various parties, both with his family, his people, and with Allah SWT in the form of prayer. In QS. Mumtahanah [60]: 4-5, he is described as *أسوة حسنة* or a good example, especially in the firmness of faith when facing his father who opposed monotheism, Prophet Ibrahim preached to his father patiently, logically, and also prayed for his father to be forgiven, which at that time was not yet known the status of his father's faith. (Jalaluddin Al-Mahalli & Jalaluddin As-Suyuti, 2014b, p. 235) His courage in declaring separation from beliefs that are contrary to the teachings of Allah shows firmness in speech and firm belief. Her specialty is further emphasized in QS. An-Nisa [4]: 125, which calls him a *khalilullah* (lover of God) and a sincere and sincere person in worship, thus indicating his level of faith and closeness to God. (Quthb, 1992a) These characters will certainly affect the variety of speakers and speech acts of Prophet Ibrahim, namely with wise, firm and gentle speech.

Prophet Ibrahim's specialty in delivering da'wah is also seen in QS. Ali 'Imran [3]: 67, where he is referred to as a *Hanif* who is straight in monotheism and does not belong to the polytheists. This character shows clarity in the delivery of his da'wah, where he does not allow ambiguity in terms of belief, but emphasizes it with straightforward and argumentative language (Jalaluddin Al-Mahalli & Jalaluddin As-Suyuti, 2014). On the other hand, QS. Hud [11]: 75 describes Prophet Ibrahim as a person who is *halim* or merciful, compassionate, and always returns to God. Then the person of *awwah* is described as a humble attitude that humbles himself because of his piety, and the word *muniib* is intended as a person who is easily connected to his God (Quthb, 1992a) So this is seen in the way he spoke to his father, where despite different beliefs, he still spoke gently and respectfully.

Prophet Ibrahim's personality and background greatly influenced the way he spoke. As a prophet, he had the responsibility to convey the truth clearly, both to his family and to his people. His position as a lover of Allah also shaped his way of speaking which was full of wisdom, firmness, and compassion, making him a figure who was not only respected for his firmness in preaching but also for his gentleness and wisdom in speaking. Based on the findings of the verses containing the dialogue of Prophet Ibrahim in the Qur'an, Prophet Ibrahim dialogued using various language strategies according to the context. He could be argumentative and logical, as in his dialog with his people when proving the falsehood of their idols. However, on the other hand, he could also speak with gentleness and wisdom, as when talking to his father. When dealing with people who reject the truth, he can be firm in declaring his faith only in Allah. In addition, Prophet Ibrahim's communication also included prayers full of surrender and hope in Allah, reflecting a deep spiritual dimension in his language.

In addition, the prophets have a different style of language when dialoguing with people whose social status is very close and dear, social status such as close family relationships, making them still show firmness, respect and gentleness in speaking. (Quthb, 1992b) An example of a dialog between the Prophet and his father, in QS. Yusuf [12]: 4, the Prophet Joseph asked his father by using the word "Ya abati" a call full of affection and respect, as well as in QS. Maryam [19]: 42-45, Prophet Ibrahim called his father with the title "Yā abati" (O my father) also even though his father was an idol worshipper, he still warned his father about the error in worshiping idols, but with language full of wisdom and politeness. This attitude reflects that there are social factors in influencing the variety of speakers and speech acts of someone even a prophet. This difference in language style shows that Prophet Ibrahim really understands the social context in communication. In dialoguing with his people who opposed the teaching of monotheism, he was more assertive and argumentative, even using rhetorical and logical questions to refute their beliefs. However, when speaking with his father, he chose a softer approach, showing that the factor of family relations greatly influences the way a person conveys a message, without sacrificing the essence of the truth brought.

### Perspective Language Variation

Language variation in terms of speakers in Prophet Ibrahim's dialogue with his father was analyzed based on the five main aspects of language variation according to (Chaer & Agustina, 2014).

**Table 1. Prophet Ibrahim's Language Variations**

Language Variations	
Idiolect	Prophet Ibrahim used the distinctive and repetitive “Yā abati” (يَا أَبَتِ), indicating gentleness, affection and respect. The language style also shows a pattern of logical invitation followed by questions/emphasis.
Dialect	The Qur'ānic text uses the Classical Fushah of Quraysh which is the standard language. The original dialog of Prophet Abraham before the Qur'an was revealed was probably in an Iraqi dialect, which has distinctive expressions such as “Yā bābā, leish dā ta'bud shī...”
Chronolect	There are significant differences between Classical Fushah (Qur'ānic) and Modern Standard Arabic (MSA) in morphology (e.g. “Yā abati” vs “Yā abī”), syntax (e.g. “limā ta'budu” vs “limādhā”), and idioms.
Sociolect	Prophet Ibrahim's communication style reflects his status as a messenger of God and a son in a patriarchal society. The language used is logical, polite, and intellectual, despite different beliefs, showing the adab and power of da'wah.

### Idiolect

Idiolect, which is an expression that refers to the unique characteristics of a speaker's language, such as differences in articulation, pronunciation, and vocabulary selection (Sarjono Owom et al., 2022). Meanwhile, according to (Nur et al., 2022) In addition, according to (Malabar, n.d.) idiolect can also be recognized based on word choice, voice color, language style, and sentence structure.

Prophet Ibrahim's idiolect in speaking to his father can be seen from the choice of vocabulary, the pattern of using words that are gentle and respectful, even though he is conveying things that are contrary to his father's beliefs.

The first very prominent feature is the use of the word “yaa abati” (يَا أَبَتِ) repeatedly in the dialog. According to (Al-Qurthubi, 2006) the verse is recited based on the recitation of Imam Abu Amr, Imam Ashim, Imam Nafi', Imam Hamzah, and Imam Ali Al-Kisa'I Imam al-Qurhtubi also explained that this form is a special call to someone, according to the scholars of Bashrah the word “يَا أَبَتِ” becomes a special form of call by using the letter ta' (muannats sign) instead of the letter ya' the original is “yaa abii” (يَا أَبِي).

Prophet Ibrahim's special address to his father appears repeatedly in QS. Maryam [19]: 42-45 (Kemenag RI, 2019).

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (42) يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (43) يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (44) يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (45).

“O my father! Why do you worship something that does not hear, does not see, and cannot help you in the least?”

“O my father! Indeed, there has come to me some knowledge that did not come to you. So follow me, surely I will show you the straight path.”

“O my father! Do not worship the devil. Indeed, the devil is disobedient to the Most Compassionate Lord.”

“O my father! Indeed I fear that you will be afflicted by the punishment of the Merciful Lord so that you become a companion of the devil.”

The second characteristic is the soft style of the Prophet Ibrahim's da'wah language with the structure of the pattern of appeal to the interlocutor then followed by a question or emphasis, such as “O my father... are you not...?” or “really I'm worried...” (Quthb, 1992b). This pattern shows the way of speaking of Prophet Ibrahim who invites the interlocutor to think logically while emphasizing the arguments he reveals by leading the topic of conversation.

The two characteristics are very identical and specifically used in the dialogue of Prophet Ibrahim, for the first characteristic, namely the use of the word أَبَتِ (abati) only for his father, if the interlocutor is other than his father or not specifically a conversation between father and son then Prophet Ibrahim does not use this pattern. This is found in QS. Al-Anbiya [21]; 52 which uses أَبِيهِ (abihi), not أَبَتِ (abati).

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ النَّمَاتِئِلُ الَّتِي أَنْتُمْ لَهَا عَاقِبُونَ

“(remember) when he said to his father and his people, 'What are these statues that you persist in worshipping?’” (Kemenag RI, 2019)

In this verse, Prophet Ibrahim did not have a specific dialogue between father and son, but had a general dialogue with his father (Azar) and his people (Namrud) who worshiped statues that were likened to gods (Al- Hifnawi & Utsman, n.d.-b). However, the pattern of logical questioning remains in the dialogue, even though it does not address his father specifically.

### Dialect

Dialect is a form of expression or language variation based on geographical area. According to (Chaer & Agustina, 2014) Dialect is a variation of the speaker's language influenced by a particular place of residence, region or area, therefore it is often referred to as an areal dialect, regional dialect or geography. Dialectical in Arabic is generally divided into two types, namely the Fushah dialect and the 'Ammyyah dialect (AR, Takdir, Munawwir, & Nurlatifah, 2021). In use, the Fushah dialect is used in writing the holy Qur'an, Al-Hadith, and books or other scientific writing, and has been formalized as an international language by UNESCO on December 18, 1973. While the 'Ammyyah dialect is commonly used in formal and informal daily activities, and is commonly referred to as suuqiyah or market language.

In Islamic scholarly studies, the Qur'ān is defined as the kalāmullāh Subhānahu wa Ta'ālā that was revealed to the Prophet Muhammad (PBUH) in word and meaning, through the intermediary of the angel Gabriel, and became the greatest miracle in prophetic history. The specialty of the Qur'ān lies not only in its content, but also in its linguistic miracle, as well as the value of worship in every recitation. This sacred text is enshrined in the Mushaf and narrated mutawātir, thus guaranteeing its authenticity and authority to this day (Sumbulah, Kholil, & Nasrullah, 2016).

The verse of the Qur'an was revealed to the Prophet Muhammad SAW in Arabic fushah because the identity of the Prophet SAW came from the Quraysh tribe, besides that the tribe was known as the best and fluent tribe in the use of Arabic compared to other tribes. Quraysh also occupies a position as the market center of the Arab community, and is also located in a geographical area that is far from the territory of non-Arabs from all directions, so that the fluency of the language is maintained (AR et al., 2021). In addition, according to experts, the main factor is because the Prophet Muhammad SAW was a descendant of the Quraysh tribe and spoke in that language, so the Qur'an was revealed and spread in the Quraysh language (Nurul Fadillah et al., 2023).

Along with the development of Islam and the expansion of the Arab community's trade area, the Arabs traveled to areas outside the Arabian peninsula and interacted with non-Arab communities directly such as Hijaz, Turkey and other Asian countries, it caused the emergence of lahn al-lughah or language deviation, thus becoming a factor in the creation of the Arabic dialect of 'Ammyyah (Hermawan, 2018).

Prophet Ibrahim's dialog with his father occurred before the Qur'an was revealed, both of them lived under the rule of King Namrudz in the Babylonian region which is currently the country of Iraq, besides that Prophet Ibrahim also moved from region to region to preach, such as Mecca and Egypt (Ramadhani, 2016). So that the variation of expression at that time used the Iraqi dialect, which was then transformed into the language of the Qur'an and the language was designated as the standard language or fushah, this aims to make it easier to understand revelation, maintain the consistency of the Qur'anic language so that it can be understood throughout the ages.

Among the examples of the Fushah language of the Qur'an, as well as the Prophet Ibrahim's dialog with his father is QS. Maryam [19]: 42-45, the verse is arranged with beautiful grammar and has a standard phonology, so that each consonant letter sounds with the actual sound in the standard rules, then does not experience sound replacement, sound addition, and sound deletion.

According to ((AR et al., 2021), Wafi explained that linguists in the 19th century AD divided Non-Formal Arabic dialects ('Ammyyah) into five types, namely; Hijaziyah-Najdiyyah dialect, Syrian dialect, Iraqi dialect, Egyptian dialect, and Maghribiyah dialect.

Prophet Ibrahim's dialog with his father uses the Iraqi dialect, according to (Stowasser et al., 1967) the expression is typical of this dialect in QS. Maryam [19]: 42 includes the use of the word *يا ابا* (father), the interrogative word *ليش* (why), *دا* (present tense verb mark), *ما يسمع* (mā yisma; not hearing), the word *يشوف* (seeing), the word *يفيدك* (yifidak; benefit you), in full written;

يا ابا، ليش دا تعبد شي ما يسمع ولا يشوف ولا يفيدك بشي؟

Yā bābā, leish dā ta‘bud shī mā yisma‘ walā yishūf walā yifīdak bishī?

### Chronolect

Chronolect, is a language variation based on a certain period of time, this variation is also known as a temporal dialect used by groups or communities in their time, these differences can be seen in terms of pronunciation, spelling, morphology, and syntax, and most clearly in lexico (Chaer & Agustina, 2014). The language in the Qur‘ān reflects the classical fushah Arabic of the Quraysh tribe used at the time of revelation, and is different from the modern fushah Arabic used today.

Beyond the Qur‘ānic text, Arabic, like any other language, has evolved over time. Dialects, vocabulary and sentence structures can change from one period to another. For example, terms or expressions used during the time of Prophet Abraham may be different from those used during the time of Prophet Muhammad in everyday conversation. However, these events are memorialized in the Qur‘ān using the same fushah Arabic.

The classical fushah dialect in QS Maryam is fixed, but if it is explained using the modern fushah dialect or modern standard Arabic (MSA) there are significant differences in terms of vocabulary selection and sentence structure, this is explained by (C. Ryding, 2005) and (A. Elias & E. Elias, 1954) (C. Ryding 2005) in verse 42, the opening phrase “يَا أَبَتَ” is a form of greeting full of tenderness, using morphological patterns that are no longer commonly used in modern Fusha practice. In modern constructions, the form is simplified to “يَا أَبِي”, which is more general, direct, and conforms to the norms of contemporary formal language usage. The interrogative sentence “لِمَ تَعْبُدُ”, which is grammatically a contraction of li-mā, is also rarely used in modern formal communication and has been almost entirely replaced by the explicit form “لِمَ أَذًا”.

In the next section, the structure “مَا لَا يَسْمَعُ وَلَا يُبْصِرُ” remains comprehensible in modern Arabic, but can be paraphrased with a longer and more explicit structure such as “الشيء الذي لا يسمع ولا يرى” to achieve higher readability in media or educational communication. The verse also closes with the phrase “وَلَا يُغْنِي عَنْكَ شَيْئًا”, which contains a typical classical idiomatic to express absolute uselessness. In MSA practice, such structures are often replaced by more technical and direct expressions, such as “لَا يُفِيدُكَ” as explained in the reference to transitive verbs in MSA.

This comparison underscores that although the grammatical structure between classical Fusha and MSA has basically undergone adjustments following the development of modern communication, as a contemporary adaptation that is more functional and communicative in nature.

### Sociolect

Sociolect is a variety of language related to certain social groups based on factors of age, education, type of work, social status and social position (Chaer & Agustina, 2014).. In the dialog of Prophet Ibrahim, there are differences in language between him who is a prophet with the nickname the father of the prophets as well as kholilullah (lover of Allah SWT) with other prophets or with other ordinary people. This difference in variation is not related to the content of the conversation, but focuses on morphology (word formation), syntax (sentence structure), pronunciation, and vocabulary.

In Tafsir al-Qurtubī (pp. 292-297) and Jalalayn (pp. 48-51), Prophet Ibrahim is described as an individual living in a patriarchal and polytheistic social system in the region of Babylon (Iraq). Despite coming from an idol-making environment (his father, Azar, was an idol sculptor), Ibrahim emerges as a revolutionary intellectual. This character can be seen in his choice of language, which is very logical and polite. For example, in QS. Maryam [19]: 42, Ibrahim asks his father with the form of istifhām inkari (denial question) which is used as a dialogical and philosophical approach (Al- Hifnawi & Utsman, n.d.-a; Jalaluddin Al-Mahalli & Jalaluddin As-Suyuti, 2014b).

According to Sayyid Quthb's analysis in Fi Zhilāil al-Qur‘ān (p. 368), Prophet Ibrahim is a preacher who opposes mainstream ideology by logicalizing things and building awareness, so the language style used is a form of intellectual preaching language variation, characterized by polite diction, especially influenced by family ties with the word (“yā abati”) and rhetorical questions that encourage thinking. This language style shows a strong association between social class and the choice of language variety, where Prophet Ibrahim as a figure calling for the religion of God uses polite language, but full of logical power.

Whereas other prophets, such as Prophet Isa bin Maryam (ruhullah) lived in a Jewish society under Roman rule. Tafsir al-Qurtubī (pp. 198-239) and Jalalain note that Isa was raised by a pure mother but lived in poverty, and was born without a father. According to Fi Zhilāl al-Qur’ān (p. 367), prophet Isa carried a mission of spiritual cleansing, against the materialism of the Jewish elite who had deviated from the values of Tawhid, hence the style of language used was heartfelt not harsh like prophet Moses.

Prophet Moses (kalimullah) had a unique social background. In Tafsir Jalalayn and al-Qurtubī (pp. 458-542), Prophet Moses came from the oppressed Children of Israel, but was raised in the palace of Pharaoh as an adopted son. This created a clash of sociolects, namely between the language of the palace (nobility) and that of the common people. Prophet Moses is referred to in QS. Ṭāhā [20]: 27-29 as a person who was not eloquent (tongue-tied), so he had his own variety of language that was different from the other Prophets.

**The Speech Actions of Prophet Ibrahim in QS. Maryam [19]: 42-45**

Prophet Ibrahim's dialog with his father in QS. Maryam [19]: 42-45 holds a very deep message, seen how a prophet invites his closest person in a way that is full of love, logic, and empathy. To further understand the way of delivery of Prophet Ibrahim, according to J.L. Austin divides speech into three dimensions: locution (literal meaning of speech), illocution (the purpose of speech is not just conveying information), and perlocution (the impact of speech on the listener) (Chaer & Agustina, 2014). John Searle divides illocutionary speech acts into five types. First, assertive, which is when someone expresses something that he believes to be true, such as complaining, giving information, or expressing an opinion. Second, directive, which is speech that aims to encourage others to do something, such as suggesting or recommending something. Third, expressive, which is speech that shows the speaker's personal feelings or attitudes towards something, such as saying thank you or congratulating. Fourth, commissive, which is when the speaker shows a commitment to something, such as promising, swearing, or offering help. Fifth, declarative, which is speech that can change a person's situation or status, such as when someone is appointed, dismissed, named, excommunicated, or sentenced (Nuralita, 2024).

**Tabel 2. The Speech Actions of Prophet Ibrahim**

Verse	Locution	Illocution	Perlocution
42	Questions the father's helpless object of worship.	Denounces the father's actions in order to reconsider his beliefs.	Contemplation, shame, introspection on the irrationality of idol worship.
43	Informative and imperative statement (invitation).	Leads the father to the path of righteousness; invites, suggests, and guides.	Establishes credibility and moral authority, so that the father feels that Prophet Ibrahim is worth following.
44	A prohibition (nahy) to follow the whispers of Satan and an explanation (khabar) that Satan opposes God.	Prohibiting (directive) and explaining the truth (assertive) for the father to avoid shirk.	Evokes inner rejection of idolatry; evokes fear of being on the side of God's enemies.
45	Statement of worry and warning.	Expresses the speaker's feelings of fear and anxiety (empathy), so that the speech partner realizes and avoids the feared evil.	Makes the father touched and changed; evokes a sense of guilt, a sense of being loved, and an urge to follow the teachings of Prophet Ibrahim.

In verse 42, Prophet Ibrahim said: O my father, why do you worship something that does not hear, does not see, and cannot help you? (Kemenag RI, 2019). According to (Al-Qurthubi, 2006, p. 294) the word *أَبْتِ* is used to call for gentleness and respect, the form of the sentence after *istifham inkari*, which is a question used to show subtle rejection. According to (Jalaluddin Al-Mahalli & Jalaluddin As-Suyuti, 2014b, p. 48) explains the word *أَبْتِ* means my father (the letter ta' as a substitute for the letter ya'), the tafsir also emphasizes that the idol that is worshiped has no power and strength so it cannot provide any benefit, so its worship makes no sense. Whereas according to (Quthb, 1992b, p. 368) Prophet Ibrahim's question is rhetorical logical that touches the mind in giving a gentle rebuke to his father who worshipped idols that were unable to hear, see, or provide help.

Locutionally, the dialog is a question about the object of the father's worship, it conveys information about the impropriety of an action (worshipping a powerless object), but does not yet reflect the intent or intention behind the utterance. In terms of locution, Prophet Ibrahim is asking his father about the object of his father's worship, namely idols that have no sensory or auxiliary abilities. Then from the illocution of Prophet Ibrahim intends to provide a denial of his father's actions to reconsider his beliefs. In Searle's classification, this form is classified as an assertive speech act, because the speaker conveys an assessment and denial of a fact. On the other hand, because it is intended to change behavior, this sentence also contains directive elements, namely directing to stop worshipping idols. In terms of perlocution, the hope is that there will be an effect of contemplation and cause shame or introspection in the father, because he worships something that does not make sense. Thus, the perlocution of this verse is the encouragement to rethink and start questioning old beliefs.

In verse 43, Prophet Ibrahim says: O my father, indeed there has come to me some knowledge that has not come to you. Then follow me, surely I will guide you to the straight path (Kemenag RI, 2019). In Tafsir (Al-Qurthubi, 2006, p. 295) in the verse, Prophet Ibrahim conveyed that the knowledge possessed by him was guidance from God, so he invited his father to follow him not as a son and father status, but a messenger. The word after it means persuasive appeal or invitation. This is considered an elegant approach by conveying facts without condescension. Tafsir Jalalain invites his father to follow the straight path of logical and spiritual reasoning with guidance from God that his father did not get (Jalaluddin Al-Mahalli & Jalaluddin As-Suyuti, 2014b, p. 48). While (Quthb, 1992b, pp. 368–369) asserts that Prophet Ibrahim brought revelation from al-Madad al-'Ulwi (divine assistance) is not the result of his mind alone, he invited his father with a humble tone and awareness as a child.

Locutionally in the form of informative and imperative statements (invitation), Prophet Ibrahim conveyed that he had gained knowledge that his father did not have, and invited his father to follow him in order to be shown the straight path (without any element of reproach or feeling better). In terms of illocution, Prophet Ibrahim expressed the knowledge he had gained (assertive), he intended to invite his father to the path of truth (directive), in terms of illocution this verse is inviting, suggesting, and guiding with a persuasive emotional tone. While the perlocution of his hope is to build credibility and moral authority before his father, that he is worth following because he has more correct knowledge.

In verse 44, Prophet Ibrahim said: O my father, do not worship the devil. Verily, the devil has disobeyed the Most Compassionate Lord (Kemenag RI, 2019). Tafsir (Al-Qurthubi, 2006, p. 295) explains that the term “worshipping Satan” is a metaphor for following Satan's invitation, including in terms of idolatry with the text format in the form of *Nahy*. In Tafsir Jalalain (Jalaluddin Al-Mahalli and Jalaluddin As-Suyuti 2014b, 49) explains that Satan is the main and most common source of disobedience, by making all people negligent and not remembering their god. (Quthb, 1992a, p. 369) (emphasizes that the worship of idols is actually a form of obedience to Satan, although Prophet Ibrahim rebuked with a stern rebuke, he did not lose his gentleness and manners.

*Lukosi* in the form of a sentence of prohibition to follow the whisper of Satan to worship idols (*nahy*) and explanation (*khobar*) Satan is a creature that opposes God and is cursed. In terms of illocution, Prophet Ibrahim forbade (directive) and gave an explanation of the truth (assertive) to his father in order to avoid the act of polytheism. While the perlocusinya, this verse raises the impression that continuing to worship idols is tantamount to following the whispers of Satan (creatures that oppose God), the expression is expected to arise an inner rejection of the act of worshipping idols, and the emergence of fear of being in line with God's enemies.

The final dialog of Prophet Ibrahim is found in verse 45, He said: O my father, indeed I fear that you will be afflicted by the punishment of the Most Merciful God, so that you become a friend of the devil (Kemenag RI, 2019). Tafsir (Al-Qurthubi, 2006, p. 296) explains that this expression *akhāfu* (I fear) is a form of empathy, not intimidation. Imam (Jalaluddin Al-Mahalli & Jalaluddin As-Suyuti, 2014b, p. 49) explains that if Prophet Ibrahim does not repent, he will become a helper and friend of Satan. On the other hand, the commentary *Fi Zhilail* calls this part the most emotional expression in the dialogue, for fear of his father being wrathful and becoming a friend of Satan, besides that he also makes a spiritual paradoxical sentence about the anger of the most merciful god (Quthb, 1992b, p. 370).

The locution is in the form of a statement of worry and warning, the locution does not contain instruction or influence, it only states the content. The illocution lies in *إني أخاف* as an expressive form, expressing the speaker's feelings of fear and anxiety, so that the speech partners are aware

and avoid the evils that are feared by the speaker. Furthermore, the perlokusinya is expected to make his father feel touched and changed, with the expression not insulting his father so that it can arouse a sense of guilt, a sense of being loved and encouraged to follow the teachings of Prophet Ibrahim.

## CONCLUSION

In the aspect of language variation, there are at least four main forms that are dominant. First, at the idiolect level, Prophet Ibrahim showed a distinctive communication style through the call “Yā abati” which was full of tenderness, affection, and respect, an expression that was not just a form of greeting, but also a rhetorical strategy to open a reflective dialog space. Secondly, from a dialectal aspect, although the historical setting of this dialogue takes place in Babylon, the form of language used in the text remains rooted in classical Quraysh fushah Arabic, with grammatical structures, diction choices, and sentence patterns that reflect the high level of formality and beauty of the language of revelation. Thirdly, in the chronolect, there are striking differences when compared to the modern form of Arabic today-both in terms of morphology, syntactic structure, and idiomatic expressions.

This confirms that the language of revelation is alive and well in its most eloquent form, as well as providing a historical comparison to the development of contemporary Arabic. Fourth, in terms of sociolect, Prophet Ibrahim's communication style contains a very strong social code-he speaks in the style of a messenger of God, but still frames the speech with the ethics of a child in a patriarchal society system; contains theological truth, but is wrapped in a very personal politeness.

In terms of speech acts, the pragmatic approach through Austin and Searle's framework shows three main dimensions in the way Prophet Ibrahim conveys the message. Locutionally, his speech materializes in the form of rhetorical questions, subtle invitations, and deep emotional expressions-all of which are structured in a sentence structure that is not frontal, but still firm in meaning. The illocution is evident in five main functions: conveying the belief and truth of monotheism (assertive), inviting change and obedience (directive), expressing care and compassion (expressive), showing readiness to guide (commissive), and emphasizing the impropriety of idol worship (declarative),

expressing care and compassion (expressive), showing readiness to guide (commissive), and emphasizing the impropriety of idol worship (declarative). Meanwhile, in terms of perlocution, the effects of these speeches are not only intellectual, but also touch the emotional and moral side of the listener - encouraging to think, feel, and act. Prophet Ibrahim's speech is able to build an atmosphere of deep contemplation, generate a sense of empathy, and create a space for spiritual dialogue that remains rooted in compassion and morals. Thus, these verses not only teach the substance of da'wah, but also teach the art of speech-that in conveying the truth, language can be a gentle yet powerful bridge between heart, mind, and belief.

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