

Research Article

Expressive Speech Act of Hadith of the Prophet Muhammad in Family Interpersonal Interaction

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This study aims to analyze the form of expressive speech in the hadith of the Prophet Muhammad in family interpersonal interaction and to explore the function of the expressive speech act. This descriptive qualitative research uses a pragmatic approach. The source of the data is taken from the hadith of the Prophet Muhammad, which describes his speech to his wives in the book *Kayfa 'Amilahum* by Shaykh Muhammad Shalih al-Munajjad. The data were collected using the note-taking technique and then analyzed with a pragmatic approach to determine the form and function of the speech act. The analysis process involves three stages: data identification, contextualization, and meaning analysis. The results of the study show that there are three functions of expressive speech in the hadith of the Prophet Muhammad, namely: expressing affection and praise, paying attention, and comforting the wives' hearts. Thus, the Prophet Muhammad's expressive speech acts can serve as a reference for Muslim families in their interpersonal interactions with family members today. In practical terms, this study has implications for the use of compassionate language in families, increased sensitivity to emotional needs, and conflict management with respect and empathy.

1. INTRODUCTION

Speech act is one of the main concepts in pragmatic studies that examines how speech not only conveys information, but also performs certain actions. In the theory of speech acts developed by John Searle, speech acts are divided into several types, one of which is the expressive speech act. Expressive speech act is used to express the speaker's attitude, emotions, or feelings towards a specific situation, such as expressions of gratitude, apologies, compliments, and love (Ana & Chotimah, 2020). This type of speech has an important role in building harmonious interpersonal relationships, especially in the family context.

In the context of family interpersonal communication, expressive speech act has a very important function. The family is the first place for individuals to learn to interact and understand the emotions of others (Noortyani et al., 2021). Expressive speech acts, such as expressions of affection, appreciation, and sympathy, can strengthen the emotional connection between family members, create an atmosphere of warmth, and help resolve conflicts in a more human way (Pransisko.S, 2022). Therefore, understanding how expressive speech is used in family interactions is important to create harmonious and supportive relationships.

The Prophet Muhammad (pbuh), as the prime example in Islam, provided an outstanding example of interpersonal communication, especially in family interactions (Tambak, 2019). The Prophet's hadiths record various forms of his speech acts that reflect affection, respect, and concern for his wives. For example, the Prophet often called his wives on friendly calls, praising them for their contributions, and offering words of comfort when they faced difficulties. The expressive speech act of the Prophet Muhammad (pbuh) not only reveals the depth of his emotions but also demonstrates how effective communication can strengthen family relationships.

The theory of speech acts, first proposed by John Austin, shows that in speech, a person is actually not just saying something, but also acting with the speech he speaks. Furthermore, John Austin divides speech into locution,



illocution, and perlocution (Barrero, 2023). The act of locution speech is speech expressed by the speaker. Meanwhile, the act of illocution is the action performed by the speaker in his speech. And the act of perlocution speech is the effect or impact of speech spoken by a person.

The study of speech acts cannot be separated from the situational conditions of the context in which speech occurs. This context includes who is in the position of the speaker, the person who is spoken to as the speaking partner, the place and time of the speech, as well as the conditions and situations around the speaker and speech partner, and even the aspects of the social background and ideology of the speaker and their speaking partner (Suyarmanto, 2023). A speech that is the same, but delivered by different speakers, in different contexts, can have implications for different speech meanings. Therefore, context analysis in pragmatic studies, especially speech acts, is highly considered in the research process.

This idea was then continued by John Austin's disciple John Searle. An American philosopher who occupies a prominent position among Austin's followers. He revisited Austin's theory and developed it in two main dimensions, namely the objective and positional aspects (Jr Mahinay Mabaquiao et al., 2018). Which practically allows the speaker to convey the speech and speech acts produced as a means to show the expression that wants to be realized.

Searle argues that the study of semantic meaning of language is initially no different from the study of utterance language. Since each utterance contains a specific meaning, it is possible to use the same meaning to indicate the purpose of a particular set of language in use. So that the study of semantic meaning and language use does not form two different fields, but is only studied in the same study. However, in the next study, Searle formulated that the study of language focuses more on the study of the meaning of a speech from the aspect of its use, not from the aspect of the meaning of a word or sentence of a language (Wijana, 2021). Thus, the meaning of the use of language that is highly dependent on the situational context around speech makes it very different from semantic meanings that focus more on the meaning of a certain term that is not influenced by the speech situation around it.

Searle gives a more detailed idea of the purpose of this speech act after Austin, as the first initiator of the speech act theory that only describe speech acts globally. Searle provides ideas by making modifications and reformulating the meaning of the speech actions expressed by the speaker so that it is able to fill the void of the study space systematically. Searle reviews the conditions of the success and failure of illocutionary act and formulates it in a new way. He made changes to the division of three types of speech acts that had been formulated previously by providing a new classification of speech acts. Then he added his views on indirect speech which included the study of speech acts (Larsson & Kaså, 2023).

Searle holds that the act of illocutionary speech is one of the means of communication used by humans to communicate through the medium of spoken language. And the act of illocution speech is the main medium of human communication, apart from using the intermediary of symbols, words and sentences (Jr Mahinay Mabaquiao et al., 2018). Communication itself conveys symbols and sentences, just as language has also become part of behavioral theory. Because speaking is the expression of behavior according to certain rules, this rule is characterized by two things: customs and habits of conveying and communicating, which differ from the rules of stimulus and response in behavioral theory (Barrero, 2023)

Furthermore, he divides speech acts into five types according to the purpose or intent of the speech. The five types of speech acts are commissive speech act, directive speech act, assertive speech act, expressive speech act, and declaration speech act (Safitri et al., 2021). Commissive speech act is a speech act that binds the speaker to do what he says in his speech. This is characterized by speakers who commit to their speech partners to act in the future, such as intending, promising, threatening, and committing. A directive speech act is a speech act by a speaker that attempts to get the speech partner to do something, such as commanding, instructing, requesting, or suggesting, either positively or negatively. An assertive speech act is the act of speech of a person who aims to make a certain statement, such as expressing the truth, declaring, concluding, or describing. An expressive speech act is a speech act that reveals the speaker's psychological state, such as expressing pleasure, pain, joy, sadness, or what is loved or hated. And the act of declaratory speech is the announcement by a speaker of an action that can change the state of the outside world, as indicated by a speaker's statement when taking on an institutional role. Examples such as speech deciding, announcing, and declaring.

In the context of interpersonal interaction, of course, a person will use language as a means of communication. Therefore, the use of speech acts as a part of study in pragmatics can be a provision in the art of communication. A person can convey the purpose of communication indirectly so as to make interpersonal interaction closer, intimate and not distant (Pransisko S., 2022). So that understanding the art of speaking with indirect speech but still conveying

the intended message is an important thing to understand and practice. This is very important to support interpersonal interaction so as to form a strong bond between the speaker and the speaking partner.

Interpersonal interaction is a two-way communication process that involves the exchange of messages, both verbal and nonverbal, between individuals. According to DeVito, interpersonal interaction includes all forms of communication that occur in relationships that are personal in nature, such as family relationships, friendships, and work relationships (Hartini, Sri & Setiawan, 2022). Interpersonal interaction within the family involves all family members, including husband and wife, father and child, mother and child, brother and sister, and so on. Interpersonal interaction in friendship certainly involves members of the friendship in a certain circle. Meanwhile, interpersonal interaction in work relationships involves the interaction of leaders and their subordinates, fellow colleagues, both in the same division and in different divisions. These interactions are rooted in the human need to connect, understand each other, and fulfill emotional needs.

There are five main components of interpersonal interaction: communicators, the message conveyed, channels or media, context, and feedback (Suak et al., 2023). Communicators are individuals who are involved in interactions, both as senders of messages and recipients of messages. Messages are information, ideas or emotions conveyed through verbal or nonverbal communication. Channels or media are means tools used to convey messages, such as direct conversations, phone calls, or written messages. Context is a social, cultural, or psychological situation that affects the communication process. And feedback is a response from the recipient of the message that shows how the message is received and understood.

Interpersonal interaction itself has several functions in communication. Such functions are to build relationships, resolve conflicts, express emotions, convey information, and support personal development (Andini et al., 2019). In realizing the function of building relationships, interpersonal interaction allows individuals to form, maintain, and strengthen relationships with others. Interpersonal interaction can also help identify and resolve conflicts constructively through effective communication. In expressing emotions, interpersonal interactions allow individuals to convey feelings such as love, empathy, or disappointment. Interpersonal interaction can also serve as a medium for sharing information, ideas, or experiences relevant to daily life. In addition, an individual's interpersonal interactions can improve self-understanding, communication skills, and empathy for others.

Interpersonal interaction within the family plays an important role in fostering harmonious, mutually supportive relationships. One key element of this interaction is the use of speech acts, especially expressive ones. Expressive speech acts reflect the speaker's emotions, attitudes, or feelings, such as expressions of love, appreciation, or apology. In the context of the life of the Prophet Muhammad (pbuh), His expressive speech to His wives provides an important example of how interpersonal communication can build harmonious and loving relationships (Mahfudz, 2021). This shows that the use of appropriate speech is not only an important element in interpersonal communication but also has a long-term impact on creating a happier family life.

Therefore, the study of the Prophet Muhammad's (pbuh) speech acts, especially the expressive speech act, in the hadiths related to His interactions with His wives is important. This analysis not only offers insight into how the Prophet built harmonious family relationships but also provides practical guidance for modern families. With a pragmatic approach, this study aims to uncover the types of expressive speech acts used by the Prophet Muhammad in family interactions and their functions and impacts on interpersonal relationships in his family.

Several relevant studies have been conducted on this topic. Research on expressive speech acts has been conducted in several aspects. First, the use of expressive speech acts was studied on social media, such as research conducted by Sukmawati and Fatmawati (2023) In the comment column of the @kompascom Instagram account, praise speech was the dominant form of expression, with 17 data points. This is different from the research conducted by Fatmawati and Rika Ningsih (2024) In the comment column of the Instagram account @detikcom, the dominant form of expressive speech that appears is rejection speech. In addition, research conducted by Assidik et al. (2023) In threads on politics, economics, and social issues, the dominant form of expressive speech was gratitude speech, with four data points. The second aspect examines expressive speech acts in television programs, especially in the Mata Najwa show. And various forms of expressive speech were found both supporting and not supporting opinions, with the dominant form found being the act of expressing greetings (Rahmawati et al., 2023).

Meanwhile, the hadith itself has been studied through various aspects. The first aspect is to examine the meaning of hadith using linguistic analysis, such as the research conducted by Amrulloh and Mustofa (2021) in studying the word *wasathiyah* in the Qur'an, Hadith, and aqwal ulama', and in hadith. In their study, Amrulloh and Mustofa found that *wasathiyah*, based on linguistic analysis, conveys the meanings of justice, height, blessing, best, and balance. The second aspect examines the hermeneutic method of hadith, such as the research conducted by Syarifudin and

Masruhan (2021), which compares the methods of explanation of hadith by classical and contemporary scholars with the hermeneutic method of Islamic scholars. It is found that the two can go hand in hand and complement each other, because the hermeneutic method prioritizes the meaning of the context of the hadith from the time of its emergence until now. This is in line with the research of Jailani et al. (2022), who argue that hermeneutics is closely correlated with the study of hadith today, as it encompasses a wide range of studies and a dense scope. The third aspect examines the contextualization of the meaning of the hadith studied by Salim (2021), the relevance of hadith in social media, as written by Mufida and Nahar (2023), and the relevance of the hadith criticism method in studying the sirah nabawiyah, as studied by Solihin (2022). However, these studies have mostly focused on expressive speech on social media and on the meaning of hadith and methods of hadith criticism. In contrast, the exploration of the expressive speech act in the Prophet's hadith has not been conducted.

This research is expected to make an academic contribution to pragmatic studies while offering practical value for improving family communication. By imitating the Prophet Muhammad's interpersonal communication, modern families can foster an atmosphere of affection, respect, and harmony in daily life.

2. RESEARCH METHODS

This study uses a qualitative approach with a pragmatic discourse analysis method to examine the expressive speech of the Prophet Muhammad (pbuh) in family interactions, especially the interaction of the Prophet Muhammad (pbuh) with his wives. Expressive speech, as defined by Searle (1969) as speech that expresses feelings or emotions, will be analyzed in the context of interpersonal communication between the Prophet Muhammad (pbuh) and his wives. The data used are hadiths related to the Prophet Muhammad's (pbuh) interactions with his wives, especially those describing expressive speech. The source of the data is taken from a hadith in the book *Kayfa 'Amilahum* by Shaykh Muhammad Sholih al-Munajjad in interaction with His wives' section, pages 42-77.

Data collection was carried out using the see-note method by studying hadiths related to the Prophet Muhammad's (pbuh) interactions with his wives. The collected data will be grouped by theme and context for further analysis. The collected data will be analyzed using Searle's (1969) theory of expressive speech, which divides speech into several categories, such as expressing feelings of pleasure, sadness, anger, or apology. This analysis will also integrate a pragmatic perspective, focusing on the social and cultural context of the Prophet Muhammad's time and on how such expressions affected the relationship between the Prophet and his wives. The analysis is carried out in three stages: identification of speech acts, contextualization, and analysis of the meaning behind the speech in the hadith of the Prophet Muhammad (pbuh).

3. RESULTS AND DISCUSSIONS

From an in-depth study of the Prophet Muhammad's words to his wives contained in the Prophet's hadith, it was found that 13 hadiths of the Prophet Muhammad (pbuh) showed expressive speech. Expressive speech is used to convey the various feelings of the Prophet Muhammad (pbuh) as he speaks to his wives, his speaking partners. The analyzed hadiths can be classified into three functions of expressive speech. That is the function of speech acts of expressing affection and praise, paying attention, and comforting the Wive's heart.

The analysis of the expressive speech acts of the Prophet Muhammad in the thirteen hadiths is as follows:

Table 1. Function of Expressive Speech Acts of the Hadith of the Prophet Muhammad
In Family Interpersonal Interaction

Function of Expressive Speech Acts	Part of the Text of Hadith	Hadith location (narrator)
Expressing Affection and Praise	كُنْتُ لِكَ كَأَبِي زَرَعَ لِأُمِّ زَرَعَ ...	Bukhari 5189, Muslim 2448
	إِنَّهَا كَانَتْ وَكَانَتْ ...	Bukhari 3818
	مَا أَبَدَلَنِي اللَّهُ خَيْرًا مِنْهَا ...	Ahmad 24343, at-Thabrani di Mu'jam al-Kabir (14/23)
	وَكَانَ لِي مِنْهَا وَلَدٌ	Muslim 2435
	يَا حَمِيرَاءُ! أَتَحْبِبِينَ أَنْ تَنْظُرِي إِلَيْهِمْ؟	al-Nasai 8951

Function of Expressive Speech Acts	Part of the Text of Hadith	Hadith location (narrator)
Paying attention	سَلَامٌ عَلَيْكُمْ • كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ	Muslim 1428
	إِنِّي لِأَعْلَمُ إِذَا كُنْتَ عَنِّي رَاضِيَةً • ...	al-Bukhari 5228, Muslim 2439
Comforting the Wife's heart	إِنَّكَ لَسْتَ تَكَلِّمِينَ بَعِينِي • تَكَلِّمِي • وَاعْمَلِي عَمَلِي	Ahmad 26510, Sunan Abu Dawud 3080
	يا عائشة • إِنَّهَا كَانَتْ تَأْتِينَا زَمَانَ خَدِيجَةَ • وَإِنَّ حَسَنَ الْعَهْدِ مِنَ الْإِيمَانِ	Al-Hakim dalam al-Mustadrak (17/1)
	إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ • ...	al-Bukhari 316, Muslim 1211
	أَنْفَسْتِ •	al-Bukhari 298, Muslim 296
	إِنَّكَ لَابْنَةُ نَبِيٍّ • وَإِنَّ عَمَّكَ لِنَبِيٍّ • وَإِنَّكَ لَتَحْتِ نَبِيٍّ • فَفِيمَ تَفْخَرُ عَلَيَّ •	al-Tirmidzi 3829
	هُوَ عَبْدُ اللَّهِ • وَأَنْتِ أُمُّ عَبْدِ اللَّهِ	Ibnu Hibban 7117

And the following is a detailed analysis of the expressive speech acts in the hadiths of the Prophet to His wives:

3.1. Expressing Affection and Praise

The expression of affection and praise is one of the functions of an expressive speech act. This expression can manifest as a speaker's affectionate call to the speaker, as well as an expression of love, praise, and affection directly. In the hadith of the Prophet Muhammad (pbuh) to His wife, it was found that the Prophet Muhammad (pbuh) called Aisyah r.a. with the name (Sapphire et al., 2021) *Humaira*, which means reddish cheeks. The speech in full is as follows:

Data (1)

يا حميراء • أَتَحْبِبِينَ أَنْ تَنْظُرِي إِلَيْهِمْ

"O Aisha, whose cheeks are red, are you happy to look at them?" (HR. al-Nasai no. 8951)

This hadith was conveyed by the Prophet Muhammad (pbuh) to Aisha r.a., when the Prophet pbuh Aisha r.a. was looking at the little children from Habasyah who were playing in front of the mosque (islamqa.info, 2020; islamweb.net, 2010). The word *humaira* is a form of isim tashghir from the word *hamra'*. In Arabic, isim tashghir means to diminish in size, insult, reduce in number, indicate the approximate of a place or time, and exalt (Ali, 2022; Wildan Mansur & Eko Subiantoro, 2022). Prophet Muhammad (pbuh) called his wife with implicit praise, saying she was so beautiful because of her reddish or pinkish cheeks. So, in this case, the Prophet Muhammad (pbuh) used the word *humaira* to praise and glorify his wife with the call of love: O whose cheeks are red.

In addition to this hadith, expressions to convey affection and praise were also spoken by the Prophet Muhammad (pbuh) to his wife in indirect speech. However, this speech can be understood as an expression of affection based on the situation and context of the speech that is the background of the hadith of the Prophet Muhammad (pbuh) to his wife, as follows:

Data (2)

كُنْتُ لِكَ كَأَبِي زَرَعٍ لِأُمَّ زَرَعٍ

"I (the Messenger of Allah) am to you like Abu Zara' to Um Zara' (HR. Bukhari no. 5189, Muslim no. 2448)

This hadith is part of the conversation of the Prophet Muhammad (pbuh) with Aisha r.a., in which he praised Aisha r.a. by referring to the story of Abu Zara' and Um Zara', a story about a married couple who are known to love each other, cover their disgraces, and tell the good things that exist in each other (الفاري, n.d.). This hadith came down on the background after Aisyah r.a. told the believing women about the story of Um Zara', and they conveyed the kindness

of each other's husbands, and Aisyah r.a. also told the goodness of the Prophet Muhammad (pbuh) (السقاف, n.d.). By revealing this hadith, the Prophet Muhammad (pbuh) intended to show affection to Aisha r.a. With this hadith, the Prophet Muhammad (pbuh) further confirmed that his relationship with her was like that of Abu Zara' and Um Zara', which had been told to the believing women before. In this speech, intended to show affection, a husband expresses his appreciation to his wife. So that the bond of husband and wife becomes stronger and more harmonious, because not only Aisyah r.a. loves the Prophet Muhammad (pbuh), but the Prophet Muhammad (pbuh) also loves Aisyah r.a. (Na'mah et al., 2022)

Affection plays an important role in building and maintaining interpersonal relationships in the family. It is a fundamental component of family dynamics, affecting various aspects of family life, including child development, marital satisfaction, and overall family well-being. This is because affectionate interactions within the family are strongly associated with positive outcomes, including emotional stability, relational satisfaction, and even long-term financial well-being (Pak & Fan, 2022). Affectionate communication, both verbal and nonverbal, serves as a protective factor against relational stressors and increases emotional bonding among family members.

The act of expressing praise or flattery in family relationships, as shown in the hadiths of the Prophet Muhammad in his dialogue with his wife, can significantly strengthen interpersonal bonds. It also contributes to the family's overall harmony. Compliments can serve as a constructive strategy for managing tension and improving the quality of relationships. To foster a supportive environment that encourages open communication and regulates emotions (Pauw et al., 2024). Expressions of praise like this are very important to maintain a healthy family dynamic. The presence of praise in interactions indicates the existence of interpersonal emotional regulation in the family. In turn, the communication leads to higher relationship satisfaction and positive affective experiences in the family.

In the context of conflict in marriage, affectionate communication becomes a mediator in the relationship between husband and wife and can affect mental health. This can help reduce the negative effects of interpersonal conflicts within the family. The physiological stress response becomes lower, and satisfaction with marriage is greater, especially for wives when the affection in the family is fulfilled more fully (Haase et al., 2022). Thus, expressing affection is essential for building and maintaining strong family relationships. In addition, it is a severe preventive measure against the heavy impact of potential conflicts in marital relationships. In conflict situations, an expression of deep affection can also be the solution.

3.2 Paying Attention

Attention is one manifestation of the function of expressive speech. In it, the speaker expresses the form of paying attention to the speech partner to make interpersonal communication closer (Ihsan et al., 2022; Squirrelly, 2017). In the Hadith of the Prophet Muhammad (pbuh) to his wife, it is found in the form of giving greetings and knowing the state of his wife's mood. Every day, the Prophet Muhammad (pbuh) would go around and gently greet his wives. As in a hadith:

Data (3)

سَلَامٌ عَلَيْكُمْ ۖ كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ

"May peace be upon you, how are you, O ahlul bait (my family)?" (HR. Muslim no. 1428)

This hadith was narrated when the Prophet Muhammad (peace and blessings of Allaah be upon him) greeted his wives in the morning, one by one, at their homes. This custom also aims to open their hearts, pray, and soften them. Each of the wives of the Prophet Muhammad (pbuh) also replied to his greeting by asking about the condition of the Prophet Muhammad (pbuh) and his other wives. The Prophet replied softly so that all his wives felt happy because they received special attention from the Prophet Muhammad (النووي, n.d.)

An-Nawawi also mentioned that people feel happy when they are visited in their homes and then greeted by them and their families. The habit of the ignorant people before was never to do this to their families due to their very great pride (Amri, 2022). In Arab Society, when a wife has a need to express herself, she is reluctant to start a conversation. So, when a husband greets his wife and asks how she is, it makes her smile and can convey her needs without hesitation. This shows how good the Prophet Muhammad (pbuh) was in interpersonal communication with his wives.

Other hadiths that show expressive speech in the form of paying attention to the wife are also found in the following hadith:

Data (4)

إِنِّي لِأَعْلَمُ إِذَا كُنْتَ عَنِّي رَاضِيَةً ۖ وَإِذَا كُنْتَ عَلَيَّ غَضَبِي: أَمَا إِذَا كُنْتَ عَنِّي رَاضِيَةً ۖ فَإِنَّكَ تَقُولِينَ: لَا ۖ وَرَبِّ مُحَمَّدٍ ۖ

وَإِذَا كُنْتَ عَلَيَّ غَضَبِي ۖ قُلْتِ: لَا ۖ وَرَبِّ إِبْرَاهِيمَ

"Indeed, I know when you (Aisha) are pleased with me, and when you are angry with me. And when you were pleased with me, you said: 'No, by the Lord Muhammad.' But when you were angry, you said: 'No, by the Lord Abraham.'" (Narrated by al-Bukhari no. 5228, Muslim no. 2439)

Hadith of the Prophet Muhammad (pbuh). What was conveyed to Aisha r.a. ini shows that the Prophet Muhammad (pbuh) was concerned about his wife's condition, including her mood. Until the Prophet Muhammad (peace and blessings of Allaah be upon him) knew when Aisha r.a. was in a state of freedom and pleasure with the Prophet Muhammad (pbuh), and when Aisha r.a. was angry with him (العسقلاني. 1379). The Prophet Muhammad (pbuh) said that if Aisha (r.a.) were happy, then Aisha (r.a.) would swear by mentioning the name of Allah, and accompany her in the name of the Prophet Muhammad (pbuh) directly. But when Aisha r.a. is in a state of anger and is not satisfied, she will swear by saying in the name of Allah, and accompany her in the name of the Prophet Ibrahim (as). What was conveyed by the Prophet Muhammad pbuh. Aisha r.a. also justified this by saying that when she was angry, she was not willing to swear by mentioning the name of the Prophet Muhammad (pbuh) directly.

The Prophet Muhammad's care and concern for his wives is well documented in Islamic tradition. He emphasized respect, kindness, and ethical treatment of his wives. His approach to marital relationships is often highlighted as a model of ethical behavior, promoting harmony and understanding in the family (Gazdar and Al-Khairabadi, 2022). This is evident in its teachings and practices, which advocate for respectful and fair treatment of women and the importance of maintaining a peaceful and loving household. The Prophet's behavior serves as a guiding principle for Muslims, encouraging them to foster relationships based on mutual respect and compassion.

Caring and empathy are key components of marital intimacy in the Islamic context. As shown in the Prophet's interactions with his wives. The prophet Muhammad's ability to manage attention to detail is a testament to his commitment to fostering harmonious, affectionate, caring relationships, mutual respect, and respect for the couple. This not only aims to foster a deep relationship between couples but also serves to reduce marital challenges (Hasin & Ali Zaroum, 2022). So that attention and concern can help couples manage differences constructively and foster intimacy

Expressions such as those mentioned in the data are examples of the Prophet Muhammad's (pbuh) great attention to his wife. Before he was preoccupied with state affairs, wars, jihad, armies, Muslims, spreading da'wah throughout the world, sending messengers to the Kingdom of Kisra, Muqauqis, and other major affairs, the Prophet Muhammad (peace and blessings of Allaah be upon him) always occupied himself with paying attention to his wife's feelings (Munawir & Musta'in, 2022). Whether his wife is happy, angry, or sad. This hadith further shows the Prophet Muhammad's (pbuh) sensitivity to his wife A'ishah's feelings. He understood the way Aisha r.a. expressed emotions, even in seemingly simple things like a change in word choice. This reflects the Prophet's (pbuh) care and attention in building interpersonal relationships within the household.

3.3 Comforting the Wife's Heart

If someone is sad, someone else comes to comfort him with words, and this becomes one of the functions of expressive speech. In this speech, the speaker comforts his speaking partner so that it can have an impact on mood changes that were initially sad to be entertained (Bala, 2022). In the context of interpersonal communication, this situation is very useful for building relationships and bringing individuals closer together. One of the hadiths of the Prophet that shows expressive speech to entertain is a hadith conveyed by the Prophet Muhammad (pbuh) to Shofiyah r.a. bint Huyay:

Data (5)

إِنَّكَ لَابْنَةُ نَبِيِّ ۖ وَإِنَّ عَمَّكَ لِنَبِيِّ ۖ وَإِنَّكَ لَتَحْتِ نَبِيِّ ۖ فَفِيمَ تَفَخَّرُ عَلَيْكَ ۖ

"Surely you are the daughter of the prophet, and indeed your uncle is a prophet, and indeed you are the wife of the prophet, then how can she boast of you?" (HR. Al-Tirmidhi no. 3829)

This hadith was conveyed by the Prophet Muhammad (pbuh) to Shofiyah r.a. bint Huyay, a wife of the Prophet who came from Jewish descent. He conveyed this hadith after learning that Shofiyah r.a. cried because Hafshah called him by the call, O son of Jewish descent (خليل. 2022). In the hadith, the Prophet Muhammad (pbuh) even delivered a speech stating that Shofiyah r.a. held a noble position. The Prophet mentioned that Shofiyah r.a. was the daughter of the Prophet, the daughter of the Prophet Aaron bin Imron, and the nephew of a prophet, namely the Prophet Musa

bin Imron. In fact, she is also the wife of a Prophet, namely the Prophet Muhammad (pbuh), so there is no need for her to feel sad about her position.

The Prophet Muhammad (peace and blessings of Allaah be upon him) intended to comfort his wife by saying that, as a descendant of the Jews, her position was very noble. For many of the prophets of God were of Jewish descent. In fact, one of the lessons of the marriage of the Prophet Muhammad (pbuh) with Shofiyah r.a. is to make Shofiyah r.a. a reference for other people of Jewish descent to ask questions about Islam and convert to Islam (Putra, 2022). The hadith that the Prophet Muhammad (peace and blessings of Allaah be upon him) conveyed to Shofiyah r.a. shows how the interpersonal interaction between a husband and his wife is so glorifying and never underestimates her, regardless of her background and origin. So, this saying further strengthens interpersonal relationships by honoring and comforting the wife's heart when she feels sad.

The Prophet Muhammad (pbuh) also comforted his wife's sad heart by conveying a hadith stating that Allah's decree befalls every creature is good. Thus, his wife no longer felt sad about the decree of Allah that had befallen her. As in the following hadith:

Data (6)

إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ ﷺ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ

"Verily this is the thing which Allah hath ordained over the daughters of Adam. So do what the one who performs Hajj does, except that you do not perform tawaf around the Kaaba." (Narrated by al-Bukhari no. 316, Muslim no. 1211)

This hadith was uttered by the Prophet Muhammad (pbuh) when performing the Hajj. He found Aisyah r.a. crying. The Prophet also asked Aisha r.a. how she was, whether she was menstruating. Aisyah r.a. also allowed it (السقاف, n.d.). So that the Prophet Muhammad (pbuh) comforted the heart of Aisha, who was sad because she was worried that she could not perform the Hajj, by saying that this was all a decree of Allah, so that Aisha r.a. did not need to feel guilty and worried. The Prophet also said that Aisha r.a. can still perform a series of hajj pilgrimages, including tawaf around the Kaaba. In situations full of anxiety and worry, the Prophet Muhammad (pbuh) was present to relieve negative emotions and replace them with calm. He explained in a tone full of empathy and comfort (Moh Syahri Sauma, 2022)

The expressive speech in this hadith shows that the Prophet Muhammad (pbuh) understood his wife's psychological and spiritual condition. He emphasized that Aisha can still perform most of the hajj rituals. He also encouraged Aisha's self-acceptance of Allah's decree and for her to continue the worship procession. Thus, in this speech, he not only gave a legal explanation but also created a comfortable atmosphere and strengthened Aisyah r.a.'s confidence through empathy and compassion.

The Prophet Muhammad is often cited as a model in his affection in his interactions with his wives. One way the Prophet Muhammad comforted his wives was through his expressive, convincing words. This action reflects his deep understanding and respect for their emotions. The Prophet's ability to comfort and support his wives demonstrates his emotional intelligence and deep commitment to maintaining family harmony. (Udin & Dananjoyo, 2023)

4. CONCLUSION

The function of the expressive speech of the Prophet Muhammad (pbuh) to his family, as found in several hadith texts, is to convey affection, give attention, and comfort his wife's heart. The results of this study have theoretical, practical, and social implications. Theoretical implications arise from applying the theory of expressive speech to the pragmatic study of the hadiths of the Prophet Muhammad (pbuh) within the family. In practice, the results of this study can serve as a reference for families, especially Muslims today, to build interpersonal communication within the family through the use of affectionate language, increase sensitivity to emotional needs, and manage conflicts with respect and empathy. Meanwhile, the social implication is to be part of the Islamic da'wah, further making the Prophet Muhammad (pbuh) an example in domestic life and across other aspects.

This research needs to be continued by expanding the pragmatic study of the hadiths of the Prophet Muhammad (pbuh) to other aspects, such as da'wah, social, economic, political, and so on. So that a more comprehensive picture of the Prophet Muhammad's (pbuh) communication pattern to all circles can be obtained, and his example can be strengthened in all aspects of life, becoming a blessing for the whole world.

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