

## Investigating Politeness in the Prayers of Prophets: A Quranic Discourse Perspective

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**Abstract:** In religious contexts, prayers are essential communication between humanity and the divine. Therefore, this study aimed to investigate the concept of politeness in the context of the Qur'anic prayers delivered by the Prophets. By adopting a Qur'anic discourse perspective, the study uncovered the underlying patterns and linguistic devices used in expressing reverence and humility before God. It also aimed to identify the communication strategies used in the prayers to determine how these principles were manifested. There was an argument that the communication strategy employed by the prophets implicitly manifested their humility and politeness, a fundamental attribute of the messengers of God. To address this, the politeness maxims proposed by Leech and insights into strategies in interpersonal communication developed by Brown and Levinson served as an analytical framework for examining politeness discourse strategies within prayer utterances. In addition, pragmatic identity and contextual methods were employed to understand the context of these utterances. The results showed several politeness maxims observed in the Qur'anic prayers of the prophets, including the maxims of tact, approval, and modesty. It also revealed the wisdom evident in their language and behavior. The Prophets utilized two strategies in their pursuit of politeness: the 'on-record' strategy, characterized by direct and explicit expressions and the 'off-record' strategy, involving indirect and subtle expressions. This study contributed to a deeper understanding of politeness's linguistic and cultural implications in religious communication. It also provided insight into the divine-human relationship portrayed in the Qur'an.

**Keywords:** pragmatics, Prophets' prayers, politeness principles, politeness strategies, Quranic discourse.

Observations from various studies (Culpeper & Tantucci, 2021; House & Kádár, 2021; Prayitno et al., 2021; Sifianou, 2019; Zakaria et al., 2022) indicated that politeness is an integral part of everyday human life. It involves both linguistic and non-linguistic behaviors, where speakers consider the feelings of others and how they should be treated. Politeness is central to language and communication, facilitating, establishing, and maintaining relationships. As a result, individuals can interact or convey respect, humility, and deference to one another. Given the pervasiveness and importance of politeness in human communication, it is an essential aspect of human interaction.

Politeness involves behavior and communication style in the context of respect, consideration, and courtesy toward others. It entails using language, gestures, and actions following a society's accepted norms and expectations (Lakoff & Ide, 2005; Terkourafi, 2008).

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It specifically aimed to foster harmonious and positive relationships while reducing conflicts and demonstrating empathy toward the feelings and dignity of others. Therefore, the politeness of human utterances predates its theory.

Brown and Levinson (1987) emphasized that politeness is closely related to social psychology, a systematic study of how people think and behave in social contexts. Since politeness is an abstract concept that bridges language and psychology, it is crucial to conceptualize how it can influence how people express themselves. The concepts of 'face' and 'face-work' are necessary to understand this context's psychological dimensions (Holtgraves & Kashima, 2008). To strengthen the notion of politeness in antiquity, scholars can analyze well-documented ancient texts illustrating how people communicated in that era.

An exemplary figure who can demonstrate politeness is the Prophet or messenger of God (Allah SWT). The prophets referred to in this study were those prominent in Islam. These individuals were chosen humans who received divine revelations for self-guidance and to convey to their people and nations (Raḥmān, 2008; Ramadan, 2007; Waldman et al., 2012). The prophets were selected as messengers of Allah's commandments or prohibitions. They were endowed with characteristics and personalities that could serve as models for the people. While these attributes were primarily portrayed in terms of morals, ethics, behavior, and leadership (Ali, 2009; Harmaini et al., 2022; Mikani & Rasoolzadeh Tabatabaei, 2021), their language had not been explicitly explored.

Analyzing how the prophets communicated and expressed themselves was crucial in studying the expressions of courtesy in their utterances, as expressed in numerous verses of the Qur'an. One example of such utterances well-documented for study was their prayers, enshrined in the Qur'an. Prayer is a spiritual two-way communication between humans and God, involving making humble requests or addressing the Divine with adoration, confession, supplication, and thanksgiving (Keller, 2014; Whittington & Scher, 2010). Investigations on politeness in utterances or prayers were still limited to the exchanges between the prophets and the people, while those directed toward Allah were beyond the scope of the trend. Therefore, this study aimed to fill this gap by providing a path for prophets to adopt politeness strategies in their prayers.

## **Theoretical Background**

Based on the nature of the speech, prayer can be classified as a directive speech act, an utterance delivered by the speaker with the intention that the hearer performs the actions stated in the utterance (Searle, 1969, 1975). Prayer is an expression of the spirituality of believers and a form of self-recognition that portrays human weakness, helplessness, and dependency on God for assistance (Katz, 2013). It can also be categorized as an expressive speech act, reflecting the psychological attitude of the speaker toward a particular situation (Searle, 1969, 1975). Consequently, prayers indirectly illustrate how the prophets practiced the principles and strategies of politeness when communicating with Allah SWT.

The Quran emphasizes the central concept of prayer, known as "Salah (صلاة)" in Islam. Salah constitutes a foundational practice representing a direct communication channel between believers and Allah (Khalil, 2016). This worship ritual holds profound importance, guiding Muslims on its timing, significance, and method. The Quran underscores the obligatory nature of establishing regular prayer. Surah Al-Baqarah (2:3-4) asserts the duty of those who believe in the unseen to maintain prayer and devote themselves to their provisions. The Quran designates specific times for daily prayers, from dawn to nightfall, as highlighted by Surah Al-Isra (17:78). These moments of devotion facilitate not only connection but also remembrance of Allah, as exemplified by the supplication of Prophet Musa (Moses) in Surah Taha (20:14).

Salah serves as a dynamic act that involves various dimensions. It functions as a means of seeking guidance and help from Allah, as exemplified in the recitation of Surah Al-Fatihah (1:5-6). Prayers become a conduit for believers to seek forgiveness, mercy, and divine favor. Surah Al-Baqarah (2:286) encapsulates this sentiment, with individuals beseeching Allah for understanding, compassion, and absolution. The Quran illuminates the critical role of Salah as binding believers in a profound connection with Allah, weaving devotion, remembrance, and supplication into the fabric of daily life (Murad, 1996).

Politeness is the practical application of manners to avoid offending others (Fraser, 1990; Kádár, 2013, 2017; Klein, 1994, 2002; Watts, 2003). It is a sociocultural phenomenon, positing that what is considered polite or courteous in one culture can sometimes be perceived as rude or eccentric in another cultural context (Spencer-Oatey, 2008). The purpose of politeness is to refrain from behaving offensively to avoid hurting others and create an environment where everyone feels safe and comfortable with each other. According to Brown and Levinson (1987), understanding the principle of politeness requires recognizing that humans have two faces, with the first being a cheerful face, representing the desire for recognition, career, hobbies, clothes, achievements, and appreciation by others. The second is the negative face, characterized by opposing these attributes. Therefore, the principle of politeness is divided into two parts, namely positive politeness, involving maintaining the cheerful face of the interlocutor, and negative politeness, which aims to maintain the opposing face of the interlocutor (Brown & Levinson, 1987; Layang & Xiaoting, 2021; Naer, 2023).

An analysis of prayer in the Quran reveals a profound interrelation between speech, spirituality, and politeness. Positioned within the framework of the directive and expressive speech acts, prayer serves as a means of not only instructing but also expressing the psychological attitude of believers toward the Creator. The emphasis of the Qur'an on the practice of Salah highlights its foundational role in Islamic devotion and its multifaceted significance, from seeking guidance to requesting forgiveness. This act of worship embodies politeness principles, demonstrating respect, humility, and courtesy in communication with the divine. As the Quran guides Muslims in their prayerful interactions with Allah, it indirectly illustrates how the prophets practiced the principles and strategies of politeness. As a sociocultural phenomenon, politeness resonates through the Quranic context, underlining the importance of maintaining positive and negative facets of interpersonal relationships. Through prayer, Muslims establish a profound connection with Allah and exemplify the intricate harmony between spiritual expression and the art of courteous communication.

## Literature Review

A plethora of studies have demonstrated the aspects of politeness depicted in the Qur'an. For instance, Nawaz et al. (2018) investigated politeness and impoliteness techniques in discussions between five prophets and their followers (Prophet Muhammad (S.A.W), Prophet Noah (A.S), Prophet Luth (A.S), Prophet Moses (A.S), and Prophet Abraham (A.S)). These strategies were formulated by Brown and Levinson (1987). The results showed that the five prophets adopted the strategies in their interactions with followers and the people. However, the responses received included impolite utterances, including abusive language, expressions of disagreement, indifference, disinterest, and distancing. The politeness strategies used in the conversations convey information about the intentions of the Prophets to spread their respective religions, even though the listeners rejected the messages. Meanwhile, this study concluded that both politeness and impoliteness concepts were evident in the Qur'an. It was limited to examining the utterances between the Prophets and the people. Their interactions with Allah were also beyond the scope of this study.

Jewad et al. (2020) explored the application of the politeness principle in conversational contexts found in three Surahs of the Qur'an: Surah Maryam, Surah Al-Kahf, and Surah An-Naml. It employed the politeness principle approach initiated by Leech (1983, 2014). It indicated that the maxim of politeness was more prevalent in Surah Maryam compared to the other two Surahs. The study also noted the absence of any maxims of generosity, which illustrated the minimizing benefits and maximizing costs to the speaker in these three Surahs. It was concluded that religious texts such as the Qur'an could be a good data source for observing the application of politeness, as initiated by Leech. Nevertheless, this study was limited only to revealing the maxims contained in these utterances without addressing the strategies employed to express the acts of politeness.

Aulia (2022) investigated speech acts in the stories of the Al-Quran, mainly focusing on Surah Al-Kahf. By employing a descriptive qualitative method within a pragmatic framework, the study applied Searle's speech act theory to analyze speech behavior (Searle, 1969). The investigation indicated that specific modes of expression or language were used to perform various speech acts such as assertive, directive, commissive, expressive, and declarative. However, this analysis was confined to identifying types of speech acts rather than examining how they suggested politeness at a more detailed level of communication.

A notable gap existed in the literature regarding a comprehensive examination of the specific linguistic strategies and elements of politeness employed by the prophets when interacting with their respective communities despite addressing the issue of politeness in Qur'anic-Arabic speech acts. There is an urgent need to understand the nuances of politeness beyond mere identification of speech acts and maxims. Although some literature reviews used Qur'an as a material object and employed Leech (1983) and Brown and Levinson (1987) as their theoretical foundations, it appeared that the Prophet's prayers had not been extensively discussed. This topic can be further studied and explored to a greater depth, allowing the politeness values represented by the prophets to serve as guidelines for the community.

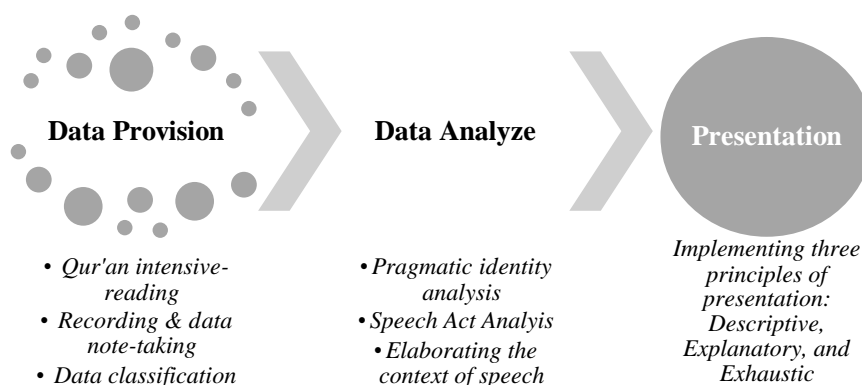
The prayers uttered by the prophets to Allah SWT contain politeness values that can serve as examples or role models for humbly communicating with God. Consequently, this study aimed to investigate the speech act, politeness principles, and strategies contained in the prayers of the prophets recorded in the Qur'an. The results were expected to reveal the representation of politeness principles and strategies employed by the prophets when praying to Allah SWT. They could also serve as guidance for the community, particularly in embodying the value of politeness within interpersonal communication.

## **Methods**

Employing an exploratory qualitative approach, this study aimed to provide an in-depth understanding of the subject under investigation and the events, facts, phenomena, variables, or circumstances that transpired during the study process, thereby presenting a comprehensive account of the occurrences (Swedberg, 2020). In this context, an in-depth analysis of the principles and strategies of politeness contained within the prayers of the Prophets, was conducted. The primary data source for this study was the textual content of the Qur'an. At the same time, Ibn Kathir Quranic commentary was employed as a secondary source (Ibn Kathir, 2003).

According to Ritchie and Spencer (2002), the resolution of study problems generally entailed three essential steps: data collection or provision, analysis, and presentation of results. The stages of the study are as follows.

**Figure 1**  
*Study Flow*



During the collection phase, data were gathered through a note-taking technique involving intensive reading of markers within a predetermined data source (the text of the Qur'an). These markers were identified by observing verses in the Qur'an which denoted the prayers of the Prophets. The data were subsequently classified based on the type of speech (explicit or implicit). Expressions of command or prohibition indicated explicit prayer utterances. At the same time, implicit speech lacked these expressions, functioning as a form of requesting or expressing obedience.

The data analysis process relied on the pragmatic-identity and contextual-thematic interpretative methods. Pragmatic-identity analysis involved identifying pragmatic functions within various types of speech acts found in the prayers of the prophets, distinguishing between directive and expressive utterances. On the other hand, contextual-thematic interpretative analysis was carried out by connecting the text of the prayers with the context of each utterance. This form of analysis aims to grasp the significance and implications of the data within the broader collection context. To comprehend the context of these prayers, as previously mentioned, the Quranic commentary of Ibn Kathir served as a secondary source (Ibn Kathir, 2003). Consequently, the texts of the prayers underwent a comprehensive examination and analysis to reveal the maxims of politeness as well as the linguistic and non-linguistic strategies employed to convey these acts.

The analysis presentation was conducted descriptively, employing ordinary language to communicate the outcomes of the analysis process. The presentation adhered to descriptive, explanatory, and exhaustive adequacy standards. The results were presented in tabular form to support the arguments based on the formulated conclusions.

## **Result and Discussion**

The search results revealed approximately 37 utterances of the prayers uttered by the prophets, as recorded in the Qur'an. These prayers were recited by Prophet Adam, Noah, Hud, and extended to Prophet Isa. While the prayers of Prophet Muhammad were also documented, they primarily comprised direct instructions from Allah SWT to Prophet Muhammad. They did not constitute the original utterances, necessitating their exclusion from the analysis. The collected and analyzed prayers involved various aspects, including the type of speech act and the principle and strategies of politeness.

**Table 1**  
*Prayers of the Prophet in the Qur'an*

The Prophet	Surah (Quranic Verse)	Prayer Text	Speech Act	Politeness Principles and Strategies
Adam	Al-A'raf (23)	<p>قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ</p> <p>"Our Lord!" they responded. "We have done ourselves wrong. We shall undoubtedly be losers if You do not forgive and show pity on us."</p>	Expressive	Modesty & Off Record
Noah	Noah (26-27)	<p>وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا * إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا</p> <p>"My Lord!" Noah had prayed. "Do not leave a single unbeliever on the planet. For if You spare any of them, they would undoubtedly mislead Your followers, bearing only evil criminals and steadfast disbelievers."</p>	Directive	Tact & Bald on Record
	Noah (28)	<p>رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا</p> <p>"Oh, my Lord!" Forgive me, my parents, and anybody who comes into my house in faith, as well as all believing men and women. And merely increases the wrongdoers in destruction."</p>	Directive	Tact & Bald on Record
	Hud (47)	<p>قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَّ مِنَ الْخَاسِرِينَ</p> <p>"My Lord," Noah begged, "I seek refuge in You from asking You about what I have no knowledge of, and unless You forgive me and have mercy on me, I will be one of the losers."</p>	Expressive	Modesty & Off Record
	Al-Mu'minun (26)	<p>قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ</p> <p>Noah prayed, "My Lord! Help me, because they have denied me."</p>	Directive	Tact & Bald on Record
	Al-Mu'minun (29)	<p>رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ</p>	Directive	Approbation &

		And pray, "My Lord! Allow me a blessed landing, for You are the best accommodator."		Bald on Record
		وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ		
	Al-Baqarah (126)	And remember what Abraham said: "My Lord, make this city of Mecca secure and provide fruits to its people - those among them who believe in Allah and the Last Day."	Directive	Tact & Bald on Record
		وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ		
	Al-Baqarah (127)	And remember when Abraham and Ishmael laid the foundation of the House, both saying, "Our Lord!" Accept this from us. You are, indeed, the All-Hearing, All-Knowing.	Directive	Approbation - Bald on Record
Ibrahim		رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ		
	Al-Baqarah (128)	Oh, Lord! Make us both entirely submit to You and a country that will submit to You from our descendants. Show us your customs and come to us with elegance. You are definitely the Most Merciful Acceptor of Repentance.	Directive	Tact & Bald on Record
		رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ		
	Ibrahim (37)	Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of believing people incline towards them and provide them with fruits, so perhaps they will be thankful.	Directive	Tact & Bald on Record

		رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ		
Ibrahim (40)		My Lord! Make me and those believers of my descendants keep up prayer. Our Lord! Accept my prayers.	Directive	Tact & Bald on Record
		رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ		
Ibrahim (41)		Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass.”	Directive	Tact & Bald on Record
		رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنِي بِالصَّالِحِينَ (83) وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (84) وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ (85)		
Ash-Shu'ara (83-85)		"Oh, my Lord!" Grant me insight and place me among the righteous. Bless me with a place of honor among future generations. Make me one of the lucky recipients of the Garden of Bliss. Make me one of the lucky recipients of the Garden of Bliss.	Directive	Tact & Bald on Record
		رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ		
Al- Mumtachanah (4)		(The believers prayed) “Our Lord! In You we trust. And to You we always turn. And to You is the final return.	Expressive	Modesty & Off Record
		رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ		
Al- Mumtachanah (5)		Oh, Lord! Do not subject us to disbelievers' persecution. Please forgive us, Lord! You are actually the Almighty, All-Wisdom."	Directive	Approbation – Bald on Record
		رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ		
Ash-Shaffat (100)		“My Lord! Bless me with righteous offspring”.	Directive	Tact – Bald on Record
		إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ		
Hud	Hud (56)	I have placed my faith in Allah, my Lord and your Lord. There is no living thing that He does not entirely control. My Lord's Way is	Expressive	Modesty & Off Record



		unquestionably flawless justice.		
Luth	Al-‘Ankabut (30)	<p>رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ</p> <p>Luth prayed, “My Lord! Help me against the people of corruption.”</p>	Directive	Tact & Bald on Record
	Ash-Shu’ara (169)	<p>رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ</p> <p>“My Lord! Save me and my family from the consequences of what they do.”</p>	Directive	Tact & Bald on Record
Yusuf	Yusuf (101)	<p>فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ</p> <p>"O you who created the heavens and the earth!" You are my Guardian in both this world and the next. Allow me to die as a submitter and join the ranks of the virtuous."</p>	Expressive	Tact & Bald on Record
Shu’aib	Al-A’raf (89)	<p>وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ</p> <p>Our Lord knows everything. We put our faith in Allah. Our Lord! Truth should be used to decide between us and our people. You are the greatest judge.</p>	Directive	Approbation & Bald on Record
Moses	Al-Qashash (16)	<p>قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ</p> <p>"My Lord!" he exclaimed. “Please forgive me because I have definitely injured my spirit." Because He is the All-Forgiving, Most Merciful God, He pardoned him.</p>	Expressive	Tact & Bald on Record
	Al-Qashash (17)	<p>رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَاهِرًا لِّلْمُجْرِمِينَ</p> <p>Moses pledged, “My Lord! For all Your favours upon me, I will never side with the wicked.”</p>	Expressive	Modesty & Off Record
	Al-Qashash (21)	<p>فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ</p> <p>So, Moses left the city, fearful and cautious, imploring, "My Lord! Deliver me from the wrongdoers."</p>	Directive	Tact & Bald on Record
	Al-Qashash (24)	<p>فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ</p> <p>Expressive</p>	Expressive	Modesty & Off Record

		So he watered their herd for them, then withdrew to the shade and prayed, "My Lord! I am truly in desperate need of whatever provision You may have in store for me."		
		<p>رَبِّ اشْرَحْ لِي صَدْرِي (25) وَيَسِّرْ لِي أَمْرِي (26) وَأَخْلِلْ عَقْدَةَ مَن لِّسَانِي (27) يَفْقَهُوا قَوْلِي (28)</p>		
	Thaha (25-28)	"My Lord!" pleaded Moses. Uplift my heart for me, make my duty simple, and remove the impediment from my tongue so that people can comprehend what I'm saying.	Directive	Tact & Bald on Record
		<p>أَنْتَ وَلِيِّنَا فَأَعْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الْعَافِرِينَ (155) وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ ... (156)</p>		
	Al-A'raf (156)	You are our Guardian. So pardon us and have mercy on us. You are the best at forgiving. Ordain for us what is good in this life and the next. Indeed, we have come to You in repentance.	Directive	Tact & Bald on Record
		<p>وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ</p>		
Ayub	Al-Anbiya` (83)	And remember when Job (Ayub) cried out to his Lord, "I have been touched with adversity, and You are the Most Merciful of the merciful."	Expressive	Approbation & Off Record
		<p>فَتَنَبَّسَ صَاحِبًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ</p>		
Sulaiman	An-Naml (19)	So, Sulaiman laughed at her remarks and begged, "My Lord! Inspire me to constantly be grateful for the favors You have bestowed upon me and my parents, and to perform good things that please You. Accept me into the company of Your good servants, by Your mercy."	Directive	Tact & Bald on Record

		<p>رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ</p> <p>He prayed, "My Lord! Forgive me and grant me an authority that will never be matched by anyone after me. You are indeed the Giver of all bounties."</p>	Directive	Approbation & Bald on Record
Yunus	Al-Anbiya` (87)	<p>وَدَا النُّونَ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ</p> <p>Remember when the Man of the Whale stormed out of his city in a wrath, thinking We would not control him? Then, in the darkness, he screamed out, "There is no god worthy of worship except You." Glory to You! "I certainly made a mistake."</p>	Expressive	Modesty & Off Record
Daud	Al-Baqarah (250)	<p>وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرَعْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ</p> <p>When they approached Goliath and his army, they prayed, "Our Lord! Shower us with perseverance, strengthen our steps, and grant us triumph over the doubters."</p>	Directive	Tact & Bald on Record
Zachariah	Ali Imran (38)	<p>هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ</p> <p>Zachariah prayed to his Lord right then and there, saying, "My Lord! Please bless me with righteous children. You are without a doubt the Hearer of all petitions."</p>	Directive	Approbation & Bald on Record
	Al-Anbiya` (89)	<p>وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ</p> <p>And remember when Zachariah cried out to his Lord, "My Lord! Do not leave me childless, though You are the Best of Successors."</p>	Directive	Approbation & Bald on Record
Ya'qub	Yusuf (86)	<p>قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَخِزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ</p> <p>He replied, "I complain of my anguish and sorrow only to Allah, and I know from Allah what you do not know."</p>	Expressive	Modesty & Off Record

Isa	Al-Ma'idah (114)	<p>قَالَ عِيسَى ابْنُ مَرْيَمَ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ</p> <p>"O Allah, our Lord!" prayed Isa, son of Mary. Send us a table strewn with food from heaven as a feast for us - the first and last of us - and as a sign from You. Please provide for us! You are, without a doubt, the best provider."</p>	Directive	Approbation & Bald on Record
	Al-Ma'idah (118)	<p>إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۗ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ</p> <p>After all, if You punish them, they are Yours. But if You forgive them, You are unquestionably the Almighty, All-Knowing."</p>	Expressive	Approbation & Off Record

### *Speech Act of the Prophet Prayer in the Qur'an*

Speech acts were expressions with communicative functions, such as offering apologies, greetings, requests, complaints, invitations, compliments, or refusals (Searle, 1969, 1975). Table 1 presents 25 prayer utterances categorized within the directive speech act, indicated by the imperative (*amr*) or prohibitive (*nahī*) sentence modes. Meanwhile, the remaining 12 utterances fell under the category of expressive or evaluative speech acts. According to Searle (1975) and Levinson (1983), a directive speech act involves the intention of the speaker to prompt the audience to take specific action through their words, whereas the speaker's psychological state could be expressed through an expressive speech act. The coexistence of these directive and expressive speech variations showed that prayer was not only related to requests but also served as psychological expressions or feelings of the speaker. The following is a brief analysis of these two types of speech acts.

#### *Expressive Speech Act*

One type of speech act found in the Al-Quran was the expressive speech act, also called an expressive illocutionary act. It is a form of communication where speakers focus on sharing their attitudes, emotions, and psychological states (Croft, 2002; Green, 2009). This expression stems from the awareness that God knows all the needs and desires of the creatures. Hence, requests do not always have to be in the form of commands to God.

This speech act involves expressing personal feelings, opinions, or evaluations about a specific topic or situation. Unlike the communication of objective information or making requests, expressive speech acts prioritize the self-expression of the speaker. It facilitates individuals to articulate their emotions, attitudes, gratitude, congratulations, apologies, condolences, and other personal responses to various events or circumstances (Leech, 2014). The expressive speech acts can be considered in the following verse.

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۗ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (المائدة: 118) (1)

*In tu'azhhibhum fa innahum 'ibāduka, wa in taghfir lahum fa innaka anta al-'azīzu al-chakīmu*

*After all, if You punish them, they are Yours. Nevertheless, if You forgive them, You are unquestionably the Almighty, All-Knowing. (Al-Ma'idah: 118)*

The analysis showed that this verse was categorized as an expressive speech act, characterized by the absence of elements such as commands, orders, prohibitions, or appeals. In this context, the Prophet Isa sincerely appealed to God for forgiveness, evident in the clause "*in taghfir lahum*" (should You forgive them). This ayah also sheds light on the misdeeds of some Christians who falsely attributed lies to Allah and the Messenger, fabricating a rival, wife, and son for Allah. It is crucial to emphasize that Allah is exalted above any falsehood or unworthy attribution. Therefore, ayah is immensely important and provides unique information (Ibn Kathir, 2003). The analysis of the linguistic features and context of the verse showed that the utterance of Prophet Isa was an expression of a sincere plea to God for forgiveness.

Further analysis revealed that prayer was not solely focused on making requests to God but also involved the emotional and psychological expressions of the speaker. Even when seeking divine mercy for the people, the speaker politely uses indirect expressive speech, avoiding command words. This approach stems from the assumption that God already understands the intent of the speech. This was in line with Guiraud et al. (2011) and Maíz-Arévalo (2017), who stated that the success of expressive speech acts relied on the ability of the listener to understand and empathize with the emotions or attitudes of the speaker. The indirect expression in this utterance indicated a relatively high level of politeness aimed at respecting the listener's sensitivity.

### ***Directive Speech Act***

Directive speech act aims to influence or direct the listener's behavior. It involves issuing commands, making requests, or giving instructions to elicit a specific response (Searle, 1975). The speaker expresses desires, preferences, or intentions to prompt the listener to act accordingly. Success depends on factors like social norms, power dynamics, and the relationship between speaker and listener. Politeness, tone of voice, and cultural conventions also impact how directive speech acts are interpreted across different cultures. In directive speech acts, the speaker seeks to change behavior by directly commanding or requesting the listener to act (Alhedayani & Alkhamash, 2023). Interestingly, various contextual factors, such as social norms and power dynamics, played an essential role in shaping the effectiveness of directive speech acts.

Consider the following verse.

(2) هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (آل عمران: 38)

*Hunālika da'ā Zakariyā rabbahu, qāla rabbi hab lī min ladunka dzurriyatan thayyibatan, innaka samī'u ad-du'ā`*

*Zachariah prayed to his Lord right then and there, saying, "My Lord! Please bless me with righteous children. You are without a doubt the Hearer of all petitions." (Ali Imran: 38)*

This verse was considered a directive speech act since it had a directive verb in “*hab lī*” (grant me!) showing a request or appeal, seeking the granting of a favorable offspring. Despite employing a command verb in this context, Prophet Zakaria was not issuing a command to God, but making a humble request. The humility in this verse was further highlighted by the compliment expressed within the prayer, “*innaka sami' ad-du'a*” (Indeed, You are the Hearer of supplication). This implied a sense of politeness in prayer, indicating that when making supplications, elements of compliments should accompany the requests. According to Ramsay and Field (2007), an action's effectiveness depends on the listener's willingness to comply, understand the speaker's intent, and the ability to execute the requested action. In a directive speech act, the speaker's intent is not solely to express their attitude toward the intended action, but also to provide a rationale for the listener to engage (Adelinda et al., 2021).

### ***Politeness Principles in the Speech of the Prophet's Prayers***

Leech (1983) emphasized politeness centered around the relationship between two participants. Therefore, it involved at least two participants: the 'self' as the speaker (S) and the 'other' as the hearer (H). In the context of this analysis, the prophets were symbolized as S (self/speaker). At the same time, Allah SWT was designated as H (other/hearer). The analysis revealed that several maxims of politeness, as proposed by Leech (1983, 2014), were present in the prayers of the prophets. These included the Tact (19 utterances), Approbation (10 utterances) and Modesty (8 utterances) Maxims.

#### ***Tact Maxim***

The basic idea of tact maxim in politeness principles, as proposed by Leech (1983, 2014), was that speech participants should consistently prioritize reducing their benefits while maximizing the advantages for others in their verbal interactions. The study further suggested that this maxim typically emerged in directive or commissive utterances. The tact maxim involved two facets, namely the negative side characterized by the principle of "minimizing the expression of beliefs that imposed or implied a cost to others," and the positive side aligned with the principle of "maximizing benefits for others". The following utterance (3) was analyzed:

(3) رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا \* إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (نوح: 26-27)

*Rabbī lā tadzar ‘alā al-ardhi min al-kāfirīna dayyārā, innaka in tadzarhum yudhillū ‘ibādaka wa lā yalidu illā fājiran kaffārā*

*"My Lord!" Noah had prayed. "Do not leave a single unbeliever on the planet. For if You spare any of them, they would undoubtedly mislead Your followers, bearing only evil criminals and steadfast disbelievers."*  
(Noah: 26-27)

The prayer can be explained as follows:

<b>S</b>	: Noah
<b>H</b>	: The God (Allah SWT)
<b>Speect Act</b>	: Directive
<b>Implicature</b>	: <i>S</i> requests <i>H</i> to consider (to be aware) that the unbelievers need not have any dwelling place on earth (they should be annihilated) due to some reasons

This utterance signified a request or desire from Noah, seeking the eradication of unbelievers (kafir) from the face of the earth. However, Noah did not make explicit utterances but employed indirect terms or expressions. The indirectness of the intent of the prayer implied the presence of a pragmatic optionality scale, which may or may not be accepted (leaving the choice to Allah SWT). This optionality could be attributed to H's more excellent authoritative status (the God/Allah SWT) concerning S (the Prophet). Therefore, the greater the authority, the higher the need for optionality and, correspondingly, for indirectness in expressing an impositive, as Leech (1983) proposed. This demonstrated that prayer in the Quran entailed making requests to Allah and expressing emotions and desires indirectly and respectfully.

### *Approbation Maxim*

The approbation maxim was based on the assumption that an act of politeness can arise by respecting others. This maxim prevents the utterance of hurtful statements about others, particularly in the presence of the hearer. It is primarily observed in expressive or forceful expressions, enabling the conveyance of thoughts, views, opinions, and feelings positively and confidently rather than in a passive or antagonistic approach. This maxim exhibits two facets, namely the negative side, which corresponds to the principle of "minimizing criticism of others," and the positive side, which follows the principle of "maximizing praise of others" Leech (1983). The following speech was analyzed (4):

(4) وَأَيُّوبُ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (الأنبياء: 83)  
*Wa Ayyūba idz nādā rabbahu annī massanī adh-dhurru wa anta archamu ar-rāchimīn*

*And remember when Job (Ayub) cried out to his Lord, "I have been touched with adversity, and You are the Most Merciful of the merciful."*  
(Al-Anbiya` : 83)

The utterance of the prayer can be identified as follows:

<b>S</b>	: Ayub (Job)
<b>H</b>	: The God (Allah SWT)
<b>Speech Act</b>	: Expressive
<b>Implicature</b>	: S praises H with an intention to be healed by the merciful H

This utterance (4) did not explicitly show any speech in the form of prayer or request, but instead, an expression of praise to God "as the Most Merciful of the merciful". On a closer examination, the intention of this statement can be understood as an appeal to Allah SWT to cure the terrible disease of Noah (Ibn Kathir, 2003). While Job did not directly request Allah SWT, the words indirectly conveyed the suffering from the ailment. They bestowed praise upon the exalted name of Allah.

In this context, a request submitted directly was considered disrespectful and violated the approbation maxim. This is because, in essence, Allah knows the desires and needs of the Servants and is inclined to their requests without being explicitly expressed. The indirectness of the intent in prayer maximizes respect for the interlocutor and avoids any potential disrespect. This was consistent with the approach proposed by Leech (1983), wherein indirectness in expressing an impositive speech act during prayer reflected a reverence and humility toward Allah. It also acknowledged the authority and wisdom of Allah in granting or withholding requests.

### **Modesty Maxim**

The modesty maxim is based on the awareness that successful communication entails refraining from directly promoting or exalting oneself before the interlocutor or hearer (Yuliawati et al., 2020; Zaitseva & Pelepeychenko, 2022). Modesty (or humility) is an attitude of being aware of self-limitations and inadequacies, preventing feelings of arrogance (Kwiatkowska & Strus, 2021). This maxim facilitates the speaker (S) in subtly directing attention or fostering a positive atmosphere toward their partner (H). The modesty maxim involves two aspects, namely a negative side, characterized by "minimizing self-praise," and a positive side, exemplified by "maximizing self-deprecation" (Leech, 1983). The following utterance (5) was analyzed:

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (الأعراف: 23) **(5)**

*Qālā: Rabbanā zhalamnā anfusanā wa in lam taghrif lanā wa tarhamnā lanakūnanna min al-khāsirīna*

*"Our Lord!" they responded. "We have done ourselves wrong. We shall undoubtedly be losers if You do not forgive and show pity on us." (Al-A'raf: 23)*

The prayer can be explained as follows:

<b>S</b>	: Adam (& His Wife)
<b>H</b>	: The God (Allah SWT)
<b>Speech Act</b>	: Expressive
<b>Implicature</b>	: S praises H to forgive all sins committed and show mercy

At first glance, utterance (5) appeared to contain an expression of humility and self-consciousness from Adam (and wife), who acknowledged the substantial mistake. It also assumed that they might face a loss when God does not forgive their transgressions. However, a closer examination revealed that this utterance implied a request to Allah SWT to forgive sins, even though the request was not directly stated. This kind of speech could be classified as an indirect speech act (Searle, 1975), since the intention behind the request was not conveyed explicitly through words.

As mentioned, the modesty maxim emphasizes that speakers should refrain from directly promoting themselves before the interlocutor or the hearer, H. The indirectness of the prayer's intent minimizes any imposition on the interlocutor and maximizes respect for H. This was consistent with the modesty maximum proposed by Leech (1983). In prayer, the modesty maxim suggests that the speaker should tactfully convey their intention while considering the interlocutor, indirectly demonstrating respect for Allah SWT (Saehudin et al., 2022).

### **Realization of Politeness Strategies in the Speech of the Prophet's Prayers**

According to Katz (2013), prayer is a humble request from the speaker (S) to be granted by hearer the (H). Consequently, it needs to be conveyed appropriately without undermining H's face or self-esteem. The analysis of the prayers in the expression of politeness utilized the bald on-record strategy (27 utterances) and the off-record strategy (10 utterances) (see Table 1). The following are examples of each analysis:



### **Bald on Record**

Bald-on-record is a politeness strategy used by the speaker (S) without minimizing pressure on the interlocutor (H) (Anwar et al., 2022; Brown & Levinson, 1987; Dewanti, 2022). In this strategy, the speaker expresses the meaning literally and avoids convoluted expressions. According to, this strategy is closely related to the cooperative principles (maxims) proposed by Grice (1975), as they provide intuitive guidelines for achieving maximally efficient communication (Lindblom, 2001; Ramsay & Field, 2007). This strategy was employed to convey a message clearly and efficiently. In the case of the prophets' prayers in the Quran, the bald-on-record strategy was evident in the direct and straightforward expressions of their requests to Allah (H). The following utterance (6) was analyzed:

(6) **وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّثْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة: 250)**

*Wa lammā barazū li jālūta wa junūdihi qālū Rabbanā afrigh 'alainā shabran wa tsabbit aqdāmāna wa-nshurnā 'alā al-qaumi al-kāfirīna*

*When they approached Goliath and his army, they prayed, "Our Lord! Pour down us with perseverance, strengthen our steps, and grant us triumph over the doubters." (Al-Baqarah: 250)*

The utterances of the prayer are detailed as follows:

<b>S</b>	: Dawud (& the people)
<b>H</b>	: The God (Allah SWT)
<b>Speech Act</b>	: Directive (Impositive)
<b>Implicature</b>	: S praises H to bestow patience, ask for courage in struggle, and plead for victory over the enemy (unbelievers/ faith-less people)

Utterance (6) indicated a direct request or prayer. In this context, Prophet Dawud and the people directly asked Allah to grant patience, strength, and victory when facing Goliath and troops. The directness of this prayer was realized through the use of imperative verb (*fi'l al-amr*), identified in the words *afrigh*/ bestow/ (أفرغ), *tsabbit*/ strengthen/ (ثبث), and *unshur*/ help/ (انصر). The following utterance (6) was analyzed:

- **Pour down** patience on us! أَفْرِغْ عَلَيْنَا صَبْرًا -
- **Strengthen** our foothold! ثَبِّثْ أَقْدَامَنَا -
- **Help (support)** us against the faithless people! انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ -

When a sentence mode is used as intended, such as an imperative mode to convey an order or request, the utterance is categorized as a direct speech act. This utterance aimed to convey requests to God (Allah SWT) efficiently. The results showed that using the bald on-record strategy in the prayers effectively and conveyed their needs or desires to God without any ambiguity or indirectness.

**Off-Record**

The off-record strategy is a politeness strategy used to minimize the threat to a negative image of an individual (Pinker, 2007; Terada et al., 2021). The expressions are indirect and allow the speaker to be interpreted differently from what is explicitly stated (Sorlin, 2017). According to Brown and Levinson (1987), a communicative act is unrecorded when it cannot be attributed to a single, unambiguous communicative goal. This means that the speaker cannot be seen as committed to a single specific interpretation of behaviour, as they provide themselves with a range of defensible interpretations. Consequently, when a speaker wants to engage in an FTA but does not want to be directly accountable, they can participate off the record, leaving the addressee to decide how to interpret (Thonus, 1999). In the context of these prayers, off-record strategies can be observed when the speaker wishes to convey a request or complaint indirectly, without directly challenging or confronting the addressee. The following utterance (7) was analyzed:

(7) قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ  
(هود: 47)

*Qāla rabbi innī a 'udzu bika an as `aluka mā laisa lī bihi 'ilmun wa illā taghfirī wa tarhamnī akun min al-khāsirīn*

*Stating, "O My Lord, I seek refuge with You, from asking You about what I have no knowledge of. Unless You forgive me, and have mercy on me, I will be one of the losers" (Hud: 47)*

The utterance of this prayer is detailed as follows:

<b>S</b>	: Noah
<b>H</b>	: The God (Allah SWT)
<b>Speech Act</b>	: Expressive
<b>Implicature</b>	: S praises to H to

Utterance (7) indicated an off-record request or prayer. This indirectness can be observed through the absence of sentences or words in the imperative mode (*amr*), signifying an open request from S (Noah) to H (Allah SWT) to take action. In terms of speech acts, prayer (7) was classified as an expressive speech act (sometimes referred to as an evaluative speech act), where the utterance was interpreted as an evaluation of the things mentioned in speech, such as appreciating, praising, flattering, complaining, blaming, and criticizing (Searle, 1975). It was apparent that utterance (7) expressed S's humility when seeking refuge. It was classified as a loser when Allah does not forgive or grant blessing.

Upon closer examination, utterance (7) implied the following requests by S: 1) Avoidance of asking things unaware of, 2) Forgiveness of sins, and 3) Plea for mercy. These prayers were directed from S to H, to seek avoidance from being counted among the losers. Since the request was indirect, in line with Brown and Levinson (1987), the prayer was realized using an off-record politeness strategy. In this context, this off-record strategy demonstrated humility and respect toward God by refining prayers with words that did not explicitly state the intended meaning. This approach was perceived as politeness in prayer, allowing the speaker to convey requests or complaints indirectly while maintaining a respectful and humble tone toward the addressee, in this case, Allah SWT.

## Conclusion

In conclusion, the results showed the presence of two main types of speech acts in prayer utterances: directive speech acts, indicated by imperative or prohibitive sentence modes, and expressive or evaluative speech acts. The directive speech act reflected the intention of the speaker to instruct the audience to undertake specific actions. In contrast, the expressive speech act conveyed their psychological state and emotions. The analysis involved the application of politeness principles in prayer communication. Consequently, three fundamental maxims were discussed, namely the tact, the approval, and the modesty maxims. These maxims guided interlocutors in minimizing self-benefit and maximizing benefit for others, avoiding hurtful expressions while demonstrating modesty and respect in communication. The analysis examined two politeness strategies: bald on record and off record. The 'bald on record' strategy involved direct and literal communication without reducing pressure on the interlocutor. Conversely, the 'off-record' strategy was characterized by indirect expressions to mitigate potential threats to the negative image of the recipient, allowing for multiple interpretations of the intended message. This study showed the multifaceted nature of prayer as a form of communication, involving not only requests but also the expression of emotions or psychological states and the application of politeness strategies to convey messages effectively while maintaining interpersonal harmony.

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## Appendix

### List of Quranic Verses

No	Name of Surah	Verses
1.	Al-Baqarah	126; 127; 128; 250; 286
2.	Ali Imran	38
3.	Al-Ma'idah	114; 118
4.	Al-A'raf	23; 89; 156
5.	Hud	47; 56
6.	Yusuf	86; 101
7.	Ibrahim	37; 40; 41
8.	Thaha	25; 26; 27; 28
9.	Al-Anbiya'	83; 87; 89
10.	Al-Mu'minun	26; 29
11.	Ash-Shu'ara	83; 84; 85; 169
12.	An-Naml	19
13.	Al-Qashash	16; 17; 21; 24
14.	Al-'Ankabut	30
15.	Ash-Shaffat	100
16.	Shad	35
17.	Al-Mumtachanah	4; 5
18.	Noah (Nuh)	26; 27; 28