Discourse Analysis of Leadership in Prophetic Teachings: Meta-Functional Analysis from Hadiths Narrated by Aishah R.A

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ABSTRACT

This study aims to critically analyze the hadith discourse to uncover the social communication process of the leadership of Prophet Mohammad SAW in his household through a textual analysis and the practice of the narrator's discourse. The study of the hadith texts used Fairclough's (1995) Three-dimensional methodology of Critical Discourse Analysis which analyzed the practice of discourse through textual dimensions, discourse practices, and social processes simultaneously. Data were taken from the corpus of hadith relating to the event of slander which contained 102 segments, narrated by his wife, Aisyah r.a., from the source of the authentic book of Sahih al-Bukhari (2008). The discussion in this study focuses on the analysis of meta-function modes specifically to identify the genre of discourse delivery through the style of language used. This analysis brings a new dimension in the study of the language style of the Prophet SAW. The results of the study found that there are inter-discursive meta-function modes covering statement (MP), performative (MF), and conditional performative (MFK) modes. Statement mode (MP) includes positive, negative, and assertive statements. Whilst, performative mode (MF) includes various request speech forces, including imperative, prohibition, interrogation, question, optative or hope, interjection, and interpersonal characteristics (FINT). The implications of this study can contribute to communication strategies based on meta-function modes as an element of household leadership. It offers practical strategies for modern household leadership, addressing conflict resolution, emotional connection, and contemporary challenges like dual-career families and digital communication, providing a holistic approach to applying his leadership as a timeless model.

Keywords: Critical discourse analysis; hadith of Aisha r.a.; Prophet Mohammad SAW's household leadership; meta-function modes.

INTRODUCTION

Language represents thought and functions as a communication medium in interpersonal interactions (Fairclough, 1995). In the context of leadership, language plays a crucial role as a communication strategy for disseminating the mission and agenda associated with administration and management from the spiritual and material perspectives. Leaders must leverage the force of words and speech to effect change in organizations, communities, and particularly nations. The capacity to do so can facilitate realizing a leader's vision. The vision also pertains to the home environment. A household requires effective communication and effective leadership. As the head of a family or organization that strives to obey Allah, responsible leaders should apply *qiwamah* strategies to avoid power abuse and foster consultation between spouses, even in minor issues like weaning or breastfeeding a baby (al-Qaradawi, 2009). In this regard, a husband is the navigator who steers the household ship. In society, leadership is an essential aspect of social discipline. Leadership is a form of social practice that is important in a society. Unquestionably, strong leadership can help steer societies, organizations, institutions and nations toward success. It is true that leadership is necessary in all spheres of life, including marriage and the home. A *hadith* attributed to the Prophet Muhammad SAW (peace be upon him) and transmitted by Ibn Umar (may Allah SWT be pleased with him) describes this leadership process as follows:

"You are all leaders and will be held responsible for your leadership. The head of state is a leader responsible

for their governance. The husband is the family's head and will be held responsible for his leadership. The wife is the head of her husband's household and is accountable for her leadership. The subordinate is responsible for administering the property of their master and will be held accountable for their leadership. Consequently, you are going to be held accountable for your leadership."

According to the preceding definitions, leadership is a system of governance that can transform society into a more organized dimension of organization. In the context of Islamic leadership, terms like caliphate, imamate, *ulul amri*, and *ra'in* are applied to the leader or ruler. This concept establishes the role of the leader as the head of an Islamic state, who must possess transparent leadership criteria to administer the state and Islamic society. Caliphs, *ulul amri*, and imams are the leaders appointed after the Prophet Muhammad SAW who are responsible for continuing the Prophet Muhammad SAW's mission to establish Islam in this world when viewed from a chronological perspective of leadership. A leader is regarded as a *Qudwah Hasanah* because he serves the community, is a servant to the community, and holds a position for which he will be held accountable before Allah. At the same time, those who are led must obey him so long as he does not engage in any wrongdoings.

The power of language, as demonstrated by the words chosen to communicate with companions and family, can significantly impact their spirits (Maxwell, 2011). The power of language can facilitate the management and execution of responsibility. In addition, the function of language explains leadership in a way that fosters comprehension and a close relationship between the leader and those led. As such, this research aims to decipher the Prophet's *qiwamah*, which is a leadership communication language used in his household. In this context, Islam has provided these guidelines through the Quran and the Sunnah. In Surah al-Nisa (4:34), the Word of Allah SWT means:

"*Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means...*"

The revelation of this verse, within the scope of family, explains the relationship between men and women in a household. The word *qawwam* is an exaggeration or hyperbole that refers to a person who is responsible for managing all kinds of issues. Allah SWT has assigned the burden of leadership (*qiwamah*) to a husband as agreed by the scholars of *tafsir* (Kuhus, 2007). This responsibility and power of leadership give men an advantage as heads of the family (Qutb, 1971). This *qiwamah* verse serves as a regulation for the household institution and explains the expertise of each member structurally. The leadership task is given to the husband to protect the institution from destruction and provide clear and orderly regulations (Al-Zuhayliy, 1991).

A type of leadership that differs slightly from the standard definition is household leadership. This is due to the leadership of a ruler, who issues directives and prohibitions, encourages subordinates to follow out commands, and has full authority to direct an organization's trajectory and success in the direction of a shared objective. However, household leadership is connected to the functions performed by the husband and wife, whose physiologies differ and complement one another. From an implementation standpoint, handling such differences in duties requires delicate considerations. The degrees of harmony and contentment are the best indicators of its success. According to al-Bayanuniy (1988), a happy family can grow closer, resolve issues amicably, and work toward achieving success both here and in the afterlife.

LITERATURE REVIEW

Studies on leadership have primarily focused on the characteristics of leaders, theories, and leadership models. From the language perspective, the practical features of a leader's language have been extensively listed, especially concerning Prophet Muhammad SAW. However, studies on leadership practice or how followers receive messages must be extracted from biographies, narratives, and history recounted by contemporaries who experienced it. In this respect, hadiths serve as a transparent discourse medium for observing the leadership of Prophet Muhammad SAW. The uniqueness of leadership according to Islam compared to Western leadership theories or those outside Islam is that *naqli* reference sources (revealed knowledge) integrated with *aqli* understanding (intellectual knowledge) form the core of developing quality leadership values from an Islamic perspective (Redwan Yasin, Sayuti Ab. Ghani & Burhanuddin Jalal, 2014). These *naqli*

and *aqli* reference sources can be traced through hadiths and the Prophet's actions displayed in each of his preaching. The role of hadiths is crucial in our efforts to observe the leadership communication discourse of Prophet Muhammad SAW, and this medium viewed from a discourse perspective is defined as Critical Discourse Analysis (CDA).

The development of CDA, which examines language from the usage perspective, is suitable for examining language usage in a social context, particularly human interaction. Prophet Muhammad SAW's leadership interaction as the head of his household with his family members is contained in several hadith narrations, especially those of Sayyidatina A'isyah r.a. The elaboration on the verse of *qiwamah*, as embraced by Prophet Muhammad SAW in his life, can unravel his leadership communication strategy with his family. This can be observed through the Critical Discourse Analysis methodology, which describes textual characteristics to clarify and summarize social practices through communication within his household. Among these are interactions and narratives from his closest family members, such as his wives, the *ummahat al-mu'minin*. Hadiths concerning the Prophet's (SAW) household were mainly narrated by Sayyidatina Aisyah r.a., in addition to *ummu al-mu'minin* and other companions. Studies on Prophet Muhammad SAW can be extracted from the narrators' hadiths, which are full of social practices (Abu' Awdah, 1991). In other words, the role of leadership in Prophet Muhammad's (SAW) household can be scrutinized through a critical analysis of the contribution of hadith narrators, which serve as an authentic medium in the effort to examine the communication language and practical examples of *qiwamah* of Prophet Muhammad SAW.

Premised in the above context, the hadith discourse containing condensed social practices can be examined from the CDA perspective, which combines linguistic studies and the societal social practices. By focusing on the analysis of language characteristics and discourse properties through a critical knowledge medium, the social process of Prophet Muhammad's (SAW) leadership can be observed transparently. Therefore, this study will use the Three-Dimensional Framework of Critical Discourse Analysis (MTDF) introduced by Fairclough (1989) to describe Prophet Muhammad SAW's leadership communication language transparently to extract the social practices found in the discourse. As such, this study aims to identify the textual characteristics of leadership communication language contained in the hadiths narrated by Aisyah r.a, particularly from the mode analysis perspective. Such an approach is appropriate given that linguistics-based studies can describe research findings solidly based on linguistic evidence (Sarudin 2012, Sarudin et al. 2019a, Sarudin et al. 2019b, Mohamed Redzwan et al. 2020, Zaini et al. 2020). Additionally, this study aims to review the usage of *qiwamah* communication language in the household through a discursive analysis, elaborating the textual features of leadership contained in the hadiths conveyed by Aisyah r.a. from the examination of narrators' discourse practices.

Qiwamah Communication Practice in the Household

In appreciating the leadership of the Prophet Muhammad SAW as the main focus of this study, one of the valuable sources to be examined is related to family and household leadership. This aspect requires a good leadership pattern and raises the status of a household organization when the organization is in harmony and is blessed by Allah. Although the family institution is fundamentally considered a small organization, its administration is still burdened with responsibilities and trust, especially among family leaders as described by Imam Hajar al-Asqalani, stating that the husband is the *ra'in* (leader or guardian) who is responsible for the family organization. At the same time, the wife is also the *ra'in* or leader of her husband's household, entrusted with matters that can preserve the existing trust in her care. This should be demanded and executed fairly in performing tasks that can benefit what has been assigned to her (Al-Minhaj 12/417, Fathul Bari).

The explanation of *qiwamah* communication must be carefully observed from the perspective of the Prophet Muhammad SAW's practices rather than from the molds of customs and traditions of societies whose social values have changed and deviated from the actual teachings. Studies that focus on the language aspect of the Prophet's *qiwamah* communication, which is characterized as *'jawami' al-kalim'* (which is concise and dense), have attracted the attention of many language researchers such as al-Jahiz (1990) and al-Rafi'iy (2001). Meanwhile, Ayyub (2012) asserts that the Prophet was adept at articulating his speech to the conditions and roles he played. In this role, Ismail (2009) found that every speech and action of the Prophet contained universal, temporal, and local teachings.

Critical observations in previous studies have shown effective communication strategies as models for society. Critical analysis, however, revealed constraints and limitations in earlier studies that concentrated on different aspects and failed to argue for *qiwamah* elements holistically and precisely. Examples of these include the book Siyar A'lam an-Nubala' by Imam az-Zahabi (deceased 1374H), Manaqib Ummahat al-Mu'minin by Ibn' Asakir (deceased 620H), and other books of sirah like al-Mubarakfuri in ar-Rahiq al-Makhtum which dedicates a small chapter about *al-bayt al-nabawi*, briefly describing the Prophet's marriages with his several wives and the issues that arose. In addition, other books discuss the Prophet's family without specific guidance on the language of household leadership, such as the book published by al-Maktabah al-Taufiqiyyah, a result of lectures by Imam Muhammad Mutawalli al-Sha'rawi regarding the interpretation of Surah al-Ahzab, titled Zaujaatun Nabi wa Alul Bayt (2001). Constraints and limitations in previous studies, such as Ayyub (2012), Salim (2004), and Husayn (2000), show that the discussion of *qiwamah* elements was not deeply examined as a communication element within the focus of family *qiwamah*.

The prophet's (SAW) communication strategies through interaction studied in the form of *hiwar* (dialogue) language structure, have been discussed by Ayyub (2012), Salim (2004), and Husayn (2000), who also emphasized *balaghah* (rhetoric) in appreciating the beauty of language. The study of al-Munjid (n.d.) viewed the Prophet's language style as a general leader when correcting the mistakes of his followers. The earlier studies' arguments, in contrast, tend to be more textual in nature. As a result, it is important to contextualize hadith knowledge in a range of relevant worldwide and local settings (Hurin'in, 2014). Ahmadiy and Sahrawiy (2013) study within the Algerian community revealed that household harmony is achieved by following the interaction guidelines and strategies exemplified by the Prophet Muhammad SAW. However, various societal implementations have emerged in managing household issues and crises due to the lack of knowledge among Algerian youth regarding the Prophet Muhammad's (SAW) interaction methods and his way of dealing with his wives. Likewise, Ainon Mohd. (2015) and a team of Malaysian hadith researchers incorporated the Prophet Muhammad SAW's language patterns in specific situations for use in daily activities in their study. Meanwhile, Ahmed Thalal Hassan's (2015) study analyzed the Prophet Muhammad's (SAW) communication style with women through critical analysis, revealing that the Prophet's communication differed with three groups of women: *ummahat al-mu'minin, sahabiyyat*, and ordinary women.

These studies need to be extended with a focus on the language of *qiwamah* communication in households. This is because this aspect has not received adequate attention. The leadership space, as stated in Surah al-Nisa' (4:34), designates the husband as the household leader and should not be understood literally. Instead, it is a social process that requires guidance from the *sunnah* of Prophet Muhammad's (SAW) leadership. This can be elicited through detailed and critical studies as a reference for society. The language of household leadership is essential as this institution serves as the pulse of the community. However, current household leadership is facing a worrying crisis due to the increasing number of divorces among Muslims. Identified contributing factors include communication issues between couples that involve harsh language and the inability to share opinions and feelings (Mariam Abd. Majid & Mohammad Syafirul Zarif Saleh Hudin, 2017).

The Prophet Muhammad's (SAW) familial stories are only briefly mentioned in exegesis, hadith, *sirah*, *manaqib* literature, as well as books on *fiqh* and women's rights. A comprehensive and systematic analysis of the Prophet Muhammad's (SAW) language practices in household leadership is critically needed by contemporary societies, which are largely influenced by Western social culture through exposure to technology and globalization. These practices remain mainly in discourse, particularly from the accounts of the Prophet's wives and should be explored through a critical approach. However, critical analyses of hadiths have been given insufficient attention (Munif Zariruddin Fikri Nordin, 2016), as have essential studies that examine the Prophet's leadership context through language forms and structures. Examination of language forms and formats is crucial as language is part of the social process and can represent the Prophet's leadership.

Textual analysis and the use of the hadith narrator's speech can be used to uncover the social dynamics of the Prophet Muhammad's (SAW) leadership through critical discourse analysis. Abu 'Awdah (1991) found in his study that the hadiths regarding the Prophet Muhammad's (SAW) life utilized local grammar. This local grammar was used to depict the reality of human life naturally and accurately. However, leadership language cannot be understood textually alone, as understood by feminists (Sarja, 2001), (Mohd Akil Muhammad Ali, Mazlan Ibrahim & Dwi Sukmanilla Sayska, 2011), (Andriyani, 2017), but must be connected with its social
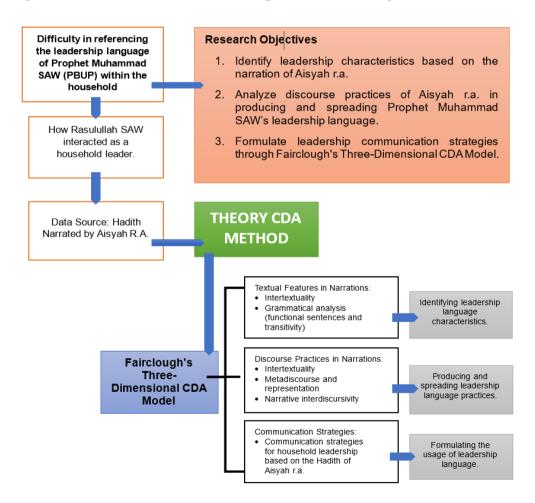
context to provide an accurate representation of the socio-cultural reality of societies nurtured in the correct way under the authentic leadership of Prophet Muhammad (SAW). In this regard, studies on *qiwamah* household communication must consider the social processes and practices through discourse analysis.

METHODOLOGY

Fairclough first proposed Critical Discourse Analysis (CDA) through his three-dimensional model in 1989. It offers a systematic and comprehensive approach to researching social sciences through the investigation of actual instances of social interaction while taking language forms into account (Idris Aman, 2010), as depicted in Figure 1, which has been selected as the theoretical foundation in this study due to its flexibility that can be adapted to various languages while focusing on discourse analysis as a representation of socio-cultural phenomena. In data analysis, this model does not dictate a single analytical method but leaves it to the researcher to adapt the Three-Dimensional CDA Framework to the objectives and emphases of the social practices under investigation. However, considering that the data constitutes Arabic religious discourse, this framework has been slightly adapted to align it with the methods and functions of the Arabic language. This adaptation utilizes the Arabic grammar system described by Nahlah (2008), while religious principles are connected to Islamic socio-cultural practices within an Islamic society. This adaptation aims to eliminate the doubts raised by Munif (2015) about using this secular theory in the analysis of religious texts. Figure 1 shows the theoretical framework employed in this endeavor.

Figure 1 The theoretical framework adapted from Fairclough's Three-dimensional CDA model.

Based on the theoretical framework of this study, the analysis of the *qiwamah* communication strategy is elucidated through the analysis of meta-function modes, aiming to identify the textual characteristics of leadership language from the hadiths narrated by Aishah r.a. Subsequently, the formulation of the Prophet Muhammad's (SAW) domestic *qiwamah* communication language emerges after the explication of the textual characteristics of leadership language and the discourse practice of Aishah r.a. in generating and disseminating the prophet's leadership language.

Data were sourced from the authentic hadiths narrated by Aishah r.a., which recount significant events in the Prophet's domestic life mentioned in Sahih Al-Bukhary. It is considered essential and is mentioned in the Holy Quran in the *al-ifki* incident, located in Surah al-Nur (24:11). Hadiths narrated by Aishah r.a. were chosen as the study corpus. Al-Nadawiy (2010) asserts that Aishah r.a. shared multiple accounts from her time spent with Prophet Muhammad SAW in addition to important details regarding the society at the time. In particular, such hadiths are also more authentic because many of the narrated matters are events and occurrences that she experienced firsthand with Prophet Muhammad (SAW) alone, with other wives and family members, or with the general society (An Nadawi, 2010). Hence, to acquire information about *qiwamah* or domestic leadership, the narrations from the Prophet Muhammad's (SAW) wives that tell of their unique experiences and interactions with him are unlikely to be obtained from other companions (Abu Zahu, 1984). The data were coded as '2661', the same reference number code in Sahih Al-Bukhariy (2008).

DISCUSSION AND CONCLUSION

The mode analysis identifies the functional meanings of discourse that signify leadership. This study differentiates between speech functions that take the form of statements (خبرية) or performatives (إنشائية). In Arabic, simple phrases (*isnad*) can have performative or message meanings, each of which accomplishes a certain linguistic task. The statement mode aims to inform about new information and existing knowledge. It articulates thoughts to provide information about a situation, event characteristics, and so forth. The statement mode also expresses affirmations, testimonies, denials, doubts, and emotions. Meanwhile, descriptive statements provide details of specific features. In contrast to the statement mode, the performative mode involves the role played in discourse such as expressing commands or prohibitions, respectful calls or invitations to do good deeds, questions, and other functions. Question modes can be phatic speech, challenging or asking for a testimony. Both speech functions, namely statement and performative modes, are utilized based on the intended purpose, whether to explain, describe, express feelings, set expectations, and so on.

Both statement and performative language styles can be used to examine the relationship between actors and leadership practices applied in delivering speeches, particularly by Prophet Muhammad (SAW) as a household leader. The mode or functional system is a primary component in textual analysis to examine the potential meanings of the speaker represented in interaction and has a two-way relationship through speech and response. Mode selection makes speeches appropriate to the situation and context of the actor.

In principle, interactions occur when there is an exchange of information between actors, that is, speech and response. The concept of adjacency pairs in conversation and interaction occurs when two addresses appear consecutively, and the second speech is usually a response to the first speaker's speech. Its schemas include greetings-reply, question-answer, invitation-acceptance or refusal, and complaint-apology (Idris, 2010, p.101). Meanwhile, regarding response to some news, it may be immediately accepted, doubted, or denied. This can be detected through differences in speech through the use of affirmative particles (*tawkid*) such as the particles *inna*, *lam*, swear words, and so on. Therefore, this study will differentiate three forms (*sighah*) of statement modes, namely positive (*ithbat*), negative (*nafi*), and affirmative (*tawkid*) statements, as demonstrated by Nahlah (2008).

Sentences that do not have any negation or affirmative particles are positive statement mode (MP), while sentences containing negative particles نَفِي such as لا، لَيْسَ، لَم مَا become negative sentences (MPN). If it begins with affirmative particles (إِنَّ، أَنَّ، لَ، قَدْ، نَّ، والله)), it is categorized as an affirmative positive mode (MPT). There is a negative affirmative mode for assertion of denial, abbreviated as MPTN. In the Arabic language system, several affirmative particles are also used in one sentence to show something specific or accurate, deny all doubts, and give confidence to listeners who refuse or do not believe in certain truths. In the statement mode, the use of affirmative or denial features shows the interpersonal characteristics of the language. Additionally, it can also display language practices in the Prophet Muhammad's (SAW) household leadership.

The study also examines the language characteristics of Prophet Muhammad's (SAW) household leadership through the performative functions in the form of request expression force (طَلَبِيَّة), referred to in this study as the performative mode, and abbreviated as MF. In addition, there is also a performative mode of conditional explanation (شَرْطِيَّة), abbreviated as MFK. The performative mode (MF) includes various request expression

forces, performing functions such as imperatives (الأَمْرُ), prohibitions (النَّهْيُ), interrogatives, questions (الاسْتِفْهَام), optative or hope (التَّرَجِّي), exclamation (النِّدَاء), and other functions (Nahlah, 2008). This performative function is crucial to analyze as it reveals the language practices of Prophet Muhammad's (SAW) leadership and its relation to interpersonal tasks that display the interaction relationship among participants. Performative verbs indicate the relationship between actors, whose authority can be detected through a mode analysis. It is analyzed as a discursive practice of speech acts and interpreted in the practical dimension of discourse. Through this system, various modes can be detected, such as imperative mode (MFI), prohibitive mode (MFL), question mode (MFS), hope mode (MFH), doubt or conditional mode (MFR), exclamation mode (MFU), descriptive performative mode (MFD), and others.

An integrated analysis of all dimensions helped uncover the practical modes of prominent social identities from the language practices of Prophet Muhammad's (SAW) household leadership, showing an Islamic socio-cultural paradigm. The selected textual categories were adequate to fulfil the objectives and to answer the research questions, ultimately summarizing the social process to be studied, which is the practice of leadership language within the household. A modal unit means sentence chains that show a clear genre, called segments labelled with the letter 'S'. A modal unit is formed from several sentences; for instance, S78 represents the 78th modal unit from the total hadiths. Each segment is based on a meaning consisting of one or more sentences carrying a specific purpose and function. Arguably, some expressions may be discerned with the use of one sentence. Conversely, they may not be fully understood if only one sentence is employed, thus requiring a combination of several sentences to understand their exact meanings. Therefore, the encoding of the 2661 hadith corpus is divided based on segments rather than sentences.

Data Analysis

Essentially, the hadith 2661 data consist of 102 segments. The analysis carried out was divided into two parts: Statement Mode (MP) and Performative Mode (MF) analysis. In addition to examining the speech function using statement or performative modes, this analysis helped reveal the interpersonal features (FINT) of the discourse interlocutor and Prophet Muhammad SAW as a household leader. Both of these functions are elaborated to examine their utilization from the perspective of household leadership.

Discussion of Findings

The use of various statements and performative modes in the narrations of Aisyah r.a. validates the language as a medium of representation, as affirmed by Halliday (1994). The textual structure of the language needs to be linked with the contemporary context and situation that contains the ideational and interpersonal functions of a language (Idris, 2012). These functions highlight the mission of Prophet Muhammad's (SAW) leadership that the narrators conveyed and propagated. The functions of statement and performative modes found in the analyzed hadiths are listed in Table 1 below:

Table 1: Statements and Performative Modes of Hadith 2661

i. Statement mode (MP)	ii. Performative mode (MF)
S1-S42, S46, S47, S48, S49, S50, S53, S54, S55, S57, S59, S62, S63, S65-S72, S78, S80, S84, S89-S90, S93-S95, S97, S98, S101, S102 MPER (Doubts) (S35)(S85) MPEJ (Mesmerized) (S52) MPEH (Hope) (S84, S86 Denial (MPN) S56, S58, , S60-S61,S73, S74, S78,S80, S85, S92, S100 Affirmation MPTN S87	Call (MFU)- S51, S55, S56, S57, S62, S74, S90 S99, S100 - Imperative (MFI) S49, S51, S79, S91 - Question (MFS) S36, S45, S48, S50, S59, S99 - Affirmation (MFT)S77, MFTK S82 Pledge stress (MFT) S62-S64, S81-S83, S92, S96 - Conditional explanation (MFK) S75, S76, MFTK S82

Source: (Ariza, 2019)

Statement Mode

Based on its function, the statement modes identified in Hadith 2661 include the descriptive statement (MPD), expressive statement (MPE), conditional explanatory statement (MPK), affirmative statement (MPT), and denial statement (MPN). Hadith 2661 employs more statement modes than performative modes, evidenced in S1-S42, S46, S47, S48, S49, S50, S53, S54, S55, S57, S59, S62, S63, S65-S72, S78, S80, S84, S89-S90, S93-S95, S97, S98, S101, and S102. Performative modes, comprising interactional forms, were also found embedded within these statement modes.

The descriptive statement mode (MPD) relating to Prophet Muhammad (SAW) employs the relational verb 'كان', portraying him as the head of a polygamous household as in S01. This descriptive statement serves as a preamble to the subsequent narrative depicting Aisyah r.a.'s persona when accompanying the prophet on his return journey. The denial statement mode (MPN) in S73 is used to assert her denial of receiving visits or turns since the occurrence of the incident, while in S74, the affirmative denial statement mode (MPTN) through the particle 'qad' is used to emphasize that no revelation had descended since a month after the false news spread, causing Muslims to doubt her innocence. In such a situation, the Prophet entered the house and, with the statement mode (MPN), professed the *syahadat* (testimony of faith) to express his faith in Allah SWT.

The expressive statement mode (MPE) conveys a variety of expressions and feelings, such as doubt (MPER), astonishment (MPEJ), and hope (MPEH). The astonishment statement mode (MPEJ) in S52 highlights the unexpected events following the revelation of the accusations as a significant surprise for Aisyah r.a. The expressive statement mode of uncertainty (subjunctive mood), namely doubt or uncertainty (MPER), is voiced by Aisyah r.a. using the verb 'يريبني' in S35, meaning 'making me doubtful'. This MPER mode is coupled with affirmative denial mode (MPN), suggesting that doubt arose when the Prophet (SAW) did not display his usual gentleness this time. At the same time, Aisyah r.a. suffered from a prolonged illness following their return from the battle. The doubt of this cold attitude is also evident through using the term 'prophet' instead of the customary 'Rasulullah SAW'.

This statement mode of doubt accentuates the leadership of Prophet Muhammad (SAW) in the face of slander against his wife. Although he was unaware of the actual status of the story being circulated, he continued to fulfill his responsibilities as a husband and granted her turns, albeit with slight changes, so that she would realize and introspect. He did not reveal the false news to Aisyah r.a., hoping she would come forward and deny it. This change in behavior can be detected through the doubting narrative mode of Aisyah r.a., stated expressively using the verb 'doubting me'. Meanwhile, the expressive statement mode (MPE) in S68, S70, and S71 by the narrator, Aisyah r.a., using the verb 'I cried', describes her disappointment and sadness. Furthermore, the expressive statement mode (MPE) is brought forth by Aisyah r.a. in S84-S86 to describe her state during the conflict. The explicit hope mode (MPEH) uses the word 'أرجو', meaning full of hope that Allah will bring her deliverance.

However, through the doubt mode (MPER) using the denial statement 'ما ظننت', she felt she was too insignificant to be noticed by Allah SWT through the revelation of the Quran. Therefore, once again, with the expressive hope mode (MPEH), she placed her hope that Allah SWT woud help free her by any means, including inspiration through the Prophet's dreams. In this context, she emphasized her high hopes in Allah SWT in times of difficulty, and that no one could assist except Allah SWT, as humans are merely a delivery medium. Towards the end of the narrative, in S98, Aisyah r.a. concluded with the descriptive statement mode (MPD) about the leadership of Prophet Muhammad SAW's household, characterized by family consultation. This is demonstrated by Zaynab bint Jahsh's helpful remark, which provided some consolation to Aisyah r.a. In S101 and S102, she used the positive statement mode (MP) to convey tijis appreciation. Thus, it can be argued that consultation through expressive statements among family members can yield a good resolution and remove all doubts and suspicions among family members. Asmah (2009) asserts that discourses mixing statement and performative verses show how interdiscursivity is entwined and highlights the use of Prophet Muhammad's (SAW) leadership language.

Performative Mode (MF)

The interpersonal function of language is highlighted through the use of this mode using question (MFS), exclamation (MFU), imperative (MFI), and description of conditions (MFK), in addition to utilizing denial and affirmative functions (MFTN), including the affirmation of oaths. The complexity of mode usage in a mixture of statements and performatives involves three parties: Aisyah r.a. as the speaker, Prophet Muhammad (SAW) as the actor, and supporting characters like Aisyah's parents. The presence of utterances demonstrates the interdiscursivity of interaction within this narrative about household leadership.

The interaction using the performative mode of greeting questions (MFS) is evident in S48, where Prophet Muhammad (SAW) inquired about his wife's health, who was being cared for by her parents. This is followed by Aisyah r.a.'s response in the performative mode (MFI), requesting to return to her parents. Then, in S50–S52, Aisyah r.a. showed her interaction with her mother using performative questions (MFS), and her mother's responses were elicited in the imperative exclamation mode (MFUI), which aimed to reassure Aisyah r.a. during this stressful period.

During the investigation and discussion of the allegations, several interactions are reported in S55-S58, showing some of the prophet's companions, such as Ali, Usamah, and Barirah, gave testimonies in the form of exclamation mode (MFUN), namely performative denial, to the prophet, expressing the atmosphere at the time. From these interactions, Prophet Muhammad (SAW) stood up to deliver a sermon, followed by his speech in S59-S61 with the performative question mode (MFS), asking who will provide the support to ascertain the truth about the painful accusation against his wife. When describing the notable qualities of Safwan, the accused companion, Prophet Muhammad SAW made a clear affirmation under oath concerning his wife's innocence by employing the denial modes MFTN and MFN with the words 'ما' and 'لا'. This plea almost resulted in a civil war within the Ansar tribe.

Furthermore, the exclamation mode (MFU) is found to be combined with several other functions to portray interpersonal language, creating a two-way relationship between the speaker and the listener, or the writer and the reader. Using this mode in affirmation also eases the tense atmosphere and facilitates calmer negotiations. A leader who mentions a name when calling a member demonstrates the appreciation given to them (Masnur, 2010). This mode's practical usage in the negotiating language, as found in S74, takes the form of MFUT. The Prophet (SAW) confronted his wife Aisyah, r.a. over the allegations made against her. This approach suggests that he did not receive a revelation regarding it and that in order to make the right choice, he needed Aisyah r.a. to provide a clear explanation. Moreover, the conditional affirmative mode (MFTK) using the particle 'إن' in S75-S76 is utilized by giving two challenges and choices to her, namely S75; if she was truthful, Allah SWT would vindicate her through revelation; or as indicated in S76, if she had sinned, she had to ask Allah for mercy and make amends. The Prophet (SAW) further clarified in the affirmative mode in the form of hope (MFTH), as emphasized in S77, that Allah would accept the repentance of a servant who recognizes his or her faults.

As highlighted in S79, Aisyah r.a. repeatedly addressed her parents in the performative imperative mode (MFI), pleading with them to uphold her honor. Although they wanted to back Aisyah r.a., who they thought was on the right side, their response to her was in the affirmative denial mode with an oath (MFTN), claiming that they honestly did not know how to react to this question. Meanwhile, Aisyah r.a.'s responses in S81-S82 using the affirmative denial mode (MFT) employed three affirmative particles, namely 'أنكم، لقد، إني' and an oath, followed by the conditional statement mode (MFTK) incorporating the ideational function of language through the affirmation of belief, "والله يعلم", in S81 and S82. She emphasized her belief that no one would defend her except Allah SWT and that her words would be futile in proclaiming the truth about her purity because the lie had already taken root and was absorbed in the hearts of those who had heard about it, and could no longer accept her oath of denial.

Upon receiving the revelation from Allah SWT that cleared her of the allegations in S90, the Prophet (SAW) called his wife to praise Allah as a sign of gratitude, using the performative exclamation mode (MFUI) combined with the performative imperative mode (MFI). This mode was also used by Aisyah's mother, who told her to rise as a sign of respect to Prophet Muhammad SAW, who was delivering the good news. However,

Aisyah's response in the affirmative denial mode with an oath (MFTN), showed her reluctance to rise and praise anyone else because only Allah SWT is worthy of praise, as she stated in S92 using the 'oath' word' 'وَٱللَّٰه', demonstrating her steadfast belief, followed by the statement of the verse from Surah Al-Nur (24:11) and subsequently 15 verses in S93 that form a strong rebuke of sin with concise and dense expressions.

The conclusion of negotiation, employing the question mode (MFUS) in S99, delves into the unity within the Prophet's household. This performative mode received a positive response from Zaynab bint Jahsy, who also held a high status in Prophet Muhammad's (SAW) eyes, with her exclamation mode of respect (MFU) response to the Prophet, followed by the denial mode (MFN) using the particles 'إِلَّا' dan 'مَا' in S100. Aisyah r.a. was happy by the response and complimented it in S101 and S102 using the positive statement mode. Admittedly, the atmosphere during a conflict is far from ordinary. Therefore, every action has either a positive or negative impact. Accusations must be presented with truthful witnesses so that one party does not oppress the other. The husband's wisdom in handling this situation is necessary, and Prophet Muhammad SAW is the best example. Among the modes most frequently used by Prophet Muhammad (SAW) was the performative question mode (MFS), which was used five times. Additionally, there were the performative denial mode (MFN) in S61, affirmative oath mode (MFTN) in S60, expressive statement mode (MPE) in S67, T19, and T20 to alleviate crises, hope mode (MFTH) in S77, expression of joy (MPE) in S89, and request in S59 T17. Also, the affirmative exclamation mode (MFUT) in S74 and the performative imperative exclamation mode (MFUI) were utilized.

Following this, during the climax of discourse as evident in S75 and S76, the performative conditional statement mode (MFK) and (MFTK) were used, while Aisyah r.a.'s response employed both the statement and performative modes such as MFI in S79, which means a request to her parents and Prophet Muhammad (SAW) as the head of the household. Likewise, MFS was used alongside various expressive modes, such as MPER, MPEJ, MPEH, and MFE, to express doubt, astonishment, hope, reproach, sadness, and disappointment. Furthermore, S81 displays the affirmative mode (MFT), S82 the strong conditional statement mode (MFTK), and S90 the affirmative denial mode (MFTN). The usage of these modes in a discourse reveals the power dynamics inside a household that is troubled by disputes and difficulties, as well as the relationships between discourse participants.

In summary, the textual dimensions in this study cover lexicalization and discourse grammar. The Prophet Muhammad's (SAW) lexicon was explained from the perspective of transitivity as a lexical process of leadership. The metaphorical lexicalization of leadership indicates fair administration, which describes the leadership process in the form of negotiation during conflict. The analysis of lexicalization and discourse grammar from the perspective of transitivity explains the ideational function of language (Ariza, 2019). Meanwhile, the analysis of modes found various statement and performative modes that highlight the interpersonal process of language during conflict and the role it plays in household relationships. Prophet Muhammad (SAW) demonstrated the ideology of Islamic leadership that significantly emphasizes the importance of maintaining relationships among Muslims, even during conflict and slander within the household. The practices of negotiation language, including non-verbal language, and affirmative language, are all prevalent in hadith 2661 when the three dimensions of the MTDF were analyzed.

Conclusion

The essence of the hadiths indicates that there are practices of household leadership language that are highlighted through the slanderous conflict narrative in the "ifki" hadiths. In hadith 2661, three primary practices, namely negotiation language, assertive, and non-verbal practices, can be gleaned from the textual analysis of Aisyah r.a.'s narrative modes. These language practices form the model of Prophet Muhammad's (SAW) practices of household leadership language (PBKRR) that can be emulated (Ariza et al. 2019), especially when facing conflicts. It offers practical guide for improving communication in today's households using different communication modes. The declarative mode (MP) helps parents or family leaders give clear instructions, so everyone knows their roles and responsibilities. The performative mode (MF), which includes requests, emotional expressions, and words of encouragement, can build stronger emotional connections, creating a more supportive and understanding environment. Meanwhile, the conditional performative mode (MFK) allows for a more flexible yet firm approach to solving conflicts, helping family leaders adapt their

responses based on the situation while being fair and considerate. As the trustee of authority or *qiwamah*, a husband should observe the Prophet Muhammad's (SAW) communication modes in handling household conflicts. However, this proposed model needs to be adapted wisely to the prevailing environmental, cultural, and temporal contexts. This study only discusses from the point of view of modal analysis and has been detailed from the perspective of three dimensions as emphasized by Ariza (2019). The scope of this study is also restricted to the hadiths related by Aisyah r.a. It might be broadened by examining the accounts of other mothers of believers who lived in various situations. This research is essential in empowering the institution of the household to shape a stable and harmonious society. In order to come up with solutions and create a culture of positive social practices, the corpus of hadiths must be extensively exploited. To produce more illuminating results, additional research might be undertaken utilizing other discourse analysis methodologies.

ACKNOWLEDGEMENTS

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