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Qur'anic Social Intelligence in Qaulan Verses: Sociopragmatic Analysis and Implications for Arabic Language Learning

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ABSTRACT

Effective communication in Arabic language learning requires not only linguistic competence but also the ability to use language appropriately in different social contexts. Nevertheless, the sociopragmatic dimensions of Qur'anic communication have received limited attention in Arabic language education, and the qaulan verses are predominantly interpreted as ethical or moral principles rather than as a coherent framework of communicative competence. This study aims to analyze the qaulan verses in the Qur'an from a sociopragmatic perspective, formulate the proposed dimensions of Qur'anic social intelligence reflected in these expressions, and explore their implications for Arabic language education. Employing a qualitative library research design, the study examines six qaulan expressions (qaulan sadidan, qaulan ma'rūfan, qaulan layyinan, qaulan balīghan, qaulan kariman, and qaulan maisūran) through thematic Qur'anic interpretation, sociopragmatic analysis, and pedagogical interpretation. The analysis suggests that these expressions reflect six complementary dimensions proposed as an analytical framework of Qur'anic social intelligence: communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy. These dimensions represent dominant communicative functions that may overlap depending on interpersonal relationships and social contexts. The study further proposes a conceptual framework for integrating linguistic, sociopragmatic, and interpersonal competencies into Arabic language learning through communicative objectives, instructional materials, classroom interaction, and assessment. The contribution of this study lies in conceptualizing the qaulan verses through a sociopragmatic framework of Qur'anic social intelligence and establishing a conceptual connection between Qur'anic discourse, sociopragmatics, and Arabic language pedagogy. As a conceptual library study, the proposed framework requires further empirical investigation in Arabic language learning contexts.

Keywords: *Arabic Language Education; Qaulan; Qur'anic Social Intelligence;Sociopragmatics; Communicative Competence; Qur'anic Communication·*

ABSTRAK

Komunikasi yang efektif dalam pembelajaran bahasa Arab tidak hanya memerlukan kompetensi linguistik, tetapi juga kemampuan untuk menggunakan bahasa secara tepat dalam berbagai konteks sosial. Namun, dimensi sosiopragmatik dari komunikasi Qur'ani masih kurang mendapat perhatian dalam pendidikan bahasa Arab; ayat-ayat yang memuat istilah *qaulan* (perkataan) lebih sering ditafsirkan sebagai prinsip etika atau moral, alih-alih sebagai kerangka kerja kompetensi komunikatif yang koheren. Studi ini bertujuan untuk menganalisis ayat-ayat *qaulan* dalam Al-Qur'an dari perspektif sosiopragmatik, merumuskan dimensi kecerdasan sosial Qur'ani yang tercermin dalam ungkapan-ungkapan tersebut, serta mengeksplorasi implikasinya bagi pendidikan bahasa Arab. Dengan menggunakan desain penelitian kepustakaan kualitatif, studi ini mengkaji enam ungkapan *qaulan* (*qaulan sadīdan, qaulan ma'rūfan, qaulan layyinan, qaulan balīghan, qaulan karīman,* dan *qaulan maisūran*) melalui penafsiran tematik Al-Qur'an, analisis sosiopragmatik, dan interpretasi pedagogis. Analisis menunjukkan bahwa ungkapan-ungkapan tersebut mencerminkan enam dimensi yang saling melengkapi, yang diusulkan sebagai kerangka analitis kecerdasan sosial Qur'ani: integritas komunikatif, kepekaan

kontekstual, regulasi emosional, efektivitas interpersonal, penghormatan sosial, dan empati komunikatif. Dimensi-dimensi ini merepresentasikan fungsi-fungsi komunikatif dominan yang dapat saling tumpang tindih, bergantung pada hubungan interpersonal dan konteks sosialnya. Lebih lanjut, studi ini mengusulkan kerangka konseptual untuk mengintegrasikan kompetensi linguistik, sosiopragmatik, dan interpersonal ke dalam pembelajaran bahasa Arab melalui tujuan komunikatif, materi ajar, interaksi di kelas, serta penilaian. Kontribusi studi ini terletak pada upaya mengonseptualisasikan ayat-ayat *qaulan* melalui kerangka sosiopragmatik kecerdasan sosial Qur'ani, serta membangun hubungan konseptual antara wacana Qur'ani, sosiopragmatik, dan pedagogi bahasa Arab. Sebagai sebuah studi kepustakaan yang bersifat konseptual, kerangka yang diusulkan ini memerlukan investigasi empiris lebih lanjut dalam konteks pembelajaran bahasa Arab.

Kata kunci: Pendidikan Bahasa Arab; *Qaulan*; Kecerdasan Sosial Qur'ani; Sosiopragmatik; Kompetensi Komunikatif; Komunikasi Qur'ani.

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INTRODUCTION

Arabic language learning is not merely intended to equip learners with vocabulary and grammatical knowledge but also to develop their ability to use language appropriately in various communicative situations (Martunis et al., 2025). A grammatically correct utterance may nevertheless be socially inappropriate when it is produced without considering the interlocutor's age, social status, interpersonal relationship, emotional condition, and communicative purpose (Asadova, 2025). Therefore, Arabic language competence should extend beyond linguistic accuracy to include an understanding of social contexts and the ability to select expressions that are appropriate, respectful, and responsive to the interlocutor.

The ability to understand and manage interpersonal relationships is closely associated with social intelligence. Thorndike's conception of social intelligence, as discussed by Wilkinson (1983), emphasizes the ability to understand and manage people and to act wisely in human relationships. This conception highlights the social dimension of human intelligence, particularly the capacity to interpret interpersonal situations and respond appropriately (Wilkinson, 1983). However, social intelligence should be distinguished from emotional intelligence, which focuses more specifically on the perception, understanding, and regulation of emotions (Salovey & Mayer, 1990). Although

emotional intelligence may contribute to effective social interaction, the two constructs are not interchangeable. Similarly, communicative competence, as discussed by (Moore, 2020) concerns the ability to use language appropriately in relation to social and cultural contexts, whereas sociopragmatic competence focuses on the relationship between linguistic choices, social norms, and situational contexts (Thomas, 1983). These concepts are interconnected but represent different analytical dimensions.

Within this conceptual framework, the Qur'an provides communication principles that can be examined as normative foundations for understanding and managing social interactions. These principles are reflected in six expressions: *qaulan sadīdan*, *qaulan ma'rūfan*, *qaulan layyinan*, *qaulan balīghan*, *qaulan karīman*, and *qaulan maisūran*. Each expression appears in a particular communicative and interpersonal context. *Qaulan sadīdan* emphasizes truthful and appropriate speech, while *qaulan ma'rūfan* highlights socially acceptable and beneficial expressions (Putra & Mujetaba, 2026). *Qaulan layyinan emphasizes gentleness in addressing others, qaulan balīghan highlights communication that is effective and meaningful, qaulan karīman reflects respect and dignity toward the interlocutor, and qaulan maisūran emphasizes considerate expressions when responding to individuals in need* (Safrodin, 2026). Rather than treating these expressions merely as linguistic forms or isolated ethical instructions, this study examines them as context-sensitive communication principles that can be related to the ability to understand social situations and manage interpersonal interactions.

Previous studies have examined Qur'anic communication principles from various perspectives, including their ethical foundations, interpersonal relevance, and implications for Arabic language education. For instance, (Putra & Mujetaba, 2026) explored the integration of *qaulan* typologies into Nahwu learning, demonstrating their potential relevance to grammatical instruction and communication ethics. Similarly, (Safrodin, 2026) examined Qur'anic principles of *tabligh* communication in relation to interpersonal communication theory. Although these studies provide valuable insights into the educational and communicative significance of Qur'anic principles, they approach the subject from different analytical orientations. In particular, limited attention has been given to examining the six *qaulan* expressions collectively through a sociopragmatic perspective to identify their dominant interpersonal functions and synthesize them into an integrated conceptual framework of social intelligence. Furthermore, the potential relationship between these communicative dimensions and the development of sociopragmatic

competence in Arabic language learning requires further conceptual exploration.

Addressing this gap, the present study proposes Qur'anic Social Intelligence as an analytical construct derived from the sociopragmatic interpretation of six *qaulan* expressions in the Qur'an. Rather than treating these expressions merely as separate ethical guidelines, this study examines how their lexical meanings, exegetical contexts, interpersonal relationships, and pragmatic functions reflect complementary dimensions of context-sensitive communication. Based on this analysis, the study formulates six proposed dimensions: communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy. The novelty of this study lies in the synthesis of these dimensions into a conceptual framework that connects Qur'anic communication principles with social intelligence and sociopragmatic competence. It further explores the pedagogical implications of this framework for Arabic language learning, particularly in developing learners' awareness of appropriate, respectful, and context-sensitive communication. This framework is proposed as a conceptual contribution rather than an established or empirically validated theory.

This study employs a qualitative library research design. The primary data consist of Qur'anic verses containing the six selected expressions of *qaulan*, while secondary data include Qur'anic commentaries, Arabic dictionaries, and scholarly literature on social intelligence, emotional intelligence, communicative competence, sociopragmatics, and Arabic language education. Data are collected through documentary analysis and examined using thematic interpretation, sociopragmatic analysis, and pedagogical analysis. The thematic interpretation identifies the meanings and values represented in each expression, while sociopragmatic analysis examines the communicative context, interpersonal relationships, and social functions of the utterances. Finally, pedagogical analysis explores the relevance of these findings to Arabic language learning. This study does not involve observation, interviews, questionnaires, or field experiments.

The pedagogical relevance of the proposed construct lies in its potential contribution to Arabic language learning, particularly in developing learners' awareness of contextually appropriate communication. The identified principles may inform the development of dialogue materials, speech-act exercises, role-playing activities, and communicative assessment. In this regard, Arabic language learning can provide

opportunities for learners not only to produce grammatically accurate expressions but also to consider politeness, empathy, respect, and the social consequences of their communicative choices.

Accordingly, this study addresses two main objectives: first, to analyze the six *qaulan* expressions through a sociopragmatic perspective and formulate their dominant interpersonal dimensions as a proposed framework of Qur'anic Social Intelligence; and second, to explore the conceptual implications of this framework for Arabic language learning, particularly in fostering learners' sociopragmatic awareness and context-sensitive communicative competence.

RESEARCH METHOD

This study employed a qualitative library research design focusing on textual interpretation and conceptual analysis. The primary data consisted of ten Qur'anic verses containing six selected expressions of *qaulan*: *qaulan sadīdan* (Q.S. an-Nisa' [4]: 9; Q.S. al-Ahzab [33]: 70), *qaulan ma'rūfan* (Q.S. al-Baqarah [2]: 235; Q.S. an-Nisa' [4]: 5 and 8; Q.S. al-Ahzab [33]: 32), *qaulan balīghan* (Q.S. an-Nisa' [4]: 63), *qaulan karīman* (Q.S. al-Isra' [17]: 23), *qaulan maisūran* (Q.S. al-Isra' [17]: 28), and *qaulan layyinan* (Q.S. Taha [20]: 44). These verses were selected purposively because they explicitly contain the expressions and represent different communicative contexts.

Secondary data included classical and contemporary Qur'anic commentaries, Arabic lexical references, and scholarly literature on social intelligence, emotional intelligence, sociopragmatics, communicative competence, and Arabic language education. The exegetical references included works by al-Tabari, Ibn Kathir, al-Qurtubi, and M. Quraish Shihab, while lexical references included *Mufradāt Alfāẓ al-Qur'ān* by al-Raghib al-Isfahani and *Lisān al-'Arab* by Ibn Manzur.

Data were collected through documentary research and analyzed in four stages. First, lexical and exegetical analysis examined the meanings and contextual interpretations of each expression. Second, sociopragmatic analysis identified the speaker, interlocutor, interpersonal relationship, communicative purpose, and pragmatic function of each verse. Third, manual thematic coding employed a deductive-inductive approach, combining social intelligence and sociopragmatic concepts with recurring patterns identified in the textual

and exegetical data. The patterns were compared and grouped to formulate six complementary dimensions: communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy. A verse could reflect more than one dimension when supported by its textual and contextual evidence. Fourth, pedagogical analysis explored the potential implications of these dimensions for Arabic language learning, particularly for developing learners' sociopragmatic awareness and context-sensitive communication.

The credibility of the analysis was strengthened through source triangulation by comparing Arabic lexical references, classical and contemporary Qur'anic commentaries, and relevant scholarly literature. The comparison examined the consistency of lexical meanings, exegetical interpretations, and sociopragmatic findings. As a library-based study, its contribution is conceptual rather than an empirical measurement of social intelligence or an evaluation of teaching effectiveness.

FINDING

The analysis of the selected Qur'anic verses reveals six *qaulan* expressions that represent distinct yet interconnected patterns of context-sensitive communication. Each expression was analyzed in terms of its lexical meaning, exegetical interpretation, interpersonal context, and pragmatic function. The analysis identifies several communicative concerns reflected in these expressions, including moral responsibility, social appropriateness, conflict management, persuasive communication, respect for interpersonal relationships, and consideration for individuals in need. These findings provide the textual and contextual foundation for formulating the proposed dimensions of Qur'anic social intelligence.

Sociopragmatic Configuration of the Qaulan Verses

The analysis of the selected Qur'anic verses identified six expressions of *qaulan* that reflect context-sensitive patterns of communication. Each expression was examined in relation to its lexical meaning, exegetical interpretation, interpersonal context, and pragmatic function. The findings indicate that the expressions address different communicative situations, including moral responsibility, social appropriateness, conflict management, persuasive communication, respect within family relationships, and responses

to individuals in need. These patterns provide the textual and contextual basis for developing the proposed dimensions of Qur'anic social intelligence.

The six expressions do not merely describe general principles of speaking. Rather, they demonstrate how communication is expected to be adjusted according to the interlocutor, social relationship, communicative purpose, and surrounding circumstances. Accordingly, the sociopragmatic configuration of the *qaulan* verses can be understood through the following categories.

Table 1. Sociopragmatic Configuration of the Qaulan Verses

Qaulan Expression	**Main Verses**	**Social Context**	**Pragmatic Function**
Qaulan sadīdan	QS Al-Nisa' [4]: 9; QS Al-Ahzab [33]: 70	Moral responsibility and social relations	Promoting truthful and responsible communication
Qaulan ma'rūfan	QS Al-Baqarah [2]: 235; QS Al-Nisa' [4]: 5, 8; QS Al-Ahzab [33]: 32	Family, financial, and social relationships	Adjusting speech to appropriate social norms and circumstances
Qaulan layyinan	QS Taha [20]: 44	Conflictual interaction involving unequal power relations	Maintaining gentleness when addressing a difficult interlocutor
Qaulan balīghan	QS Al-Nisa' [4]: 63	Moral correction and interpersonal persuasion	Delivering meaningful and effective messages
Qaulan kariman	QS Al-Isra' [17]: 23	Parent-child relationship	Preserving dignity through respectful speech
Qaulan maisūran	QS Al-Isra' [17]: 28	Interaction with individuals requesting assistance	Responding considerately when assistance cannot be provided

As presented in Table 1, each expression represents a particular communicative function within its textual context. *Qaulan sadīdan* emphasizes truthful and responsible speech, while *qaulan ma'rūfan* highlights the importance of socially appropriate language. *Qaulan layyinan* illustrates the use of gentle communication in a challenging interaction, whereas *qaulan balīghan* concerns the effectiveness of a message in reaching its intended recipient. Furthermore, *qaulan karīman* emphasizes respect and the preservation of human dignity, while *qaulan maisūran* demonstrates consideration toward individuals whose requests cannot immediately be fulfilled (Atawneh & Sridhar, 1993; Eslami & Guo, 2025).

1. Qoulan Sadīdan as Communicative Integrity

The expression *qaulan sadīdan* appears in Q.S. an-Nisa' [4]: 9 and Q.S. al-Ahzab [33]: 70. In Q.S. an-Nisa' [4]: 9, the expression occurs in a context concerning concern for the welfare of vulnerable descendants, particularly those who may be left behind. The verse emphasizes the responsibility of individuals to consider the consequences of their actions and to communicate appropriately when dealing with matters involving vulnerable people. Meanwhile, Q.S. al-Ahzab [33]: 70 commands believers to speak in a correct and truthful manner.

These two contexts indicate that *qaulan sadīdan* involves more than simply producing factually accurate statements. It also reflects moral responsibility in communication, particularly when speech may influence the welfare, rights, or decisions of others. From a sociopragmatic perspective, this expression represents communicative integrity, namely the ability to convey information truthfully, accurately, and responsibly while considering its potential consequences for the interlocutor (Gantira, 2025; Syauqi & Nurrohim, 2026).

In Arabic language learning, this dimension can be developed through activities that require learners to report information accurately, retell texts without distorting their meaning, and express opinions supported by relevant information. Such activities may encourage learners to recognize the importance of honesty and responsibility in spoken and written communication (Newton & Nation, 2020a; Richards, 2017).

2. Qaulan Maʻrūfan as Contextual Sensitivity

The expression *qaulan ma'rūfan* occurs in several interpersonal contexts, including Q.S. al-Baqarah [2]: 235, Q.S. an-Nisa' [4]: 5 and 8, and Q.S. al-Ahzab [33]: 32. These verses demonstrate that appropriate speech is closely related to the social situation and the relationship between speakers and interlocutors.

In Q.S. al-Baqarah [2]: 235, *qaulan ma'rūfan* is associated with indirect expressions of marriage proposals during the waiting period (*'iddah*). In Q.S. an-Nisa' [4]: 5, the expression appears in the context of addressing individuals who are entrusted with property but are not yet considered capable of managing it independently. Q.S. an-Nisa' [4]: 8 emphasizes appropriate speech toward relatives, orphans, and needy people who are present during the distribution of an inheritance. Meanwhile, Q.S. al-Ahzab [33]: 32

addresses the Prophet's wives and instructs them to maintain an appropriate manner of speaking.

The different contexts indicate that *qaulan ma'rūfan* cannot be restricted to one particular type of interpersonal relationship. Instead, it reflects the importance of selecting expressions that are appropriate to the interlocutor, social circumstances, and communicative purpose. Its sociopragmatic significance therefore lies in contextual sensitivity: the ability to recognize social expectations and adjust linguistic choices accordingly (Batubara, 2025; Eslami & Guo, 2025).

In Arabic language learning, contextual sensitivity can be developed through dialogues involving different social situations, such as requesting assistance, speaking to teachers, interacting with family members, and communicating in formal or informal settings. Learners can be encouraged to compare expressions and identify which forms are appropriate for particular interlocutors and circumstances (Atawneh & Sridhar, 1993; McCombie & Al Masaeed, 2025)

3. Qaulan Layyinan as Emotional Regulation

The expression *qaulan layyinan* appears in Q.S. Taha [20]: 44, in which Allah instructs Moses and Aaron to speak gently to Pharaoh. The instruction occurs in a challenging interpersonal situation involving a significant difference in authority and a potentially confrontational encounter. Despite the difficult character of the interlocutor, the verse emphasizes the importance of maintaining gentleness in communication.

The findings suggest that gentleness in this context can be understood as a communicative strategy for addressing conflict without escalating interpersonal tension. The instruction to speak gently does not imply weakness or the absence of firmness. Rather, it establishes a form of communicative restraint in which the speaker is expected to maintain an appropriate manner of speaking despite a challenging interpersonal situation.

From this perspective, qaulan layyinan is conceptually associated with emotional regulation, particularly the ability to maintain composure and avoid provocative expressions during difficult interactions. This dimension concerns the management of one's communicative response when facing disagreement, pressure, or interpersonal tension. It represents an analytical interpretation of the communicative function of gentleness in the verse, rather than the literal lexical meaning of layyinan itself (Gross, 1998). Furthermore, gentleness can also be understood as a politeness strategy in Arabic

communication, particularly in relation to cultural and interpersonal expectations (Alabdali, 2019).

In Arabic language learning, this dimension may be developed through role-play activities involving disagreement, expressing criticism politely, responding to different opinions, and conducting discussions. These activities can help learners practice maintaining respectful and controlled expressions when communicating in challenging situations (Daif-Allah & Al-Sultan, 2023).

4. Qaulan Balīghan as Interpersonal Effectiveness

The expression *qaulan balīghan* appears in Q.S. an-Nisa' [4]: 63. The verse describes a situation in which the Prophet is instructed to address individuals whose conduct requires moral correction. The expression emphasizes speech that reaches its intended recipient and communicates a meaningful message.

In this context, effective communication is not determined solely by the amount of information conveyed. It also involves the speaker's ability to deliver a message in a manner that is understandable, relevant, and appropriate to the communicative purpose. The expression therefore reflects interpersonal effectiveness, particularly the ability to select and organize language so that the intended message can be understood by the interlocutor (Eslami & Guo, 2025).

In Arabic language learning, this dimension can be developed through oral presentations, discussions, short speeches, and activities in which learners explain ideas to different audiences. Such activities may encourage learners to organize their messages clearly, select relevant vocabulary, and consider the purpose and intended recipients of their communication (Al-Hawamdeh & Sawalha, 2018; Shaikha & Hamzeh, 2023)

5. Qaulan Karīman as Social Respect

The expression *qaulan karīman* appears in Q.S. al-Isra' [17]: 23, which emphasizes the obligation to treat parents with respect, particularly when they reach old age. The verse prohibits disrespectful expressions and instructs believers to address their parents with honorable speech.

This context indicates that communication is closely connected to the recognition of the interlocutor's dignity and social position. Respect is not expressed only through the content of a message but also through the manner in which it is delivered. The expression

qaulan karīman therefore represents social respect, namely the ability to maintain the dignity of others through considerate and honorable language.

In Arabic language learning, this dimension can be developed through activities involving respectful forms of address, greetings, polite requests, and dialogues with teachers, parents, and other people in different social positions. Learners can also examine how linguistic expressions change according to interpersonal relationships and levels of formality (Alkhateeb, 2015).

6. Qaulan Maisūran as Communicative Empathy

The expression *qaulan maisūran* appears in Q.S. al-Isra' [17]: 28. The verse addresses a situation in which believers must turn away from people who request assistance because they are awaiting provision and mercy from Allah. Even when they cannot provide what is requested, they are instructed to respond with words that are gentle and considerate.

The communicative significance of this expression lies in the manner of responding when a request cannot be fulfilled. The verse does not merely concern the act of refusing assistance; it emphasizes that the response should remain considerate toward the person making the request. In this sense, *qaulan maisūran* reflects communicative empathy, particularly the ability to consider the feelings and circumstances of others when responding to their needs.

In Arabic language learning, this dimension may be developed through activities involving polite refusals, apologies, expressions of understanding, and responses to requests that cannot be fulfilled. Through such activities, learners can practice communicating limitations without disregarding the feelings or dignity of their interlocutors (Alshammari et al., 2026).

Dimensions of Qur'anic Social Intelligence

The sociopragmatic analysis of the six *qaulan* expressions provides the conceptual basis for identifying six dimensions of Qur'anic social intelligence: communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy. These dimensions represent the dominant communicative functions identified in the selected verses.

The proposed dimensions are interconnected rather than mutually exclusive. For example, truthful communication may also require sensitivity to the interlocutor's

circumstances, while empathetic communication may involve respect and emotional regulation. Accordingly, each *qaulan* expression is associated with a dominant dimension while potentially reflecting other supporting dimensions depending on its textual and interpersonal context.

Table 2. Dominant Dimensions of Qur'anic Social Intelligence

Qaulan Expression	Dimension of Social Intelligence	Main Indicator
Qaulan sadīdan	Communicative integrity	Truthful and accurate communication
Qaulan ma'rūfan	Contextual sensitivity	Appropriateness to social norms and situations
Qaulan layyinan	Emotional regulation	Maintaining gentle and controlled communication in difficult situations
Qaulan balīghan	Interpersonal effectiveness	Delivering clear, meaningful, and effective messages
Qaulan karīman	Social respect	Preserving the dignity of the interlocutor
Qaulan maisūran	Communicative empathy	Responding considerately to the needs and feelings of others

The dimensions presented in Table 2 represent the dominant communicative functions identified in each expression. They are not intended to establish mutually exclusive categories, as certain expressions may also reflect supporting dimensions depending on their textual and interpersonal contexts.

Based on these findings, Qur'anic social intelligence is proposed in this study as an analytical construct referring to the ability to understand social contexts, recognize the emotional conditions and needs of others, respect interpersonal relationships, and respond through truthful, appropriate, gentle, effective, and empathetic language. This construct is developed through the synthesis of social intelligence perspectives and the sociopragmatic analysis of the selected *qaulan* verses. It is therefore presented as a conceptual framework for understanding socially appropriate communication rather than as an established psychological theory or an empirically measured individual trait.

Pedagogical Implications for Arabic Language Learning

The six dimensions of Qur'anic social intelligence offer a conceptual basis for integrating social and pragmatic awareness into Arabic language learning. The analysis suggests that language learning may extend beyond the mastery of vocabulary, grammar,

pronunciation, and sentence structure to include the ability to use language appropriately in different interpersonal contexts (Richards, 2017).

Each dimension can be translated into learning objectives and communicative activities that encourage learners to consider the interlocutor, communicative purpose, social relationship, and situational context. The following table presents possible pedagogical applications of the proposed framework.

Table 3. Pedagogical Implications of Qur'anic Social Intelligence for Arabic Language Learning

Dimension	Arabic Learning Focus	Suggested Activity
Communicative integrity	Convey information truthfully and responsibly	Reporting information and retelling texts accurately
Contextual sensitivity	Use expressions appropriate to different social situations	Formal and informal dialogues involving different interlocutors
Emotional regulation	Maintain controlled and respectful communication during disagreement	Role-play, polite disagreement, and discussion
Interpersonal effectiveness	Deliver messages clearly and appropriately to the intended audience	Oral presentations, short speeches, and group discussions
Social respect	Use language that recognizes the dignity and position of others	Dialogues with teachers, parents, and other interlocutors using respectful expressions
Communicative empathy	Respond considerately to requests and the needs of others	Simulations involving polite refusals, apologies, and expressions of understanding

The proposed activities demonstrate how the dimensions may be incorporated into communicative Arabic instruction. For example, reporting and retelling activities can support communicative integrity, while situational dialogues can develop learners' awareness of appropriate expressions. Role-play and discussion can provide opportunities to practice controlled communication, whereas presentations can strengthen the ability to convey messages effectively. Activities involving respectful forms of address and polite refusals can further encourage social respect and communicative empathy (Newton & Nation, 2020b; Richards, 2017).

The framework also suggests that the assessment of Arabic communicative competence may consider not only linguistic accuracy and fluency but also the appropriateness of expressions, sensitivity to interpersonal contexts, respect toward

interlocutors, and consideration of others' feelings. These aspects may be incorporated into communicative assessment criteria alongside conventional language indicators (Taguchi, 2015).

Overall, the pedagogical implications indicate that the proposed dimensions of Qur'anic social intelligence can serve as a conceptual reference for developing Arabic language learning that integrates linguistic competence with social and pragmatic awareness. However, the proposed learning objectives, activities, and assessment considerations require further empirical examination to determine their effectiveness in actual classroom settings.

DISCUSSION

The analysis suggests that the qaulan verses can be understood as a context-sensitive framework of Qur'anic communication rather than merely as a collection of general moral instructions. Each expression appears within a particular interpersonal relationship, communicative purpose, and social setting, indicating that the appropriateness of speech in the Qur'an is determined not only by linguistic correctness but also by contextual considerations. This finding is consistent with the sociopragmatic perspective that language use must be understood in relation to social norms, interpersonal relationships, and situational contexts (Eslami & Guo, 2025). Accordingly, the *qaulan* expressions can be interpreted as communicative principles that guide speakers in adjusting their language to different social relationships and communicative purposes.

Among the six expressions, *qaulan ma'rūfan* illustrates this contextual orientation particularly clearly because it occurs in diverse social situations, including family relations, marriage, financial affairs, and interactions involving members of the community. Its occurrence across these different contexts suggests that socially appropriate communication cannot be reduced to fixed linguistic formulas. Rather, speakers need to consider the interlocutor, social circumstances, and communicative purpose before selecting appropriate expressions. This finding corresponds with sociopragmatic perspectives emphasizing that successful communication depends on sensitivity to social norms, interpersonal relationships, and cultural expectations, in addition to grammatical competence (Chang, 2011).

The analysis further identifies six proposed dimensions of Qur'anic social intelligence: communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy. However, these dimensions should not be understood as entirely separate or mutually exclusive categories. Their distinction lies primarily in their dominant communicative functions, while their meanings may overlap depending on the interpersonal context. This qualification is important because communication in social life often involves several considerations simultaneously. A speaker may need to communicate truthfully while also maintaining respect, considering the interlocutor's feelings, and adapting the message to the situation. Therefore, the six dimensions are proposed as analytical categories for interpreting the communicative functions of the *qaulan* verses, rather than as definitive or independent components explicitly classified in the Qur'anic text.

The potential overlap is particularly evident in *qaulan ma'rūfan*. Although this expression is primarily associated with contextual sensitivity, its use in different interpersonal situations may also involve social respect and communicative empathy. For example, the instruction concerning appropriate speech toward relatives, orphans, and needy people in Q.S. an-Nisa' [4]: 8 indicates that socially appropriate communication involves not only recognizing the situation but also considering the dignity and circumstances of the interlocutors. Thus, contextual sensitivity may function as a broader communicative consideration that supports other dimensions, including respect and empathy. This relationship suggests that the dimensions are analytically distinguishable but practically interconnected.

A similar overlap can be observed in *qaulan layyinan*. The expression is primarily associated with emotional regulation because it emphasizes maintaining gentle speech in a challenging interaction with Pharaoh (Q.S. Taha [20]: 44). Nevertheless, gentleness can also be interpreted as a politeness strategy that helps manage interpersonal tension and reduces the possibility of confrontational communication. In this sense, *qaulan layyinan* involves both the regulation of communicative responses and the selection of a considerate linguistic strategy. Emotional regulation, therefore, represents its dominant analytical dimension, while politeness constitutes a related pragmatic function. This interpretation does not imply that the lexical meaning of *layyinan* is equivalent to emotional regulation; rather, the dimension is derived from the communicative demands represented in the verse.

Likewise, *qaulan karīman* primarily emphasizes social respect through the instruction to address parents honorably (Q.S. al-Isra' [17]: 23). However, the appropriate expression of respect also requires contextual sensitivity because the speaker must recognize the interlocutor's social relationship and position. The language used toward parents may differ from that used toward peers or other interlocutors. Consequently, *qaulan karīman* illustrates how social respect is realized through contextually appropriate linguistic choices. This relationship further demonstrates that the proposed dimensions are complementary rather than isolated.

The relationship between *qaulan balīghan* and interpersonal effectiveness also requires contextual interpretation. The expression emphasizes the delivery of meaningful and effective speech in a situation requiring moral correction (Q.S. an-Nisa' [4]: 63). Although interpersonal effectiveness is used as its dominant analytical dimension, the communicative function of this expression may also involve persuasive competence and the ability to select a message that is relevant to the interlocutor. The category is therefore not intended to exclude other interpretations, but to highlight the central communicative function identified in the selected context. Similarly, *qaulan sadīdan* and *qaulan maisūran* may involve supporting dimensions: truthful and responsible speech can preserve interpersonal trust, while considerate responses to people in need may simultaneously demonstrate respect and contextual awareness.

This interconnected interpretation provides a more nuanced understanding of the six expressions. Rather than presenting each *qaulan* as representing one exclusive psychological or communicative ability, the proposed framework identifies its dominant function while acknowledging related functions that emerge from its social context. The six dimensions consequently operate as an integrated analytical framework in which communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy can reinforce one another.

This perspective extends previous studies on the *qaulan* verses. Earlier research has examined these expressions primarily in relation to Islamic communication ethics, educational values, and moral guidance (Putra & Mujetaba, 2026). Such studies provide important explanations of the normative significance of Qur'anic communication. The present study approaches the verses from a complementary perspective by examining how

their communicative functions are shaped by interpersonal relationships and social contexts. Through this sociopragmatic interpretation, the study proposes a conceptual relationship between the *qaulan* expressions and social intelligence. Its contribution does not lie in replacing ethical interpretations, but in extending them through an analytical framework that connects Qur'anic communication principles with socially appropriate language use.

The findings also have implications for Arabic language education. Arabic instruction commonly emphasizes linguistic aspects such as vocabulary, grammatical accuracy, and reading comprehension, while the development of sociopragmatic awareness also requires attention to how language is used in different interpersonal situations. Sociopragmatic research highlights that learners may possess grammatical knowledge yet still experience difficulties in selecting expressions that are appropriate to particular social contexts (Chang, 2011). The proposed *qaulan* framework offers a conceptual basis for addressing this concern by connecting language learning with communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy.

These dimensions may inform the development of classroom activities such as situational dialogues, role-play, persuasive speaking, polite disagreement, respectful interaction, and simulations involving requests or refusals. For example, contextual dialogues may help learners recognize differences in language use across interpersonal relationships, while role-play activities may provide opportunities to practice considerate expressions during disagreement. Activities involving polite refusals and responses to requests may also encourage learners to consider the feelings and circumstances of their interlocutors. Such activities are consistent with approaches to instructed pragmatics that emphasize the development of learners' awareness and use of language in context (Taguchi, 2015).

Nevertheless, these pedagogical applications should be understood as proposed implications rather than empirically validated instructional outcomes. The present study is based on textual and conceptual analysis and does not examine the implementation of the framework in an actual Arabic language classroom. Therefore, it cannot establish that integrating the six dimensions will directly improve learners' communicative competence.

Instead, the framework provides a conceptual reference for designing learning objectives, instructional materials, communicative activities, and assessment criteria that integrate linguistic and sociopragmatic considerations. Its educational effectiveness requires further investigation through classroom-based research.

The novelty of this study lies in reconceptualizing the *qaulan* verses as an integrated analytical framework of Qur'anic social intelligence through sociopragmatic analysis. Rather than assigning each expression an exclusive meaning or independent psychological function, the study identifies six dominant communicative dimensions while acknowledging their conceptual overlap. This approach provides a bridge between Qur'anic discourse, sociopragmatics, and Arabic language pedagogy. The proposed framework is intended to support further theoretical discussion and the development of context-sensitive Arabic language instruction. Future research may investigate its applicability through empirical studies involving Arabic language learners, particularly to examine how the proposed dimensions can be translated into observable learning indicators and assessed in classroom communication.

CONCLUSION

This study proposes an analytical framework of Qur'anic social intelligence through the sociopragmatic analysis of six *qaulan* expressions in the Qur'an: *qaulan sadīdan*, *qaulan ma'rūfan*, *qaulan layyinan*, *qaulan balīghan*, *qaulan karīman*, and *qaulan maisūran*. The analysis suggests that these expressions reflect six complementary dimensions: communicative integrity, contextual sensitivity, emotional regulation, interpersonal effectiveness, social respect, and communicative empathy. These dimensions represent the dominant communicative functions identified in the selected verses and should not be understood as mutually exclusive categories, since their functions may overlap depending on interpersonal relationships and communicative contexts. The findings highlight that Qur'anic communication emphasizes not only the content of speech but also the social context, communicative purpose, emotional circumstances, and dignity of the interlocutor.

This study also proposes a conceptual framework for integrating linguistic competence, sociopragmatic awareness, and interpersonal values into Arabic language education. The six dimensions may serve as a theoretical reference for developing learning

objectives, instructional materials, classroom interaction, and communicative assessment that promote socially appropriate language use alongside grammatical accuracy. The contribution of this study lies in connecting the sociopragmatic interpretation of the *qaulan* verses with the proposed concept of Qur'anic social intelligence and its potential relevance to Arabic language pedagogy.

This study is limited to qualitative library research based on textual and conceptual analysis of selected *qaulan* verses. Therefore, the proposed framework has not yet been empirically examined in Arabic language classrooms and should not be considered an established or validated model of social intelligence. Future research may investigate its application in instructional practice, develop learning activities based on the proposed dimensions, and examine their relevance to learners' communicative competence, pragmatic awareness, and interpersonal communication in Arabic language learning.

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