

## Islamic Education and Civilized Democracy: Haedar Nashir's Polite Communication Strategy from a Qur'anic and Pragmatic Perspective

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### ABSTRACT

Polite political communication is the main foundation in creating a civilized democracy. Haedar Nashir, as an Islamic thinker and General Chair of PP Muhammadiyah, emphasized the importance of ethics and morality in political communication. This article discusses Haedar Nashir's polite communication strategies from the perspective of the Al-Quran and pragmatic communication theory, especially in speech act analysis. By using Geoffrey Leech's principles of politeness and the concept of communication in Islam, this article identifies how Haedar Nashir builds a narrative that is inclusive, moderate, and oriented towards social harmony. Furthermore, the role of Islamic education is highlighted as a medium for cultivating ethical values, *adab*, and *wasathiyah*, which are essential in shaping leaders capable of practicing polite communication in the political sphere. Based on an analysis of Haedar Nashir's five speech acts, it was found that polite political communication is able to strengthen social stability, increase public trust, and prevent polarization. This article emphasizes that a healthy democracy requires communication that is based on politeness, wisdom and Islamic values.

### KEYWORDS

*Islamic Education, Polite Political Communication, Speech Act Analysis, Pragmatic Communication Theory, Politeness Principles, Islamic Communication.*



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## Introduction

Haedar Nashir, in his leadership of Muhammadiyah, consistently underscores the role of wisdom in communication as a key aspect of ethical leadership. From a pragmatic perspective, the Maxim of Wisdom (Leech, 1983) advocates for intelligent, meaningful, and beneficial speech. Haedar Nashir's statement reflects this principle by urging leaders to choose their words carefully to guide and uplift society. A leader's discourse should be ethical, constructive, and solution-oriented, promoting harmony rather than discord. By integrating Quranic values and civility principles, Haedar Nashir reinforces that leadership is not just about power but about responsible communication. His approach ensures that words are used to educate, unify, and foster a just and civilized society, strengthening democracy through politeness, wisdom, and integrity in speech.

Politically, courteous communication is not just a need but also a must for the development of a civilized democracy including everyone. Political communication done without regard for ethics and decency has the power to polarize society, generate conflict, and sour societal peace (Fairclough, 1995; Wodak, 2009). Consequently, it is crucial to investigate how well political environments might benefit from courteous communication approaches. As an Islamic thinker and Muhammadiyah person, Haedar Nashir underlined that in politics communication has to be grounded on strong moral and ethical standards. He has constantly underlined the need of sensible communication, avoided hate speech, and fostered positive discussion for the good of the people and the country on several times.

The courteous communication approach of Haedar Nashir will be discussed in two primary angles in this paper. *First*, the Al-Quran's point of view offers moral directions on how one should use wisdom and compassion in their conversation. Second, the viewpoint of pragmatic communication theory—especially in speech acts—analyzes how speech and meaning in political communication might reflect civility and generate peace in society. Moreover, discourse analysts including Wodak (2009) and Van Dijk (2006) underline how political communication is shaped by power relations and ideological influences, so stressing the significance of ethical discourse in preserving democratic stability. Understanding this courteous communication approach may help one to have more general awareness of how politics might be carried out in a more civilized and ethical manner, therefore increasing social and political stability in a democratic system.

Islamic education plays a crucial role in shaping ethical communication for future leaders. Haedar Nashir emphasizes that education is not merely the transfer of knowledge but also the instilling of moral values and etiquette in communication. This view aligns with Nuriz, M. A. F., & Awang, J. (2018), who asserts that Islamic education in Indonesia has historically served as a moral compass, ensuring that leadership and public discourse are always rooted in ethical responsibility and spiritual wisdom.

The principle of *wasathiyah* (moderation) is also integrated into Muhammadiyah's educational framework, encouraging balanced, inclusive, and civilized dialogue. By instilling *wasathiyah* values in curriculum design and classroom interactions, educational institutions train students to participate in democratic discourse without falling prey to divisive rhetoric. As Rahmadi, & Hamdan. (2023) notes, internalizing moderation in Islamic education strengthens civic culture and encourages leaders to prioritize harmony and constructive dialogue within society.

Haedar Nashir's approach to polite communication demonstrates that education is not only about intellectual capacity but also civic responsibility. In this regard, Islamic higher education is positioned as a space for the birth of leaders who use communication to unite, not divide. Maulana, A. R., Wiguna, A. S., et al (2024) asserts that instilling the values of manners and politeness in Islamic education directly contributes to the development of a civilized democratic civilization, enabling political discourse to respect diversity while maintaining social stability.

## Literature Review

The literature review in this research includes various theories related to polite communication, both from an Islamic perspective and in pragmatic studies. As the main basis, the Al-Quran and its interpretations are a reference in understanding the principles of communication in Islam, which emphasize the importance of wisdom, good advice and constructive dialogue in interactions. These principles serve as guidelines for building polite and ethical communication, especially in political contexts which are often characterized by differences in views. In the realm of pragmatics, the theory of politeness developed by Leech (1983) offers six maxims that play a role in maintaining harmony in communication.

These six maxims are the basis for understanding how a person can speak politely, avoid unnecessary confrontation, and maintain good social relationships. Meanwhile, the politeness theory put forward by Brown and Levinson (1987) focuses more on face-threatening strategies. This concept is important in understanding how individuals, including political figures, try to maintain the honor of themselves and others in communication, both with mitigation strategies and indirect approaches in conveying messages. Apart from that, Habermas's (1996) thoughts on public space and rational discourse are also important references in this study. In a democratic context, healthy political communication requires a public space that allows open discussion while still prioritizing rationality and ethics. This idea is in line with efforts to build political communication that is not only free but also responsible, so that it can create social and political stability.

Haedar Nashir's (2021) thoughts on Progressive Islam also provide a relevant perspective in building a civilization based on Islamic moral and ethical values. This concept emphasizes the importance of communication that is not only oriented

towards the interests of certain individuals or groups, but also has a broader goal, namely the benefit of the people. In the context of political communication, this view emphasizes that politeness in communication is not just ethics, but also part of a strategy to build a better civilization.

Finally, forensic linguistic studies and political discourse analysis developed by Santoso (2020) provide insight into understanding how language is used in political communication, both in the form of direct and implicit speech. This study helps identify polite and impolite communication patterns in political discourse, as well as how the use of language can influence public perceptions of an issue or figure. Thus, the various literatures examined in this research provide a strong theoretical foundation in understanding and analyzing polite communication strategies in politics. This study shows that polite communication in politics can be seen from various perspectives, both from an Islamic perspective and modern communication theory.

Islamic education plays a crucial role in establishing a framework for polite communication, as it instills moral and ethical values from an early age. Sirozi, M. (2016) emphasized that Islamic education, which emphasizes the internalization of Quranic values, contributes to the development of a generation capable of prioritizing wisdom, politeness, and social responsibility in political communication. Thus, education is not only a means of transferring knowledge but also of developing civilized communicative character.

Furthermore, the concept of *wasathiyah*, or moderation, widely developed within Muhammadiyah and Nahdlatul Ulama, is also incorporated into the educational curriculum. This is relevant in the context of political communication because students are accustomed to prioritizing balance, tolerance, and constructive dialogue. According to Rahmadi, & Hamdan. (2023), the integration of the value of moderation into education creates an academic culture that supports inclusive political communication and avoids divisive rhetoric.

Islamic universities serve as centers for the formation of intellectual and moral leaders who will later play a role in political discourse. A. R., Wiguna, A. S., et al (2024) research shows that internalizing *adab* values in Islamic higher education fosters the formation of polite, democratic communication patterns, enabling politics to be conducted with ethics, courtesy, and respect for diversity. Thus, higher education produces not only academically intelligent leaders but also ethically communicative leaders in the context of modern democracy.

### **Politeness in the Al-Qur'an Perspective**

Politeness in the Al-Quran perspective is a fundamental principle that guides communication, both in social life and in the political realm. The Al-Quran emphasizes that good speech not only reflects noble morals, but also plays a role in maintaining

harmony and avoiding disputes. One of the relevant verses in teaching polite communication is QS. Al-Isra' (17:53), which states, "And say to My servants, 'Let them speak better words.'" This verse shows that Islam teaches its people to always choose good words and not offend other people's feelings in every interaction. Wise choice of words not only reflects politeness, but can also prevent conflicts that could potentially arise due to harsh or provocative words.

Apart from that, QS. An-Nahl (16:125) provides guidelines for preaching and communicating with other people, especially in the context of conveying ideas or differences of opinion. This verse reads, "Call (humans) to the path of your Lord with wisdom and good teaching, and argue with them in a better way." From this verse it can be understood that in conveying a message or idea, a person needs to use a wise approach, strong arguments, and methods that do not offend the person they are speaking to. This principle is very relevant in political communication, where differences of opinion often occur and require communication strategies that are not only effective, but also ethical (Zahid, M. (2013)

Furthermore, QS. Al-Hujurat (49:11-12) emphasizes the prohibition against insults, bad prejudice and the spread of false news. In political communication, this verse is an important guideline for avoiding hate speech, slander, and behavior that can damage social unity and harmony. Islam not only teaches the importance of speaking kindly, but also emphasizes responsibility in speaking, including ensuring that the information conveyed is correct and does not harm other parties. From the verses above, it is clear that Islam places great emphasis on politeness, wisdom and caution in speaking. These principles are the basis for building ethical political communication, where differences of opinion can be conveyed in a polite manner without causing division or conflict that is detrimental to society.

Islamic education plays a strategic role in instilling the values of polite language as taught in the Quran. Through both formal and non-formal educational processes, students are introduced to Quranic verses that emphasize the importance of speaking kindly, avoiding harsh language, and maintaining harmony in social interactions. As explained by Sirozi, M. (2016) Islamic education is not only a means of transferring knowledge but also an instrument for developing polite communicative character in accordance with Quranic guidance.

The values of polite communication enshrined in Surah Al-Isra' (17:53), Surah An-Nahl (16:125), and Surah Al-Hujurat (49:11-12) can be integrated into the Islamic religious education curriculum. Teachers and lecturers can use these verses as a basis for teaching communication ethics, both in Islamic religious education subjects in schools and in higher education. According to Rahmadi, & Hamdan. (2023) the integration of Quranic values into the communication curriculum not only strengthens students' social ethics but also fosters awareness that polite language is a religious commandment with moral and political implications.

Islamic higher education institutions, such as universities and modern Islamic boarding schools, have a responsibility to instill Quranic communication ethics, especially in future national leaders. Through the study of Islamic interpretation, Islamic communication science, and Islamic political studies, students are trained to apply the principles of wisdom, good advice, and the etiquette of dialogue in the public sphere. A. R., Wiguna, A. S., et al (2024) asserts that the internalization of *adab* values in Islamic higher education directly contributes to the creation of polite political communication patterns, so that modern democracy can be implemented without losing ethics, politeness, and respect for diversity.

### **Politeness in a Pragmatic Perspective**

In pragmatic studies, politeness is an important aspect in political communication. Geoffrey Leech (1983) developed the Politeness Principles which consist of six maxims to maintain balance and reduce the potential for conflict in interactions. This principle forms communication that is harmonious, effective, and does not offend the feelings of the person you are talking to. The Maxim of Wisdom emphasizes the use of words that do not offend political opponents or specific groups, keeping dialogue constructive. The Generosity Maxim prioritizes respect for others, providing space for various views, and building respectful communication. The Maxim of Praise encourages appreciation of the contributions of other parties, creating an atmosphere of togetherness in national life. The Simplicity Maxim avoids the impression of arrogance in political communication, maintaining balance and a humble attitude. The Maxim of Consent focuses on finding common ground in differences of opinion, encouraging conducive dialogue. Meanwhile, Maxim of Sympathy emphasizes empathy and concern for the social conditions of society. Haedar Nashir applies these principles in his political communications by emphasizing social harmony, moderation and wisdom. His approach not only strengthens civilized democracy, but also reflects Islamic ethics and national culture in political communication.

### **Politeness in Islamic Education**

In Islamic education, politeness is not only understood as a social norm but also as an integral part of developing good manners, which serve as the moral foundation of students. The Quran emphasizes the importance of speaking kindly (Quran 17:53) and engaging in dialogue with wisdom (Quran 16:125). Therefore, Islamic educational institutions utilize these verses as a foundation for instilling ethical communication. This politeness is manifested in the way students interact with teachers, respecting differences of opinion, and prioritizing polite and constructive language.

According to Rahmadi, & Hamdan (2023) instilling *wasathiyah* values in the Islamic education curriculum strengthens a moderate, dialogical, and tolerant academic culture, thus producing a generation accustomed to polite communication

both in the classroom and in public spaces. This aligns with research by A. R., Wiguna, A. S., et al (2024) which asserts that the internalization of *adab* and civility values in Islamic higher education institutions produces future leaders who are not only intellectually superior but also capable of maintaining ethical communication within the context of modern democracy.

Recent studies also demonstrate that Islamic education serves to preserve cultural identity and foster politeness in the face of globalization. Rahman and Azzahra (2023) assert that Islamic education can maintain cultural identity while creating a polite academic environment, with *adab* as a practical value in communication. Mohamed (2023) adds that, according to al-Ghazali and al-Isfahani, student etiquette is not merely external politeness but also a spiritual foundation that supports the pursuit of knowledge.

Furthermore, research by El-Islamy, Husnia, and Yaqien (2025) on Islamic boarding school culture demonstrates that politeness develops systematically through religious educational practices that foster the character of students. This finding aligns with Samania, Harun, and Hosaini (2023), who emphasized that Islamic education in Indonesia plays a role not only in fostering morals but also in strengthening harmony with local cultural diversity. Meanwhile, Suyatno, S., et al (2022) highlighted Muhammadiyah's progressive educational model, based on *wasathiyah* and *adab* values, which is capable of producing a moderate, polite, and integrated generation in facing global challenges. Thus, Islamic education plays a strategic role in preparing a civilized generation that practices polite political communication, is oriented towards social harmony, and is rooted in Quranic values.

## Research Methods

This research uses a qualitative approach with discourse analysis methods to understand the polite communication strategies implemented by Haedar Nashir. The data in this research was collected through documentation of various speeches, interviews and publications originating from mass media, seminars and official Muhammadiyah events. These sources are analyzed in depth to identify communication patterns that reflect politeness principles in the political and social realm. In its analysis, this research applies several main techniques. *First*, speech act analysis is used to examine the types of speech acts that appear in Haedar Nashir's speech based on Searle's (1969) theory.

This approach allows identification of how utterances function in conveying messages, whether in the form of statements, invitations, or expressions of certain attitudes. *Second*, politeness analysis is carried out by referring to the principles of politeness proposed by Leech (1983). This approach helps in understanding the polite communication strategies used by Haedar Nashir, such as how he structures messages so that he respects the interlocutor, avoids confrontation, and maintains harmony in

political and social communication. *Third*, contextual analysis is applied to connect Haedar Nashir's statement with the social, political and religious situation in Indonesia. In this way, research can explore how the communication used is not only normative but also relevant to current conditions in society. Through this method, research can identify Haedar Nashir's communication patterns which not only emphasize politeness values, but also reflect the principles of civilized democracy. It is hoped that these findings can contribute to understanding how polite political communication can be a strategy in building social and political stability in the era of modern democracy.

Islamic education has been intended from the outset to develop both knowledgeable and civilized individuals. This concept aligns with the view of Syed Muhammad Naquib al-Attas, who emphasized that the primary goal of Islamic education is *ta'dib*, or the instilling of etiquette. In the context of communication, etiquette is reflected through polite language, respect for teachers, and the avoidance of offensive language. A study by Sartika, H., & Rizal, K (2025) emphasized that Islamic education plays a crucial role in fostering students' awareness of polite language use, thus fostering harmonious interactions between students, teachers, and the surrounding community.

Thus, Islamic education not only teaches knowledge but also instills politeness as an integral part of the learning process. At the higher education level, modern universities and Islamic boarding schools (*pesantren*) serve as centers for the development of intellectual and moral leadership. Students are equipped with an understanding of the Qur'an and Hadith on polite communication, which is essential for building a civilized public discourse. Hasan, K., et al (2024) research in the *Journal of Islamic Education* shows that the integration of Islamic values in communication learning produces graduates who are able to engage in critical dialogue while maintaining politeness and respect for their interlocutors. This shows that Islamic higher education has a real contribution in producing a generation of leaders who not only excel in academic aspects, but are also committed to the ethics of polite and civilized public communication.



## Results and Discussions

The following is an analysis of Haedar Nashir's speech acts based on the the Al-Quran and Pragmatic Perspectives:

**"Muhammadiyah tetap menjaga jarak yang sama dengan semua kekuatan politik." (Kompas, 2023)**

"Muhammadiyah maintains the same distance from all political forces." (Kompas, 2023)

*Type of Speech Act: Representative*

As constantly stressed by Haedar Nashir throughout his leadership, the remark "Muhammadiyah maintains the same distance from all political forces" corresponds with the principle of fairness and impartiality in Islam. Emphasizing justice and objectivity, QS. Al-Ma'idah (5:8) exhorts Christians to preserve fairness even in cases when it runs counter to their own or collective interests. This chapter emphasizes that, in all spheres of life including politics neutrality is necessary.

Pragmatically, the Maxim of Simplicity (Leech, 1983) advises that communication should be free from needless complication, straightforward, succinct, and free from ambiguity. Muhammadiyah's neutrality is articulated by Haedar Nashir in a simple, straightforward manner, therefore reflecting this ideal. This simplicity supports Muhammadiyah's position as an autonomous moral force, helps to avoid misinterpretation, and increases credibility. Maintaining political neutrality helps Haedar Nashir to guarantee that Muhammadiyah protects justice, advances societal unity, and keeps ethical ideals fundamental in political debate. His leadership helps to build public confidence and supports Muhammadiyah's role as a guiding agent for moral behavior in society.

From an Islamic education perspective, the political neutrality demonstrated by Haedar Nashir also serves as an important example in the process of learning ethical values and etiquette. Islamic education focuses not only on the transfer of knowledge but also on character development that upholds justice, honesty, and wisdom. The neutrality promoted by Muhammadiyah can be understood as a form of exemplary education (education by example), where leaders demonstrate how Qur'anic principles, such as those found in Surah Al-Ma'idah (5:8), are translated into the practicalities of political life.

Furthermore, this concept of neutrality aligns with the primary goal of Islamic education, namely, *"insan kamil"* (perfect human beings), producing complete human beings who adhere to moral and spiritual values in every action. By adopting neutral, simple, and ethical political communication as a guideline, Muhammadiyah is essentially undertaking a process of public education. As emphasized by Rahmadi, & Hamdan. (2023), Islamic education that instills the values of *wasathiyah* (modesty) and

politeness contributes significantly to the creation of a dialogical and just academic and social culture. This shows that the principles of political communication implemented by Haedar Nashir can be positioned as part of the practice of Islamic education to form a civilized, moderate, and democratic society.

***"Demokrasi harus menjadi ruang bagi semua, bukan ajang saling menjatuhkan." (Tanwir Muhammadiyah, 2022)***

"Democracy must be a space for all, not a place to tear each other down." (Tanwir Muhammadiyah, 2022)

*Type of Speech Act: Directive*

The comment "Democracy must be a space for all, not a place to tear each other down" fits QS. Ash-Shura (42:38), which stresses as a basic guiding concept deliberation (*shura*) in decision-making. Reiterating the need of knowledge, justice, and group participation in government, this chapter emphasizes how problems should be settled by polite discourse instead of aggressive rivalry.

Leading Muhammadiyah, Haedar Nashir regularly promotes inclusive, ethical, and grounded in mutual respect democracy. Practically, the Maxim of Agreement (Leech, 1983) stresses common ideals and helps to minimize conflict. By encouraging togetherness and meaningful dialogues for the common benefit, Haedar Nashir's words embody this philosophy.

Haedar Nashir builds on the basis of an ethical democracy—one based on courteous communication, group problem-solving, and a dedication to social harmony—by including Islamic ideals and politeness concepts. His concept guarantees that democracy stays a stage for advancement, diversity, and constructive involvement instead of division.

From an Islamic educational perspective, Haedar Nashir's statement that "democracy must be a space for all, not a platform for mutual destruction" carries the important meaning that education serves not only to develop intellectual intelligence, but also moral and social intelligence. The principle of deliberation (*shura*), affirmed in QS. Ash-Shura (42:38), forms the basis of learning in the Islamic education curriculum, where students are taught to resolve differences through polite and civilized dialogue. This strengthens the role of education as a medium for fostering a civilized democratic culture from an early age.

Furthermore, Islamic higher education has a responsibility to instill an awareness that a healthy democracy can only be realized if communication is conducted politely, inclusively, and with mutual respect. Rahmadi, & Hamdan (2023) emphasizes that the value of *wasathiyah* in Islamic education fosters a moderate, dialogical academic culture oriented toward social harmony. Thus, Haedar Nashir's

ideas can be seen as a reflection of Islamic educational practice that prepares the younger generation to become democratic actors who are not only critical but also polite, just, and constructive in political and social life.

**"Tugas kita adalah membangun bangsa melalui pendidikan dan moralitas yang kuat." (Kompas, 2023)**

"Our task is to build the nation through education and strong morality." (Kompas, 2023)

*Speech Act Type: Commissive*

The saying "Our task is to build the nation through education and strong morality" corresponds with QS. Al-Mujadilah (58:11), which emphasizes the vital part of faith and knowledge in forming an advanced civilization. This line emphasizes how basic morality and education are for a fair and rich country, not only personal qualities. These principles guarantee that, in a democratic setting, government stays moral and focused on the shared good instead of being motivated by transient political goals.

Leading Muhammadiyah, Haedar Nashir fervently supports moral purity and education as the cornerstone of national development. From a pragmatic standpoint, the Maxim of Generosity (Leech, 1983) exhorts selflessness and giving others top priority. By pledging to national growth through ethical leadership, education, and moral power rather than political or personal benefit, Haedar Nashir's vision represents this idea.

Haedar Nashir emphasizes by combining Quranic ideals and etiquette concepts that the advancement of a country depends on producing informed, moral people who give justice, integrity, and sustainable development top priority. His method guarantees that democracy promotes responsible citizens and government that benefits the people, therefore opening the path for long-term society progress.

From an Islamic educational perspective, Haedar Nashir's statement, "Our duty is to build the nation through education and strong morality," emphasizes the importance of education as the primary means of developing civilized human beings (*insan kamil*). QS. Al-Mujadilah (58:11), which emphasizes that Allah will exalt those who have knowledge and faith, provides the theological basis for integrating education with morality. This aligns with Nuriz, M. A. F., & Awang, J (2018) view, which emphasizes that Islamic education in Indonesia has historically served as a moral compass in national development. Through an educational process grounded in Qur'anic values, a generation is born capable of balancing intellectual intelligence with spiritual intelligence and social ethics.

Furthermore, Islamic education places morality at the core of the learning process. As emphasized by Sartika, H., & Rizal, K (2025), Islamic education in schools

and universities plays a strategic role in shaping students' character, fostering politeness, honesty, and a strong sense of social responsibility. Thus, Haedar Nashir's statement can be understood as a call to make Islamic education the driving force of national development, where moral strength and knowledge unite to create a just, prosperous, and civilized society within the framework of modern democracy.

**"Islam mengajarkan kita untuk menghargai perbedaan." (Muktamar Muhammadiyah, 2020)**

"Islam teaches us to respect differences." (Muktamar Muhammadiyah, 2020)

*Type of Speech Act: Declarative*

The assertion "Islam teaches us to respect differences" fits QS. Al-Hujurat (49:13), which emphasizes that human variety is a divine knowledge meant to promote understanding and collaboration rather than division. This line emphasizes the need of appreciating many points of view and identities in order to advance social peace and honest political communication. Respecting differences guarantees that discussions in a democratic setting stay polite and inclusive, hence avoiding conflict and so fostering unity.

Key member of Muhammadiyah, Haedar Nashir often promotes mutual respect in political contacts. Practically, the Maxim of Sympathy (Leech, 1983) exhorts speakers to show support, sympathy, and solidarity. Emphasizing reciprocal respect in political involvement, so lowering animosity, building trust, and so strengthening inclusiveness, Haedar Nashir's comment represents this approach.

Haedar Nashir emphasizes in his integration of Quranic values and politeness principles the need of polite political communication for preserving social stability, increasing public confidence, and so promoting a more civilized democratic society. His approach guarantees that many points of view support rather than divide, thereby building a political culture anchored in knowledge, morality, and togetherness.

In the context of Islamic education, Haedar Nashir's statement that "Islam teaches us to respect differences" reflects the core goal of education, which is not only oriented toward knowledge but also toward fostering a tolerant and moderate attitude. QS. Al-Hujurat (49:13) emphasizes that diversity is a natural law (sunnatullah) that should be used as a means of getting to know one another and working together. This aligns with the goal of Islamic education, which teaches students to interact with civility, respect diverse backgrounds, and uphold the values of human brotherhood.

Research by Habibulloh, M (2024) shows that Islamic education in schools and universities plays a crucial role in fostering tolerance through the teaching of wasathiyah (moderation) and *adab* (ethics). Similarly, A. R., Wiguna, A. S., et al (2024) asserts that the internalization of civility in Islamic higher education contributes to the

development of a generation capable of maintaining polite communication amidst social pluralism. Thus, Haedar Nashir's message is not only applicable in the political realm, but also reflects the practice of Islamic education which instills the awareness that respecting differences is part of noble morals and the main capital for civilized democracy.

***"Pemimpin harus bijak dalam berkata-kata." (Kuliah Umum UGM, 2019)***

"Leaders must be wise in their words." (UGM Public Lecture, 2019)

*Type of Speech Act: Directive*

The advice "Leaders must be wise in their words" aligns with QS. Al-Ahzab (33:70–71), which emphasizes the importance of speaking truthfully and wisely. This verse highlights that speech influences actions and outcomes, reflecting a person's integrity. In leadership, effective communication ensures ethical governance, fosters unity, and builds public trust, where words should inspire rather than divide.

Haedar Nashir, in his leadership of Muhammadiyah, consistently underscores the role of wisdom in communication as a key aspect of ethical leadership. From a pragmatic perspective, the Maxim of Wisdom (Leech, 1983) advocates for intelligent, meaningful, and beneficial speech. Haedar Nashir's statement reflects this principle by urging leaders to choose their words carefully to guide and uplift society. A leader's discourse should be ethical, constructive, and solution-oriented, promoting harmony rather than discord. By integrating Quranic values and civility principles, Haedar Nashir reinforces that leadership is not just about power but about responsible communication. His approach ensures that words are used to educate, unify, and foster a just and civilized society, strengthening democracy through politeness, wisdom, and integrity in speech.

In Islamic education, tact in speech is one indicator of the success of the ta'dib (religious education) process, or *adab* (traditional education). QS. Al-Ahzab (33:70–71), which emphasizes the importance of speaking truthfully and wisely, serves as the theological basis for strengthening the Islamic education curriculum, which instills the value of politeness from an early age. Islamic education emphasizes not only cognitive aspects but also the development of a communicative personality capable of using language as a means of building, not destroying. This aligns with research by Sartika, H., & Rizal, K (2025), which shows that Islamic education plays a crucial role in shaping students' character, ensuring they consistently maintain polite speech in various social interactions.

Furthermore, Islamic higher education serves as a leadership laboratory that integrates intellectual, spiritual, and moral intelligence. Haedar Nashir emphasized that true leaders must be able to educate the public through words filled with wisdom,

not provocation. A. R., Wiguna, A. S., et al (2024) asserted that internalizing the values of *adab* and civility in Islamic higher education prepares a generation of leaders who are communicative, wise, and oriented towards the common good. Thus, Haedar Nashir's message is not only moral advice, but also a vision of Islamic education in producing leaders who prioritize communication ethics for the creation of a civilized and democratic society.

## Conclusion

Based on the analysis of Haedar Nashir's speech acts from the perspective of the Al-Quran, there are several important implications in political and social communication which can be a guide for leaders, organizations and society in building a more civilized and harmonious democracy.

*First*, maintaining neutrality and independence is one of the main principles emphasized by Haedar Nashir. His statement that Muhammadiyah keeps its distance from all political forces shows that religious and social organizations should be neutral in order to remain an independent moral force. This attitude provides an example that Islamic organizations can act as guardians of the values of justice and truth without being trapped in certain political interests. More broadly, this neutrality strengthens public trust in organizations or individuals who speak based on the interests of the people, not the interests of certain groups.

*Second*, building a civilized democracy is an important aspect in political communication. Haedar Nashir emphasized that democracy must be an inclusive space for all parties, not a place to tear each other down. This attitude is in line with the principle of deliberation in Islam, which emphasizes participation and fairness in decision making. The implication in the Indonesian political context is the need for the role of political elites and society in prioritizing communication ethics, avoiding hate speech, and building constructive narratives. Thus, democracy is not only a mechanism of power, but also a vehicle for improving the quality of national civilization.

*Third*, education and morality as pillars of the nation are the main focus in Haedar Nashir's thinking. His commitment to education and strengthening morality emphasizes that nation development does not only depend on economic and political aspects, but also on investment in quality human resources. In the context of public policy, this demands more attention from the government and community leaders to strengthen the education system and build a strong national character. In this way, future generations can compete at the global level without losing the noble values that constitute the nation's identity.

In the context of Islamic education, this idea emphasizes that Islamic schools, madrasas, and universities must be centers for the formation of knowledgeable and moral individuals. Islamic education not only teaches cognitive knowledge but also

fosters civilized character, polite communication, and social responsibility. Thus, Islamic education plays a strategic role in preparing a generation that is not only intelligent but also capable of upholding moral and ethical values in national and state life.

*Fourth*, respecting differences as an Islamic value is an important message in social communication. Islam teaches respect for differences as part of *sunnatullah*, and Haedar Nashir reiterates the importance of tolerance in a pluralistic society. The implication in social and political life is that differences in beliefs, culture and political views should not be a trigger for conflict, but rather a force for building togetherness. In the context of Indonesia which has high diversity, this approach is relevant in maintaining social unity and stability.

Finally, tact in speaking for leaders is an important aspect of ethical political communication. A leader who is wise in his words reflects leadership that is responsible and full of integrity. In the context of national and local leadership, good and polite communication can increase public trust and create a healthier political climate. Statements that calm, build optimism and promote unity will be more accepted by society than provocative and divisive rhetoric. Thus, Haedar Nashir's communication strategy which is based on the principles of politeness in the Al-Quran is not only relevant in the context of Islamic preaching, but also in building a more harmonious social and political order. These values can be a guide for leaders, politicians and society in communicating wisely, ethically and constructively in order to maintain national stability and unity.

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