

## Ritual Frame Indicating Expressions in the Holy Quran and the Bible: A Comparative Analysis of the Use of RFIEs in Different Linguacultures

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### Abstract:

This study offers a comparative analysis of sacred texts by presenting a pragmatic analysis of ritual frame expressions prevalent in both the Holy Bible and the Holy Quran. Rituals are important in the lives of religious followers because they represent and convey fundamental principles, beliefs, and social identities. Juliane House and Dániel Z. Kádár are the pioneering linguists who studied ritual frame-indicating expressions (RFIEs). They developed the notion of RFIEs, which investigates how an interaction's ritual frame is revealed through expressions. They have studied RFIEs in many cultures, including East Asian and Western cultures, and their work focuses on the connection between expressions and speech acts. Their research has provided important insights into cross-cultural pragmatic research by revealing significant differences in RFIE usage among lingua-cultures.

This research paper sheds light on the distinct ways in which religious communities construct and communicate their ritual traditions. It employs a pragmatic approach, examining the contextual meanings and communicative functions of ritual-related expressions, with the goal of illuminating the underlying cultural and theological assumptions that shape ritual practices across the two traditions. The paper contributes to the demonstrating of the value of qualitative methods in understanding the complexity of religious discourse and its practical implications.

**Keywords:** ritual frames, ritual frame indicating expressions, religious expressions, holy texts.

## تعبير الأطر الطقسية الدالة في القرآن الكريم و الانجيل: تحليل مقارن لاستخدام ال RFIE في ثقافات لغوية مختلفة

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### الملخص:

تقدم هذه الدراسة تحليلاً تداولياً لتعبير الأطر الطقسية الدالة في كل من الكتاب المقدس والقرآن الكريم، وتقدم تحقيقاً مقارناً لهذين النصين المقدسين. إذ تلعب الطقوس دوراً حاسماً في حياة المؤمنين، حيث تجسد وتنقل المعتقدات والقيم والهويات الاجتماعية الأساسية. الرواد اللغويون الذين بحثوا في تعبيرات الإشارة إلى إطار الطقوس (RFIEs) هم جوليان هاوس ودانييل ز. كادار. طوروا نظرية RFIEs ، التي تفحص كيف تشير التعبيرات إلى الإطار الطقوسي الذي يكمن وراء التفاعل. يركز عملهم على العلاقة بين التعبيرات والأفعال الكلامية، وقد أجروا أبحاثاً واسعة على RFIEs في ثقافات مختلفة، بما في ذلك الثقافات الشرقية والغربية. كشفت دراساتهم عن اختلافات كبيرة في استخدام RFIEs عبر اللغات-الثقافات، مما يوفر رؤى قيمة في الأبحاث التداولية عبر الثقافات.

تسلط هذه الورقة البحثية الضوء على الطرق المختلفة التي تبني بها المجتمعات الدينية تقاليد الطقوسية وتواصلها. وتستخدم نهجاً تداولياً، حيث تفحص المعاني السياقية والوظائف التواصلية للتعبيرات المتعلقة بالطقوس، بهدف تسليط الضوء على الافتراضات الثقافية واللاهوتية التي تشكل الممارسات الطقوسية عبر التقاليد الدينية. تساهم هذه الورقة في إظهار قيمة الأساليب النوعية في فهم تعقيد الخطاب الديني وآثاره العملية.

الكلمات المفتاحية : تعبير الأطر الطقسية الدالة في القرآن الكريم و الانجيل: تحليل مقارن لاستخدام ال RFIE في ثقافات لغوية مختلفة.

## Introduction

The ritual frame expressions in the Holy Quran vitally contribute to Islamic worship (Abokhodair, Elmadany, & Magdy ,2020 :2). Commonly, Surahs start with “In the name of Allah” which creates a sense of spiritual contact between the worshippers and their God before considering the divine rules (Arifin, 2007) . Moreover, the Muslims are used to reciting Allah Akbar “Allah is Greater” in their Athan and congregational prayers. This is a form of supplication or invocation before engaging in their prayers. Parrelling the two texts, it is clear they emphasise appealing to the sacred existence with linguistic acts despite their difference in the employment of ritual expressions. The focus of the Bible is the praise and collective affirmation in certain ritual situations (Rosowsky, 2023: 2). The Holy Quran, however, emphasizes the sense of invocation for the holy presence before engaging in any prayer or supplication. Analyzing the sharing points brings into mind certain inquiries (Lucas, 2017: 215). How do such expressions strengthen and form religious practices and principles and how do they participate in creating a sense of unity among worshipers?

Correspondingly, ritual frame expressions can express abstract concepts, direct practice, and mediate conversational experience (Hobson, et al, 2018). Manipulating certain symbolic elements, items, gestures or words as part of religious rituals is divine as well as permeated with spiritual strength. Usually, their base is texts, conducts, and teachings of all holy beliefs ( Shroeder, et al, 2019)

What has been mentioned, a certain context may express a meaning that differs from other contexts according to the type of ritual frame expressions used. Juliane House and Dániel Z. Kádár’s investigation of ritual frame expressions (RFIEs), states that such expressions convey varying pragmatic loads concerning liguacultural differences (Chen & Kadar, 2021). Moreover, ritual frame expressions are either ritual or conventional. As the meaning of RFIEs converts into more conventional, it will be slightly related to someone’s individualistic politeness. Additionally, the

context has an ample impact in determining the meaning of the ritual frame expressions. In a performance situation, for instance, ceremonies and rituals may have varying meanings. Consequently, viewing a performance as a ceremony or ritual may be aggressive or impolite (Mignolo, 2014). Thus, analyzing the meaning of certain ritual frame expressions requires taking into consideration both the cultural background and the situations.

### 1.1 Ritual frame theory

Even though the RFT has prominence in the linguistic field, it is a recent theory whose main concern is the way language is employed in maintaining and indicating ritual frames in a particular public contact (House, Kadar, 2020: 157).

Consequently, a ritual frame is a social situation or context where all members have certain duties and rights. In such spaces, participants are supposed to act properly as a way to save their social images. This means showing themselves as a good social participant.

Originally, in 2019, Juliane House and Dániel Kádár founded RFT. Successively, the idea of RFIEs “ritual frame indicating expressions” is suggested by Kádár and House for stating an awareness of certain ritual frames adopted in certain situations. Fundamentally, they define the ‘frame’ of the ‘ritual’ idea rather than any other definition. They claim that the main reason for using RFIEs is to demonstrate the awareness of the communicators of certain fame expressed by certain words. They propose the intrinsic connection between frames and rituals. Frames are significant for considering “the role of mimesis in ceremonial settings” (Kadar & House, 2021, p. 29). Language is significant in maintaining and indicating ritual frames. Ritual frames have certain linguistic features: (a) RFIEs can indicate that a ritual frame has started or ended; (b) they state that ritual frames are in their situations. Such expressions encompass “good morning,” “please,” “thank you” and “I do” (House & Kádár, 2020: 641).

Ritual frame theory was the interest of many scholars besides House and Kádár. Swiss linguist A. H. Jucker investigates the linguistic role in ceremonial and ritual contexts. His main claim is the importance of the role language plays in constructing and maintaining “a sense of shared meaning and purpose among participants in rituals” ( Jucker, 2009: 1633). Furthermore, the British linguist, Sara Mills (2003), who is interested in investigating cross-cultural pragmatics and politeness, uses the ritual frame theory in her research on the use of politeness markers in different cultures and to develop new approaches to teaching politeness to English language learners. Another British linguist is Janet Holmes (1995) whose main interests were gender and politeness. She manipulates the ritual frame theory in her research by analyzing the difference between males and females in their use of language and how it differs according to the difference in the social context. The well-known Australian linguist Penelope Brown, whose main research is concerned with sociolinguistics and politeness, uses the RFT in conducting research and discusses how language is used in constructing and saving one’s social identity.

## 1.2 Ritual Frame as a Notion

Ritual frames “are clusters of standard situations in which rights and obligations prevail, and one is expected to follow these rights and obligations to maintain one's sacred face.” (House & Kádár, 2019: 2). They are social situations where “all participants have specific rights and obligations, they are spaces in which people are expected to behave in certain ways to maintain their social face or their public image of themselves as respectable and competent members of society” (Kádár, 2020: 85). Similarly, Levinson (1987 :62) defines RF as social spaces where the roles and responsibilities are specified among the participants. This means “... they are governed by a set of rules and expectations that are shared by the participants and that are often codified in ritual practices.” According to Goffman (1981, p. 14) RFs are characterized by “the use of ritualized utterances and discourse,

as well as by the presence of specific linguistic features such as politeness markers and honorifics.”

Ritual frames are tools for expressing certain functions. Lakoff (1975, p. 21) states that these social functions include “greetings and leave-takings, apologizing and thanking, and making requests and offers.”. According to Kadare and House’s research paper (2021: 54), some key pragmatic features of interaction ritual theory include:

- Communally oriented pragmatic phenomena, occurring in standard situations
- Pragmatic salience for the participants
- Recurrent features
- Ratified roles
- Evoking standard situations and the related rights and obligations of the participants.

Interaction rituals can be systematically studied in research by paying attention to the empirical phenomena of "contact ritual". This involves examining the standard situations, ratified roles, and recurrent features of interaction, as well as the related rights and obligations of the participants. Researchers can also use the concept of "ritual frame" to analyze how ritualized behaviour is organized and how it shapes social interaction (Ibid.: 55-58).

Speakers employ RFIEs to demonstrate that they are aware of their responsibilities and rights in certain standard contexts. Such expressions are a means of maintaining the “sacred face” of the speakers and easing the “reproduction of social structures.” They are necessary to avoid misunderstanding (House & Kadar, 2020 :53-54). RFIE can be deployed in certain standard contexts such as “institutional settings with power-salience, institutional settings without power-salience, multiparty classroom settings, private collegial settings, and public displays (Kadar, 2020 :154-162).

### 1.3 Ritual Frame and Pragmatics

In pragmatic research, the ritual of interaction indicates investigating a communicative phenomenon that “occurs within ritualized social interactions” (Kadar & House, 2021, p. 54). From a pragmatic perspective, literally and abstractly are two means for ritual analysis. Different pragmatic phenomena related to im/politeness can also be related to interaction ritual theory. Moreover, research on interaction ritual is of a very broad scope, encompassing both mainstream interaction ritual theory and other areas of pragmatic investigation . Pragmatically, analyzing ritual interaction sheds light on a wide range of pragmatic phenomena as well as encouraging researchers to consider the replicable and recurrent features of communication (Ibid. : 57).

The ritual utterance is a certain form employed in certain ritual situations such as “funeral eulogy” and “the wedding vows”. Accordingly, ritual discourse is conventional, formal and politely manipulated in, i.e., job interviews, presentations and meetings. According to House and Kádár, many linguistic phenomena like cross-cultural pragmatics, discourse markers, and politeness expressions can be investigated by ritual frame theory. Furthermore, it is a tool for helping ELLs to use language effectively in a particular cultural or public situation.

### 1.4 The Role of Ritual Frames in Shaping Linguistic Politeness

The RFIE approach complements sociopragmatic approaches to expression types like politeness markers and helps systematically capture the relationship between expressions and speech acts ( House et al., 2021: 44-45).

The concept of 'ritual frame indicating expressions' (RFIEs) provides insights into how linguistic politeness is shaped through ritual frames (Kadar & House, 2019). RFIEs are expressions that signal the frame or context of a social interaction, indicating whether it is formal or informal, serious or playful (Ibid.).

These ritual frames play a crucial role in determining the appropriate level of

linguistic politeness ( Terkuorafi, 1999). For example, in an informal, intimate setting, the use of diminutives or non-literal forms of politeness can function as a communicative strategy to maintain relationships (Ibid.). Conversely, in more formal contexts, the use of explicit politeness markers may be required to respect social hierarchies and face-saving concerns.

The relationship between linguistic politeness and data collection preferences also highlights the importance of ritual frames (Behrooznia, Pishghadam, & Ghazanfari, 2015). Individuals may have different conceptions of politeness based on their cultural background and the contextual norms they are accustomed to. Understanding these nuances is crucial for researchers conducting cross-cultural studies on (im)politeness.

### **Data and Methodology**

This study investigates the use of religious indicating expressions texts that are taken from the Holy Quran and the Holy Bible. The data contain authentic texts, which are selected carefully to ensure the relevance and representativeness of the study. The methodology applied in this research involves a qualitative analysis, it conducts a close reading of the religious texts to determine the ritual frame indicating expressions.

Ritual frame theory is an anthropological concept that concerns the notion that ritual is framed and structured in a definite way. It consists of symbols, expressions and a recreant action. The Bible is rich with different authors, styles, and texts and many repeated expressions which can be categorized as religious or ritualized frameworks. Here are some examples:

1- *"Ezra praised the LORD, the great God; and all the people lifted their hands and responded, 'Amen! Amen!'" Nehemiah 8:6.*

This word 'Amen' indicates affirmation or agreement and is employed at the prayer's end.



**Meaning:** In many religions such as Islam, Jewish, and Christianity worshipers use it. Currently, the term indicates more than an end to prayers. Furthermore, the Greek and Hebrew words for 'amen' appear many times and have various uses. Amen in Hebrew indicates being caring, trustworthy, faithful, and believing in something or someone. In the Bible "amen" is used to indicate confirming the words and their fulfillment. So, the purpose of using the ritual frame word 'amen' in a religious context is to establish and confirm the truth of the spoken phrases.

2. *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Matthew 28:19-20.*

In Christian baptism, this ritual frame expression is employed to indicate that a new worshipper join the faith.

**Meaning:** This formula is used in religious contexts specifically in crossing and baptism. The Trinitarian is the base for such expression where it understands God as three in one person: The father, the son and the Holy Spirit. Using such a formula is an indication of invoking the presence of divine authority in the holy practice that the worshippers performed. According to the ritual frame theory proposed by Kadar and House, such expression is a ritualized and conventionalized usage of discourse that conveys a particular implication in the Christian holy framework. The meaning of this expression is influenced by both the religious and cultural situation besides its verbatim interpretation. The effect of the ritualized expression is that it reminds the worshippers of the Trinity of God and the role of the Father, Son and Holy Spirit. Subsequently, it serves to deepen the worshippers' understanding of the divine hole and create a sense of unity among worshipers. Invoking The Holy Trinity, it aids Christians to affirm their faith and take part in their larger community which accordingly creates a sense and a feeling of support for participants.

3- "*The Lord be with you*" Ruth 2:4.

This formula is regularly used in Christian liturgical situations.

**Meaning:** The response is either "And also with you" or "And with your spirit.". In Christian liturgy and worship, this ceremonial frame expression is typically employed. It is a salutation and a sign of blessing. It also shows that God is involved in the life of the believer. This formula is a ritualised and conventionalized style of language that carries a certain inference in the Christian sacred framework, according to Kadar and House's Ritual Frame theory. It represents calling forth the Holy Spirit into the lives of believers, serving as a reminder of their dependence on him and their need for him. It provides them with direction in their life. Calling forth God encourages them to pray for his guidance and assistance in all of their activities. Furthermore, this ritualistic frame expression promotes a sense of togetherness among all believers. The reply "And also with you" confirms believers' shared faith and support, fosters a feeling of community, and uplifts believers on their holy journey. Using the phrase "the Lord be with you" in the Bible generally highlights its significance as a ritual utterance and helps one understand the religious performance.

4. "*I am the Alpha and the Omega, the beginning and the end.*" Revelation 1:8

This expression is from the Revelation book and states the everlasting nature of God.

**Meaning:** Such expression is ascribed to Christ and stresses his everlasting presence and holy nature. In accordance with the ritual frame theory proposed by Kadar and House, such expression is a ritualized and conventionalized usage of discourse that conveys a particular implication in the Christian holy framework. Using this formula indicates Jesus is a unique figure and has a distinctive nature. Interpreting this ritual frame expression sheds light on the belief that Jesus is the basis of redemption and life. Through announcing himself as "Alpha" and "Omega", Jesus assures himself as a provider of everlasting life and achieving the plan of God for human beings. This can also be considered as a reminder of Jesus' dominance and holy authority in the

past and future.

This can comfort and assure believers, knowing that their faith is grounded in a powerful and unchanging God. Overall, the use of the expression "I am the Alpha and the Omega, the beginning and the end" in the Bible demonstrates its significance as a ritual frame expression that contributes to the interpretation of religious practices, emphasizing the unique and central role of Jesus in Christian theology.

5- *"And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.'" Luke 22:19*

This is part of the Eucharistic ritual in Christianity, emphasizing the remembrance of Jesus' sacrifice.

**Meaning:** This expression is a ritual frame indicating expression which is utilized in the Bible, precisely in the context of the 'Last Supper', where Jesus orders his followers to participate in the bread and wine as a symbolic action of remembering his sacrifice.

Likewise, the expression denotes the significance of the Holy Communion or Eucharist in Christian service and worship which is a way to remember the death of Jesus as well as his resurrection. In the Holy Quran, There is nothing similar to this in the context of a ritual frame indicating expression. Nevertheless, the Holy Quran emphasizes the significance of gratitude headed for God. For instance, in Surah Al-Baqarah (2:152), it states, "So remember Me; I will remember you. And be grateful to Me and do not deny Me."

God-worshipping, and offering gratitude and thanks are common themes in both the Bible and the Holy Quran. This sheds light on the mutual concentricity on the significance of honouring and acknowledging the divine in religious rehearses. The effect of the expression on the explanation of religious rehearses is important in Christianity. It functions as a reminder of Jesus' sacrifice and the essential role of the Eucharist in faith. It helps the believers to expand their understanding of the

connotation of the Last Supper, in addition to its connection with a larger plot of salvation. In contrast, the concentration on gratitude and remembrance in the Holy Quran works to tighten the bonds between God and believers, also encouraging them to consider His guidance and blessing in their entire lives. Even though the particular rituals may vary, the essential principles of gratitude and remembrance are important features of both Islamic and Christian faiths.

1- *“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant”* Surat An-Nisa (The Women), Ayah 86

"وَإِذَا حُيِّئْتُمْ بِهِ فَاَحْسِنُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا" (سورة النساء: ٨٦)

This expression is taken from the Holy Quran, particularly Surat ‘An-Nisa (The Women:86). It is part of a higher discussion on numerous aspects of social interfaces, containing greetings and responses to the greetings. According to House and Kadar’s context of ritual frames indicating expressions, this expression can be analyzed as follows:

It is a Greeting and a response to the greeting.

**Meaning:** this expression is a polite and suitable response to a greeting which indicates a mutual wish for well-being and peace. The Holy Quran emphasizes the importance of responding to greetings with at least similar greetings. The purpose of this can be understood as promoting harmony, goodwill, and mutual respect in social interactions. The expression is used to politely and respectfully respond to a greeting concisely and straightforwardly.

2- *“Verily this is an Admonition: therefore, whoso will, let him take a (straight) path to his Lord”* ( Surat Al-Muzzammil:19).

"ان هذه تذكرة فمن شاء اتخذ الى ربه سبيلا" (سورة المزمل: ١٩).

This expression is taken from the Holy Quran, precisely Surat Al-Muzzammil ‘The Enshrouded One’. According to the context of Kadar and House's ritual frame of

indicating expressions, it can be analyzed as follows:

The expression clarifies how important it is to listen and pay attention to the teaching and guidance of Allah.

**Meaning:** In addition to highlighting the need of comprehending and adhering to Allah's leadership and guidance, this is an invitation to loyalty and attention to the divine word. This phrase appears in the Holy Quran as part of a longer discourse about the trials that Prophet Muhammad faced and the value of endurance, patience, and allegiance to Allah.

This phrase serves as an invitation to believers and followers to pay close attention, concentrate, comprehend, and then put the guidance and lessons of the Holy Quran into practice in their day-to-day lives. But the Bible also emphasises how crucial it is to pay comply with to what God has said. Using the proverb "He who has ears to hear, let him hear" as an example, Jesus regularly starts his lessons in the New Testament (Matthew 11:15, Mark 4:9, Luke 8:8, among others. This expression calls for an equivalent goal by stressing the importance of understanding the spiritual message). According to Islam, "hearken to your Lord's Word" plays a critical role in understanding religious rituals. It emphasizes the importance of reading, understanding, and implementing the lessons of the Quran in daily life. Believers are encouraged by this phrase to seek righteousness in their actions and decisions, as well as to strengthen their relationship with Allah. By listening to what God has to say, Christians are encouraged to examine the Bible, seek insight, and apply its teachings to their lives.

3. "Allah is the Protecting Guardian of those who believe." (Surat Al-Baqarah: 257).

"اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ" (سورة البقرة: ٢٥٧).

It can be analyzed according to Kadar and House's ritual frame of indicating expressions.

**Meaning:** This expression highlights Allah's role as the protector and guardian of

believers, bringing them out of darkness into light. In the context of the Quran, this expression emphasizes the importance of faith and the divine support that believers receive from Allah. Comparing this expression to the Bible, we can see a similar concept in the following verse: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). Both expressions convey the idea of divine protection and guidance for believers, although they are phrased differently in the two religious texts.

3- "*Glory be to Allah, the Lord of the heavens and the earth.*" (Surat Al-Jathiya (The Kneeling :36).

"قُلِّبِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ" (الجاثية: ٣٦).

This expression is taken from the Holy Quran. It signifies praise and acknowledgement of Allah's dominance over the universe,

The expression is found in many verses of the Holy Quran, like in "Praise to be to Allah, the Lord of all the worlds. The most Gracious, the most Merciful." (Al-Fatiha 1:1-2).

**Meaning:** There are similar phrases in the Bible that acknowledge Allah's sovereignty and dominance over the entire earth and heavens. Though the specific phrase "Glory is to Allah, the Lord of the heavens and the earth" may not be found in the Bible as in the Holy Quran, the concept of praising God is evident. Both the Bible and the Holy Quran give emphasis to the sovereignty and oneness of Allah, and his being as the sustainer and creator of the earth and heavens. Even though there are differences in the context and explicit wording, yet there is a shared message between the two religious texts, they praise and acknowledge Allah's sovereignty.

5- "*Praise be to Allah, Lord of the worlds!*" (Surat Al-Fatiha (The Opening): ١).

"الحمد لله رب العالمين" (سورة الفاتحة: ١).

The verse has various functions; it sets the tone, a foundation of worship, and

establishes a connection with Allah depending on recognition, humility and gratitude. This verse reminds the believers of why they offer their prayer and to whom they address it.

**Meaning:** This expression expresses many concepts; recognition of Allah's Lordship, gratitude, and humanity and dependence. It acknowledges and appreciates everything that Allah bestowed, abstract or concrete. In this verse, a simple yet profound idea is conveyed in clear, concise and easily understandable language. Furthermore, it embodies Allah's greatness and acknowledges and praises it. Because it transcends various cultures and contexts, this verse is timeless and universal.

### **Conclusion**

It is important to understand how language affects social interactions using ritual frame theory. It is a useful idea primarily for comprehending how language is used to establish and maintain social order. It has been applied to the study of various linguistic phenomena, such as gender, politeness, and cross-cultural pragmatics. Although the theory is relatively new, it quickly gained prominence in the linguistics community.

Ritual frame theory in linguistics explains how language is employed to identify and preserve ritual frames in any kind of social interaction. In 2019, Dániel Kádár and Juliane House founded it, drawing inspiration from the sociologist Erving Goffman's research. Social frameworks known as ritual frames provide participants rights and obligations. A ritual frame is a space in which people are anticipated to behave in a certain way to gain their public image or their social face or as competent and respectable members of society. In all aspects of social life, there can be found ritual frames, from everyday interactions such as leave-taking and greetings to formal occasions such as weddings and funerals.

House and Kádár claim that language plays an important role in signalling and achieving ritual frames. They distinguish several linguistic structures related to ritual

frames, for instance, Ritualized utterances. These ritualized utterances are conventional formulas used in certain ritual contexts.

Through the analysis of this study, we can see very clear similarities between the selected expressions from the holy books, the Bible and the Quran. This highlights the importance of figuring out ritual frames in social interactions. Moreover, understanding ritual frames may provide a very valuable insight into the meaning and interpretations of various cultural and social contexts.

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